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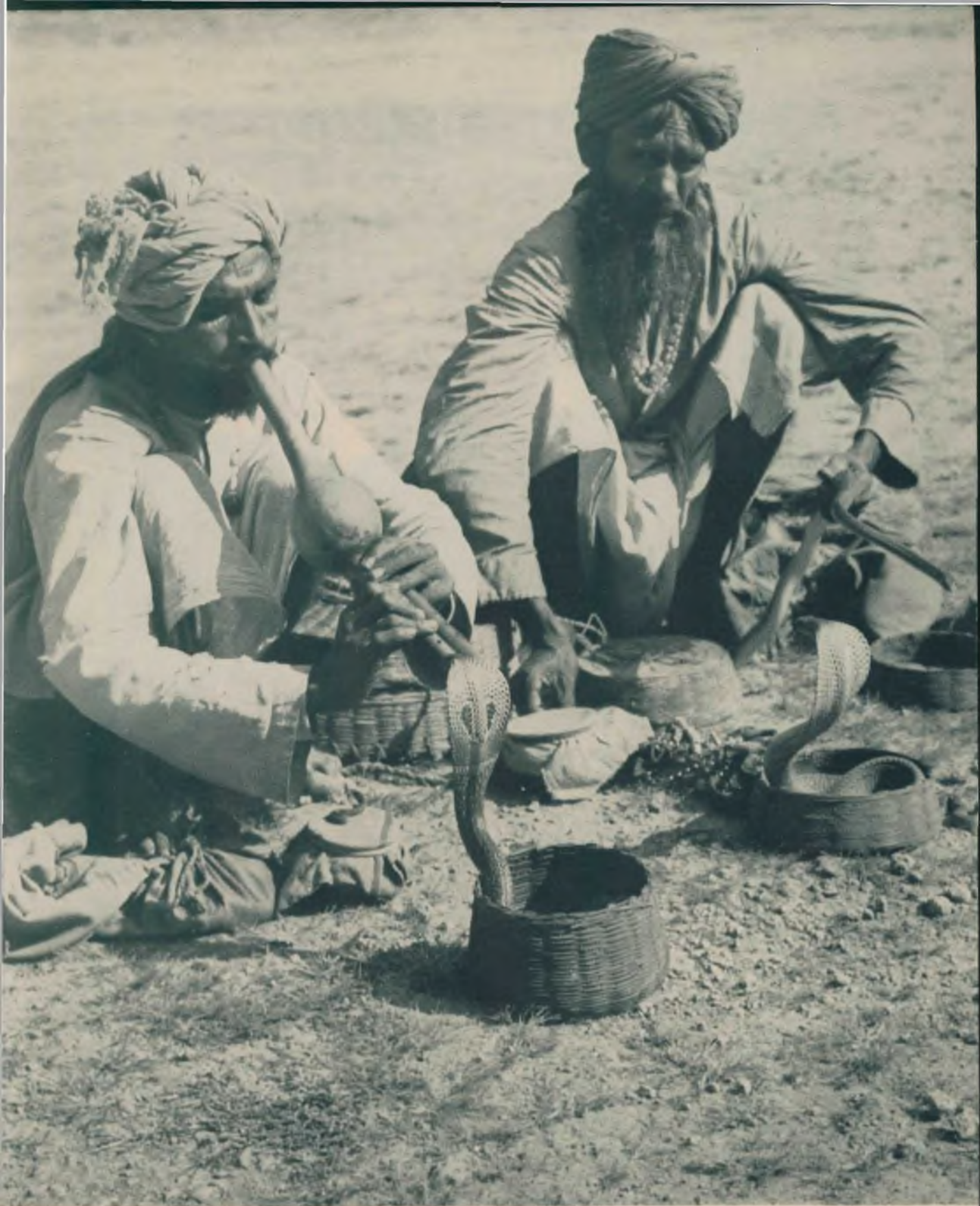
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXVIII

APRIL, 1950

No. 3

Rendezvous with Death (Frontispiece)	81
Thought of the Month: Struggling Pakistan	84
The Birth of the Moon	87
The Mosaic of Life	88
The Real Heaven and Hell	89
Some Evident Dangers of Paternalism in Government	93
Sanctum Musings: Faith	94
As Science Sees It	95
Cyclic Law in History	96
Temple Echoes	99
Paracelsus, the Rosicrucian	101
Mechanism Versus Thought	105
Cathedral Contacts: The Cathedral of the Soul	108
Those Vague Experiences	112
Let's Talk About the Animals	113
Sacred Traditions in Guatemala	115
Mohenjo-Daro (Illustration)	117

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THE THOUGHT OF THE MONTH STRUGGLING PAKISTAN

By THE IMPERATOR

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



THIS WAS Karachi—the capital of Pakistan and the focal point of the hatred of extreme Indian Nationalists. Even though we had traveled several hundred miles westward, the air was still warm. Since Karachi is situated on a small bay of what was formerly the West coast of India, a vitalizing salt tang now permeated the air. This bay opens upon the Arabian Sea which, ironically enough, in the shimmering sunlight looks as though covered with snow.

We could not help making comparison with the great cities of India which we had so recently visited. Further, we rather anticipated an exceedingly hostile populace because of the accounts which we had heard from the Hindus. Although one becomes accustomed to discounting obviously prejudiced and passionate tales of one people about another, the statements do leave their impression upon the imagination.

The first realistic impression was that of the relative cleanliness of the city. Refuse had not accumulated in the streets. We were surprised, as well, at the spaciousness of the streets both in the older and newer sections of the city. The contributing factor to both of these favorable conditions, we soon surmised, was the lack of population congestion. Here were no teeming hundreds

of thousands of refugees seeking shelter on the sidewalks, in the shadows of buildings, along the curbs, and in every open place. Here were no throngs of beggars made destitute by a religious war in political guise, which in many instances had caused the sacrifice of all possessions and the seeking of refuge hundreds of miles from home. The influx of Mohammedans into Pakistan after the partitioning of India had not noticeably swelled the population of the city.

These Pakistani are racially the same people as the Indians, but religiously have adopted the Mohammedan faith. In this city, history was repeating itself. There was revealed to us a series of circumstances which, in past centuries, had come to fashion the culture of various civilizations. The impetus of religion goes far beyond the adoption of dogmas and conformity to specific spiritual precepts by its followers. The religious zealot, with the encouragement of his priests, seeks to put his whole life in the framework of his beliefs. Being convinced that his religion is the most exalted by being the only true one, he seeks to root in it all arts and sciences. His literature must be that which is approved, or at least chosen, by the founder of his faith. His sacred language is that in which his spiritual teachers framed their utterances. His music, painting, and architecture must show the influence of the doctrines of his faith.

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April
1950*

In Karachi there was very much in evidence the practice, apparently approved by the Government, of *abandoning* all styles and customs that were of Indian origin. It must be realized that the Pakistani were reared as Indians in an Aryan cultural environment. All about them were developments in art, music, architecture, and language that stemmed from the Aryan times. These were as indigenous and as much a part of them as the soil upon which they stood and the air that they breathed. Their affinity to Mohammedanism and the fervor incited by becoming an independent Mohammedan state caused them to renounce all their traditional Indian culture.

As a consequence of these circumstances, there was evidence of the current importation of Islamic culture. New buildings reflected Islamic designs; original native music was being forsaken for often inferior Moslem importations. All these were actually foreign adaptations for these people. However, in consciousness, in inner satisfaction, they had now become closer to these importations than to the traditional customs of their forebears. It is just in this way that Christianity had sought to stamp out, first, the culture of Egypt and Greece and, subsequently, that of Islam. There is no impulse so strong in its acceleration of culture, and at times so great in its destruction of it, as religion.

Economic Gestures

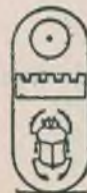
At the time—and even as yet—Pakistan seemed a favorable economic plum to be plucked by opportunists. Here was a new nation, cleft from another. It had as yet no trade covenants, pacts, or obligations. It was open market. Representatives of the industries of various nations huddled about tables in the dining room of the Palace Hotel in Karachi in animated conversation. There was a light of expectancy in their faces. Each anticipated an exclusive agreement for his products or his nation. Pakistan exhibited, it would seem, unusual sophistication in its relations, in seeking to exact the utmost in concessions for whatever trade franchises she chose to confer upon them. Pakistan was virtually destitute of industries. Her transportation equipment

was obsolete, having been used for decades by India. She was in desperate need of foreign capital and industry, if she were to exist as a nation.

Sheer delight was evidenced in the Karachi press because of England's great gestures of friendship toward Pakistan. This welcome of Britain's support was for a twofold reason: first, England had displayed an unsympathetic attitude toward India in her partitioning problems—the Pakistani interpreted it as a political blow to their enemy; second, although England was in a very unfavorable economic position herself, she was an ally of the United States of America which might be won over to assist Pakistan. England sent ex-officio military delegates to advise Pakistan on her army and air force. It was revealed that arrangements had been made to extend by legal and proper means, arms and munitions to the government of Pakistan. All of this infuriated India and endeared England to the Pakistani.

Why was England manifesting this apparent preference? At the time the situation was particularly critical in the Near East between the Israeli and the Arabs. England was already in bad graces with the Israeli but extremely cooperative to the *oil-rich* Arab nations. Russia had been making overtures to the Arabs and England was fearful of these gestures and sought every means of placating the Arabs. The Arab nations, which are more united by religious than political ties, welcomed Pakistan, the new Mohammedan state, into their fold. As a consequence, it was expedient, though blunt, statesmanship for England to show partiality to Pakistan and receive the nod of approval from the oil-rich Arab nations.

It is doubtful whether Pakistan fully realized the necessity behind England's friendship. England has long been a world power. She still retains the knowledge of experience to take advantage of an opportunity, regardless of what to others may seem an inconsistency in her policy. Events have shaped themselves rapidly in the last year. Asia is being dominated by the Soviet ideology. The Indian government might become sympathetic to the Soviet rather than toward the West. Consequently, it was advisable to shift the aura of



friendliness back toward suspicious India and away from Pakistan. A recent Far Eastern journal expresses the fact that Pakistan is aware of this reversal of feeling and, in turn, makes counter threats to try and check it. The journal quotes a correspondent, whom we in turn quote in part: "The good will toward Britain created in Pakistan by partition two years ago, has, in fact, almost disappeared and in its place there is a bitterness. This bitterness almost matches and is indeed connected with Pakistan's distrust of India."

Then the author of the article states: "For years the name of Britain has been held in repute for fair dealing, without prejudice on account of race or creed. It is apparent, however, from reports being received from Pakistan, that this reputation built up over the years is being lost over night. Unless action is taken soon to remedy Pakistan's grievances, the repercussions are likely to be very great indeed."

Survival of the Fittest

Karachi was but a base for our journey inland. North and east of it lies the Sind Desert through which the Indus River cuts a wide and long furrow. In summer, the Sind Desert has temperatures ranging from 120° F., to quite cool at night. Our destination was Mohenjo-Daro, literally "Mound of the Dead"—a place of mystery and wonderment.

For three hundred miles, we traveled through the region of this desert. It was a land of strange contrasts. Everywhere was emphasized the struggle between life and death, a cruel and merciless conflict. The demarcation of the desert is indicated by a luxuriant jungle which is nourished by the Indus River. It would seem that almost suddenly the moisture from the river, which extends outward, ceases, leaving this tangle of green bordering the hot sands of the Sind Desert. An ingenious network of canals fed by the river has converted sections of the desert lands into fertile grain lands, a pleasant relief to the eye. The area could produce considerably more food, if the irrigation system were extended and modern methods of reaping and harvesting were employed.

The methods of harvesting the grain are antiquated, the work being done mostly by hand. The grain is threshed by oxen which are tied to a central post by ropes. The oxen revolve about the post in a circle, treading the grain free in their walking. The oxen are often blindfolded to keep them from becoming dizzy. The rope is kept taut so that, as they pull at a tangent to the post, they, in fact, lead themselves in a circle. The loop on the rope end keeps it from winding about the post.

Except for camels the deteriorated rail line into the interior, by which we were traveling, is the only mode of transportation into this area. No established air line makes landings for there are no air fields. Everywhere camels are seen grazing. Caravans of these huge animals, thirty or forty in number, were not unusual. The little patient and pathetic burro is an overworked animal in Pakistan. The treatment of these animals is revolting and enough to infuriate any lover of animals. Nowhere have we seen such a general disregard for the welfare of animals. They are obviously underfed. Many have large gaping festering sores cut by the friction of the harness, load straps, and ropes. I have seen a burro carrying a heavy pack with a large conspicuous sore being constantly chafed by a load strap. The driver, walking beside, never once took any measure for helping the suffering animal.

Though there is much food in this rural area, obtained merely by the effort of labor, the dogs were half-starved and gaunt, and roamed in packs. Drove of them, with glassy eyes, heads lowered, are constantly searching the ground for morsels, even filth, to eat. No attempt to curtail their breeding or relieve them of their plight is made. They are often kicked and stones thrown at them, if they approach humans. As a result, it was with great difficulty that I induced one to come close enough, with her starved puppy, to eat some pieces of stale bread.

Scattered about the fertile area or on the fringe of the desert are the little villages of Sind. The houses are mostly of mud brick but apparently well con-

(Continued on Page 98)

The Birth of the Moon

By MIKAEL, F. R. C., A.F.R.A.S.

The author is a prominent astronomer and the director of one of the large astronomical observatories in Europe. He is, as well, a Rosicrucian of long standing. The name herein given is his pen name.—EDITOR.

IMMEDIATELY prior to 1945, H. Alfvén, the Swedish astronomer, published the results of his exhaustive researches into the origins of planets, planetoids, and satellites. His considerations, embodying formulas of celestial mechanics as well as those of chemistry and physics, made possible a clearer explanation of the structure and mechanics of the solar system than any before given.

Briefly and untechnically, the story of the origins begins more than two billion years ago when the pre-sun, much larger than our present body, moved majestically in stellar space. For ten galactic years it shone in solitary splendor. Then it moved into a cloud of gases and cosmic dust.

Particles of dust were pulled toward the sun by gravitation—but upon entering its electromagnetic field they were respectively repelled by the pressure of light. Thus, the particles were stopped at a certain distance from the sun where gas began to accumulate.

The gas particles according to their relative weights were stopped at varying distances from the sun where they began a series of collisions and motions induced by the forces of the sun and their own reactions to each other. Out of the central portion of this cloud were formed Neptune, Uranus, Saturn, and Jupiter. These have been called the First Planetary Family. The front part of the cloud which met the pre-sun first and was composed of cosmic dust was responsible for the formation of the two oldest planets, Mars and Luna. Together with the Earth, Venus, and Mercury (formed of the back part of the



cloud of cosmic dust) and Mars and Luna constitute the Second Planetary Family.

These two families were distinguished by their different characteristics. Those making up the First Family were gaseous while those of the Second were formed of cosmic dust. The density of the First is also less than that of the Second. In the Second group, Luna having many properties in common with Venus and Mars circles the sun between them.

At one point in this circling process, as yet not sufficiently explained, Luna approached so near the earth that it was attracted to it and formed with it what might almost be called a double planet. Luna (our moon) thus became a satellite of the earth, although retaining certain peculiar traits, among them that of having an orbit not convex to the sun as any true satellite should have. The numerous craters and odd surface formations on the moon, H. Alfvén considers reminiscent of the birth of the earth.

Difficult as the question of the earth's capture of Luna may be to answer from the standpoint of modern astronomy, it is interesting to note how close the ancients came to the answer. The Greek myths state that Uranus (Heaven) first rose out of chaos, that Kronos (Saturn) came from him, and that from Kronos was born Zeus (Jupiter). The sequence corresponds to that of the members of gaseous Family No. 1, born out of Chaos.

Myths and legends, we are beginning to see, are not the outcome of phantasy; they are narrations of long-past real

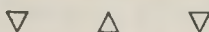


events, reflected in the prisms of centuries until they are colored by unrealistic light.

Tomorrow's science will re-create, fix the chronology, and explain the problem of the Pre-Selenites—those who lived before the appearance of the moon. Greek writers, as well as Plutarch and St. Augustine, however, have already written their accounts of them. In the traditions of the Hermeticists, too, the moon is declared to be older than the earth and genetically uncon-

nected with it. They state that as the planet *Luna* it moved in an elliptic orbit around the sun until it approached so near the earth that it was captured by it. This marriage of the earth and the moon took place, they say, about 9,500 B. C., or at the time of the submergence of Poseidonia.

Thus, it is seen that the mathematics of modern science, exemplified in the painstaking research of H. Alfven, support in many particulars the views and traditions of the ancient Hermeticists.



The Mosaic of Life

By V. MAY COTTRELL

(From the *New Zealand Woman's Weekly*)



AGE CONSISTS not so much in mere length of days as in the weak acceptance of harmful and depleting suggestions concerning the failure and futility of one's life.

Here we have a feasible explanation of the puzzling fact that some people, before they reach the age of forty, are old and cynical and devoid of all enthusiasm for living. These unfortunates are completely defeated by life—through their own negative reactions to it.

Other folk, even in their eighties, are still keenly interested in all manner of things. The former make terribly depressing companions, while the latter are helpful and inspiring to all they come in contact with. This is due to the healthful mental atmosphere of goodwill and happiness which radiates from their whole personality, wherever they are. Such people appear to be bubbling over with interest in, and enthusiasm for life; they are filled to the brim with the sheer joy of living.

The choice is ours as to which of these widely differing types of individuals we desire to emulate. But there can be no question as to which

makes the best friend or neighbor, and the most useful citizen. The latter type owe their genuine success in living—whatever their social or economic position—to the fact that they have learnt one vital lesson from life which the former are as yet unable to comprehend. It is this: the things which happen to us, as we journey through, are not nearly so important in the shaping of our own destinies as are *our own individual reactions to them*.

If these mental and emotional reactions become uniformly negative in character, the result must necessarily be a gradual dwindling of our own personality, power, and purposefulness. When we react to life's varying experiences in a positive, creative manner, however, we gain something of real and lasting value, even from undesirable and even tragic happenings.

Success, defeat, joy, sorrow, laughter, and tears are the mosaic of life. When these are properly blended into one harmonious whole, through courageous individual effort, a rich and satisfying life-pattern is formed—one which automatically attracts the good of all descriptions, in ample measure, towards its builder, and pours it out again to others continually—freely and without stint.

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April
1950*

REMEMBER THE CONVENTION—July 9 to 14, 1950



The Real Heaven and Hell

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

(From *Rosicrucian Digest*, May, 1932)

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.



IN THE subject of the real Heaven and the real Hell, we are dealing with a question that has interested thinking minds for many ages. It is this subject that is perhaps responsible for more criticisms and retractions of church doctrines than are even those of the Immaculate Conception, the Resurrection, and the Ascension.

It is commonly recognized by thinking men and women that the Immaculate Conception and birth and the Resurrection and Ascension are mystical experiences in the life of Jesus and that they can be interpreted and understood only from a mystical viewpoint. Therefore to deal with them from any other point of view is unfair to the subjects.

Many thinking persons refuse to criticize or to analyze any of the present-day religions because of their acceptance of the Virgin Birth, and the Ascension, and the Resurrection. They say that it is not for the average person to attempt to analyze those great experiences, but that it is proper to analyze any doctrines or religious creeds that include the presentation of a so-called definite Heaven and Hell.

It is our purpose to tell you some things about this subject that are not

commonly known or understood so that you might have a different viewpoint and come to some conclusion of your own.

One of the outstanding mysteries to which Jesus referred and with which He dealt so freely was the mystery of the Kingdom of Heaven. He astonished the people of His period and made Himself a modernist, an outstanding critic in all form of doctrines, by claiming that the Kingdom of Heaven was within. It is strange to note that while Jesus said much about the Kingdom of Heaven, He said very little about any opposite kingdom that could be called the "Kingdom of Hell"; neither did His Disciples. As we start to study this matter, we find that it is not until several centuries after Jesus had established His work, and after the Christian church was well established, that any attempt was made to indicate Hell as a place or even as a condition of after-life.

We find in the Old Testament many references to various kinds of Hells, but it is a mooted question among the theologians whether a very few of the references to Hell, in the Old Testament, referred to any place or condition as is done today in the Christian religion. In other words, Hell had a different meaning to the Old Testament writers, and to all of the people



before the Christian period; and Jesus Himself did not do or say much to change that opinion.

Now, let me tell you what the Jews, and those in other parts of Palestine and its surroundings, thought or knew of Hell before the Christian era. The Jews had a different name for it. There was one place known as Gehenna. Here criminals were destroyed, the bodies burned and buried in fire. That was the beginning of an early conception of Hell. Later on, this place in Palestine in one of the very low valleys, unsuitable for agriculture or civilization, where the bodies of criminals were burned, became a burial place for even those who were not criminals.

Many times in the history preceding the Christian era whenever famine, pestilence, or similar catastrophes brought death to a great many, there was no time nor money nor facilities for the regular burial. The persons who had died of contagious diseases (and they were many), or those suspected of practicing witchcraft (and they represented another large proportion), and those whose bodies could possibly contaminate others were burned in this place that might be called *Hell*, or *Gehenna*, or some other name.

Burning the Dead

In fact, we find from not only Christian literature, the Old Testament, but other writings kept by the Jews and other people of the time, that the century just before the Christian era, this one particular place, the largest of all in one of the valleys of Palestine, had so many burials and so many bodies to burn that the deep pit in the valley had fires kept burning day and night in order to consume the bodies that had been put into it. In Egypt thousands of years previous, a way was found of burying the bodies in the sand, covering them with lime, and thereby burning them. Along the Ganges River and other rivers throughout the world, even today dead human bodies are burned openly in order to get rid of them. However, this place in Palestine became known by a word that is translated as "Hell"—a burning place.

Now there were some outstanding points about the burning of bodies that made this method acceptable to the people. One point was that bodies of those who had died after some contagious, mysterious, or contaminating disease, if buried, helped to eliminate the possibility of continued pestilence. In order that such burning might be acceptable, it was claimed that fire was the only thing that would purge the physical body of its evils, sins, and sickness. Now that is not a strange thing to proclaim. Among the ancients, the mystical alchemists, and in the mystery temples of Egypt, fire was considered as the one great purger of evil. Water is looked upon as a great solvent of washing and cleaning, but fire is the destroyer or purger of evil. It would turn gross matter into confined metals, as the later alchemists turned baser metals into gold. It is said that out of fire and consuming flame came all the goodness of life because fire could only live on that which was evil or bad.

Now with this in your mind, if you read passages in the Old Testament, referring to Hell and its fire, you will see that all of those references did not pertain to any theologian Hell, but to an actual Hell there in Palestine. You will notice in other places that the references are allegorical; that is, that some of the prophets and Wise Men in speaking would use as an analogy, as a comparison, some of the things that were familiar to them. You find, therefore, in the Old Testament that some of the Wise Men say, "Thy sins will have to burn out in Hell before Thou canst come before God." This was an analogy, and not a belief that there was a Hell of reality in this afterlife. Other references plainly show that they were used as analogies; for instance, when it was said that "Before your soul will come before God, it will have to be purged," even as going through the fires of Hell would purge. This meant not a physical place, except the one in Palestine. I might go on and quote hundreds of passages in the Old Testament, some of which are indefinite, but even the present-day theologians are not sure that the Old Testament positively had any reference to an actual Hell or Hell fire anywhere away from this earth or in future life.

Mental Torment

Now, as Jesus came with His story that the Kingdom of Heaven is within, that it is being born within you and can be born through cleansing yourself and redeeming yourself, He naturally aroused in the minds of the people some thought about Hell and fire for the purging of man's body. Yet Jesus did not make references that would positively indicate that He believed that there was a place, a definite, material place, in the hereafter, with real fires such as have been referred to in later Christian doctrines.

Records do state that Jesus went down into Hell, but again that is an analogy. In looking up this matter I find in the life of Buddha that in ten days of wandering in the wilderness where all evil characters tempted him, he descended into Hell for three days. It is said that Krishna went into Hell for three days, and Zoroaster was claimed to have gone to Hell for three days, and, in fact, there are eighteen of the greatest Avatars whose biographical sketches include the statements that they had descended into Hell. In every case the explanation that follows shows it was not a material place that these men descended to, but was a state of mental torment and analysis and study where they purged themselves of contaminating influences of evil that had surrounded them for a few days preceding.

So Jesus' descending into Hell, as given in the Apostle's Creed, is not necessarily meant in a physical sense. If you study how the Apostle's Creed was composed, and how they debated on its meaning before they included it, you will find that none of the Holy Fathers, when they talked, included it in the Apostle's Creed, and not one believed it meant that Jesus actually descended into a material place where bodies are burned and purged.

Why our present-day Christian doctrines have a different understanding of Hell, as well as of Heaven is an interesting point. Since these ancient writers in both the Old Testament and New Testament used the symbol of Hell, with which they were familiar, as something that was analogous of what must take place in man's life before

he can become holy, we have before us the picture of the ancient writers presenting in their syllogies, allegories, and metaphors, certain thoughts that meant something to the people of the time and which, when translated later, did not mean the same things.

So when the Christian doctrines were gradually put into concrete form, we find that this doctrine of Hell presented a very complicated situation. "It must either be one thing or another," said St. Jerome in one of the meetings of the Council in Rome. "Hell must be a place of fire and purging or some place of conscious condemnation."

It must be understood that the Christian doctrine was reaching a land of people not familiar with Hell as it was described. In fact, when the Greeks and Romans and others heard of this Hell of the future into which man must go, it was a revolting, shocking thing—something they would not accept for a long time. It seemed to be inconsistent with the teachings of a loving, merciful, and just God. Yet the Disciples had made statements about Hell fires in their early writings, and these Fathers of the Church, centuries later, found these statements and said, "They are the traditional writings of the Apostles; we cannot do otherwise, but assume that there is a real Hell with real fire for the future." They knew better; they knew just as we know today that the afterlife is not pictured with any such situations as the early Fathers of the Church gave us in their descriptions of Heaven and Hell. Why, even the Sufi religion, that was in existence long before the Christian era, contained a description about Heaven and Hell. We have it in the one poem of Omar Khayyám in which he said:

I sent my Soul through the
Invisible,
Some letter of that Afterlife to
spell;
And by and by my Soul returned
to me,
And answered, 'I myself am
Heaven and Hell.'

Think of it! That was religion hundreds of years before the Holy Fathers established this present-day doctrine of Heaven and Hell; and so these people



in Persia, India, Greece, Rome, and the other lands where culture and education, and even morals, were highly developed, were shocked at any such idea of a loving and just God, a merciful God, a Father of all Beings, condemning any one of his children to any such purging because they were with sin.

Purgatory Invented

Then what do we find? We find that several hundred years later a second form of Hell was invented. It was not a matter of trying to understand something already referred to as the first Hell; it was an inventing of something entirely new. We find that the Council took up the great subject of Purgatory, not mentioned anywhere in the Bible, and something Jesus and His Disciples never referred to. In reading about it in some of the official writings of the *Roman Catholic Encyclopedia*, we find nine pages describing how Purgatory became *invented* as a doctrine. They had passages in the Bible which they found might be used to substantiate the idea that there was a Purgatory.

Before giving you those two passages, let me tell you what the early idea of Purgatory was. It was supposed to be a one-half-way place between this life and Judgment Day. It had been commonly understood in the Christian doctrine that at time of transition or of passing into a state of unconscious existence, it was necessary to await a Judgment Day when the souls of the dead would be judged, and the sinful sent to Hell and the good admitted to Heaven. That Judgment Day might be millions and trillions of years away. In the meantime, billions and billions of human souls would be living in an unconscious, spiritual state, good and bad alike, all sleeping peacefully awaiting Judgment Day.

But some said, "Is it not possible that these souls might be semiconscious and that some of them might be uneasy over some minor sins, some little sins that they forgot to confess before they passed on, that they forgot to tell their priest about, and forgot to ask redemption before their transition, and are now worrying about it; and that there is some test, some *little* fire, some little purging process that can be used

to cleanse them and let them wait in peace until Judgment Day instead of in mental worry and torment?"

I am not criticizing the Roman Catholic Church or these Fathers who did this. Man's mind wanted creeds in those days; it wanted them cut and dried and wanted religion handed out on slabs. For example, Moses knew as he came down from the mountain that God did not extend His hand out of Heaven and carve those laws. What really happened is that he was inspired. The people wanted some sign, some proof, so he found it necessary to give them an allegorical explanation. That is what was wanted in the days when the Roman Catholic Fathers were confronted with the theologian necessity of having something definite and concrete, and they proclaimed by a holy synagogue, "There is a Purgatory." It was a great relief to know that this sort of thing would take place between now and Judgment Day.

Now, what were the passages in the Bible that warrant such an idea? One of the Apostles, it is told, prayed for the departed souls, that they might get to Heaven. Why pray for a soul now, if it is not going to do it any good until Judgment Day? Why not wait until Judgment Day? The only idea of praying for the soul now is that maybe a temporary or intermediate judgment will be given; and there was another passage in the Bible that was similar; but you could plainly see that such passages might be interpreted two or three ways.

So it is with Hell in all of its features; it has been invented as we have it today. In reality, there passed only the fact that fire burns up all the gross material in matter and washes it off in a pure state. The ancients knew this, and so did the people of Palestine—that fire was the symbol of purging—and yet they had this pit that was called *Hell*, or *Gehenna*. And that is how the story of fire and brimstone came into existence.

Today's Problem

Today there are millions of men questioning whether it is good any longer to attempt to sway the minds of people and affect their moral ethics and
(Continued on Page 111)

Some Evident Dangers of Paternalism In Government

By H. J. BREWSTER



YOUTH TODAY presents a challenge. In the United States, the most vociferous group is made up of those who have known only New Deal philosophy and abortive socialistic forms of government operative today.

The cry of this group, which comprises about fifty per cent of the population in our public high schools, is *security*. Since they wish to be safe, The Four Freedoms have tremendous appeal—especially the fourth, Freedom from Want. And this group wants it for *Free*. As potential voters of the richest country in the world (now that Uncle Sam is generously aiding financially every foreign country which asks help), their premise is that complete educational facilities should be provided and that the Government should protect them economically from their birth to the grave.

Free schooling from kindergarten through college, they feel, should be made available to every one—even to those who are neither mentally nor temperamentally adaptable to college work, for college will open, socially, doors which would otherwise be closed to them. Toward their studies, most of these boys and girls have been indifferent.

Furthermore, many of them do not possess the inquiring mind which is the prerequisite of successful college work. On the other hand, many are skilful in manual techniques, and some exhibit ability to get along well with people.

Economically, while approving social security, they feel the system does not go far enough. They see nothing detri-

mental in socialized medicine nor in any other method of governmental control which would free them of responsibility. They look forward to a generous pension for their parents as soon as possible so that they would not be burdened with family care while they are young. To the question of how much individual freedom they expect to lose in return for this security, the answer is a shrug of the shoulders or a cryptic negative.

These young people are products of environment. They have grown up among those upholding the theory that this country has the financial means to support them and that they are going to get all they can. Also, they are following the thought habits of their elders that they can obtain all the good things of life by voting for them instead of by working for them. They have been reared in an atmosphere of class prejudice and race hatred (theories which have been the core of civil strife and foreign war). Unfortunately, the *isms* look simple and inviting on the surface, but, on closer scrutiny, they are alien to the philosophy which gave our nation birth.

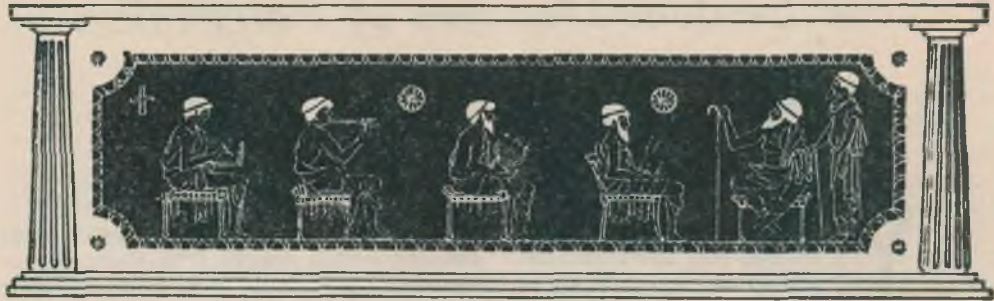
The young must be instructed for the kind of world in which they will have to carve their own destiny; they must be taught that the most important object in life is not how much a *Paternalistic State* can give them at the price of their individual freedom, but what they can do with the talents with which they have been endowed to make their country *worthy* and themselves *happy*. Men and women of deep-seated faith must strive to impress these youngsters with a sounder sense of values and to leave them a better heritage.



Five great enemies of peace inhabit with us—avarice, ambition, envy, anger, and pride; if these are to be banished, we should infallibly enjoy perpetual peace.

—PETRARCH





SANCTUM MUSINGS

FAITH

By RODMAN R. CLAYSON, Grand Master



THE OCCASION of the Easter season makes the discussion of Faith quite appropriate. Great stress was put upon faith by Jesus, and unquestionably it was one of the most important phases of His teachings. In reading the New Testament, one is impressed with the fact that over and over again in His healing work Jesus required one essential condition—that of faith: faith in the healer, and faith of the distressed person that he would be healed. Faith in this sense is an emotional state of the mind. It is actually a power which gives man an advantage over animal life, and is an attribute of mind which is a necessary element for success in any field of endeavor.

Faith in the sense in which it is being discussed here is not of a religious nature. Perhaps man's greatest stumbling block is lack of confidence in himself and in his abilities, as well as the lack of faith in others. It should be pointed out that confidence is considerably more than faith, for confidence is the result of experience—such as has brought knowledge. Blind faith brings no appreciable results; on the other hand, implicit faith in another person or condition helps to establish a relationship which in a large measure tends to bring about the manifestation of one's desire.

As stated above, in contradistinction to faith, confidence is a personal assurance. Confidence is derived from a knowledge of demands being made upon us, and the extent of our personal powers to meet them fully. Confidence, therefore, can grow only through experience, for it is only through experience that we learn to develop our personal powers. Faith is the presumption of the nature of a thing or condition; it is the unquestioned acceptance of appearances, whether they refer to people, words, or objects. In reality, we have confidence only in ourselves. Faith is what we have in others. Therefore, it is when confidence is lacking in ourselves that our faith is concentrated elsewhere.

The term *faith* is often defined as active belief or a belief which amounts to a basis for action upon accepted premises. This is not of sufficient exactness, however, for there is a distinction between the words *faith*, *belief*, and *knowledge*. Knowledge comes from personal experience. Knowledge helps man to have faith in conditions exterior to himself. Knowledge supplants belief. As we use the word *belief* today, the implication of doubt is involved. The Rosicrucian entertains no beliefs; he either knows or he does not know. Furthermore, he is capable of great faith in the existence of natural laws and in the abilities of his fellow men when these abilities are properly directed.

For example, when we buy a new radio, we have faith that it will operate satisfactorily; we have faith in the development of scientific research, and in the manufacturer who has produced the radio. We have faith that his knowledge in building radios will give us satisfactory listening results. We see, then, that faith may be assumed and built up in the human consciousness to the extent that it surmounts possible doubt and hesitancy. It may be said that we place faith in a person or thing because of our insufficient or lack of knowledge of the ability or possibility of that person or thing. Often when we are in physical distress, we summon a doctor. However, we should not call for the doctor if we do not have faith in him and in what he can do. In fact, it is unreasonable to expect that we would get well as a result of the services and medical prescriptions of the doctor if we had no faith in him and in his prescriptions.

In Biblical days the word *belief* was apparently synonymous with *faith*. In fact, in the words of Jesus, as quoted in Matthew, Mark, Luke, and John, *faith* and *belief* are repeated over and over again as representative of the desired necessary mental attitude. Faith is more or less a historic attribute of the mind, for we have always had faith in those conditions which we ourselves do not possess. We may even say that faith is trust, for we all know that we have exacting trust in our friends and business associates. In fact, nowadays people are more prone to use the word *trust* than *faith*. To place faith in exterior conditions is natural, particularly when the individual does not have complete confidence in himself. Faith in

forces outside of themselves has brought about seemingly miraculous attainments and developments for many men and women.

We all recognize the reality that prayer and faith have a place in our lives. It is foolish, however, to pray to God to cure a disease while we continue to violate those things which contribute to good health. Errors in our ways and thinking must first be corrected; then we are privileged to pray to God, and have faith that if it is His will He will permit His laws and Nature to work through us and restore normal health. We are privileged to have the faith that His laws will manifest for us.

Words Not Enough

Mere words with blind belief are not sufficient. There must be faith, faith in whatever healing system is being used, faith in the manifestation of God's laws, faith in our worthiness to be healthy. In the instance of healing we take the point of view that if our minds are imbued with doubt and fear, and we lack faith in the means which

are being used in our behalf to alleviate sickness and distress, no healing can be expected. This was the message that Jesus endeavored to convey to His apostles. It must be admitted that Jesus had knowledge of the healing power, which is over and above faith; He had the faith that comes from knowledge of the use of power.

It is not our purpose in this discussion to give consideration to the question as to whether Jesus was endowed with supernatural power. Suffice it to say that He continually admonished His apostles, and the unfortunate who were brought to Him, to have faith and

(Continued on Page 109)



By Lester L. Libby, M. S., F. B. C.
Director, AMOBC Technical Dept.

- Cathode rays of 3,000,000 volt energy level are capable of sterilizing vaccines, serums, and pharmaceuticals in general after they have been sealed in their glass containers. No adverse effect on their potency or other properties is detectable.
- To account for recently observed partial polarization of light from some stars, astronomers theorize that some regions of interstellar space are occupied by clouds of elongated dust particles of slightly magnetic material, the particles spinning end-over-end in a weak magnetic field in space.
- Stanford University is constructing an electron linear accelerator for atom-smashing work. The electrons, riding down a 160-foot accelerator tube on the crest of an electromagnetic wave, will reach a speed of 186,000 miles a second, more than 99.9% of the speed of light, thereby acquiring a 2000-fold increase in mass.



Cyclic Law in History

By PERCY FIGOTT, F. R. C.

IT WAS on September 16, 1793, that Napoleon joined the republican army of France. On June 29, 1815, he boarded a British warship and offered himself as a guest to the British people. The first event led to military fame which has only been equalled by Caesar; the second led to exile, chagrin, and humiliation. Why was this?

Readers who are familiar with the book *Self Mastery and Fate with the Cycles of Life*,¹ by Dr. H. Spencer Lewis, know his system of dividing any individual's year from one birthday to the next into seven periods, or cycles, of fifty-two days each. The first period, that is, the *fifty-two days following the birthday*, is a fortunate one. Indeed, if one's resolution is sincere and accompanied by a great hope it will lead to success—even fame. However, the seventh or last period, that is, the *fifty-two days preceding the next birthday of any individual*, is unfortunate in various of its prospects.

It is a period of devolution, disintegration, and destruction. Within its cycle, things that have caused anxiety are likely to culminate. Serious resolutions taken during those days may lead to disaster and calamity.

Napoleon was born on August 15. He therefore threw in his lot with the republican army during his first period; but the second decision was taken during his unfortunate period.

It is the purpose of this article to test, by historical records, the working of this cycle. Being British, I will deal predominantly with European subjects.

Consider Clemens L. W. Metternich,

¹ H. Spencer Lewis, *Self Mastery and Fate with the Cycles of Life*, Rosicrucian Supply Bureau, San Jose, Calif. \$2.50.



the great diplomatist who was born on May 15. It was on May 18 that he first became Austrian envoy to France. His decisive interview with Napoleon, who then failed to prevent Austria from joining his enemies, took place on June 26, 1813. This happened therefore during Napoleon's unfortunate period, and led to Leipzig, Elba, Waterloo, and St. Helena. However, it was during Metternich's fortunate

period, for it placed him among the diplomatists of history like a skyscraper among house property.

Marie Antoinette, perhaps the most unhappy of Europe's many unhappy queens, on her way to the guillotine, saw her own children among the crowd. "Adieu, my children," she cried pathetically, "I go to join your father." This was on October 16. She was born on November 2. The father himself had been imprisoned during the seventh period of his birthday cycle.

Charles I, England's most unfortunate king, actually became heir to the throne during his seventh period, for his elder brother, Henry, died November 16 and Charles' birthday was November 19. The Parliament which revolted and overthrew him met on November 3. His descendant, Prince Charles Edward, vainly endeavoring to recover the throne of his fathers, led an army south as far as Derby. Then he decided upon retreat. This again was during his unfortunate period, being on December 5, whereas his birthday was December 31. Result: defeat, a fugitive existence among the wilds of Scotland, and lifelong exile.

Napoleon III's arrival at Chislehurst, Marshall Ney's execution, General Gordon's betrayal, and Alfonso XIII's exile

all occurred during this seventh period of the annual cycle. Parnell, the great Irish leader, was married during his unfortunate period. Result: divorce, causing political downfall.

Trains of Causation

Contrast these experiences with those who have in some way initiated a train of causation during the fifty-two days following their birthday, that is, within the fortunate cycle.

George Washington was elected President of the U.S.A., and Abraham Lincoln was inaugurated to that office during this period. The late Franklin D. Roosevelt was born January 30, 1882. He first took office, that of assistant to the Navy, on March 17. Lenin arrived in St. Petersburg, where he successfully effected the greatest revolution in history, on April 16. He was born April 10, and died in January 1924. Since Stalin's birthday is December 21, Stalin came into power during his first period. Therefore, Washington, Lincoln, Roosevelt, Lenin, and Stalin, all placed their feet on the first rung of the ladder of fame during the fifty-two days which followed their respective birthdays.

Practically all of the more famous of Britain's Prime Ministers started either their parliamentary or their ministerial careers during this period. Sir Robert Walpole was born August 26; it was on October 11 that he first took office. The birthday of the Elder Pitt was November 15; he first became Secretary of State on December 4. William Pitt, called "the Younger Pitt," was born on May 28; he first took office early in July. Sir Robert Peel's birthday was on February 5; he first took office on March 18.

Palmerston owes his fame primarily to his being a great foreign minister; Disraeli owes his to being a great party leader; and Gladstone to his skill as a parliamentarian. Lord Palmerston's birthday was October 28; he first took charge of the foreign office on November 22. There is a little uncertainty as to when Disraeli was first chosen leader of the Conservative Party, but it was early in 1849. His birthday was December 21. His great opponent, Gladstone, first entered the House of Commons during January 1833. His birth-

day was December 29. Each, therefore, started his very successful career during the fortunate fifty-two days which followed the birthday.

It is not only the politicians and statesmen who would benefit immeasurably if they would guide their activities in accordance with this cycle, but soldiers, sailors, religious leaders, and industrialists are similarly affected.

The first Duke of Wellington is generally regarded as England's greatest soldier. There is some doubt about the precise date of his birth, but it was certainly early in May. He won the battle of Waterloo, upon which his fame rests, on June 18. Nelson, Britain's most renowned sailor, was born September 29, and Trafalgar was won on October 21. It cost him his life, but it brought him fame.

As for religious leaders, the Whitechapel People's Mission, which developed into the great Salvation Army, was opened by William Booth on his birthday. John Wesley and a group of his followers formed themselves into an association, which developed into the Methodist Church, on July 23. John Wesley was born June 17. George Cadbury set up his factory at Bournville in October 1879. He was born on September 19. Today Cadbury's is one of the most renowned of British manufacturing firms.

Collective Units

This cycle, as students of Dr. Lewis' book will know, applies to any group of individuals, such as a committee, a corporation, or a cabinet, who can collectively form a resolution and act upon it. The train of events initiated when Britain declared war on Germany, August 4, 1914, is most interesting. Asquith's cabinet was then in its fifth period, which period is fortunate for taking risks. The war was brought to a victorious conclusion. However, Asquith himself was in his unfortunate period for he was born September 12. It cost him his son, the loss of the premiership and, what disturbed him perhaps more than anything else, the breakup of the Liberal Party. Another member of that cabinet, Haldane, was also in his own unfortunate period. The war terminated his political career.



Consider the experience of Neville Chamberlain's government at the outbreak of the second world war. It was on May 28 that he became Prime Minister. The unfortunate period for his cabinet thus measures from April 6 to May 28. On April 9 Germany invaded Norway. On the 26th the Allied ill-fated expedition was withdrawn. On May 6 three destroyers were lost. On May 10 Holland and Belgium were invaded. Chamberlain's government was subjected to such hostile criticism that he had to resign.

The invasion of Norway was even more disastrous for Hitler. He lost thirty ships including five cruisers and subsequently seven destroyers at Narvik. Some have estimated that these Norwegian losses amounted to half the German navy. According to Winston Churchill it was on March 1 that Hitler decided to invade Norway. This was just within his unfortunate period for he was born April 20.

Nations as Individuals

Nations, it would seem, are subject to the same cyclic law as are individuals and corporations. Italy was declared a nation during the month of July, and Mussolini declared war on both Britain and France on June 10. He himself was born July 29. It was therefore his own disastrous period as well as that of Italy. For both it proved disastrous indeed.

On June 4, 1831, Prince Leopold of Saxe-Coburg accepted the crown of Belgium. Belgium was thus separated from Holland and became an independent kingdom. It was on May 28, 1940, or within the nation's seventh period, that Prince Leopold's successor surrendered to Hitler.

The fall of the Bastille in France marks a definite ending and beginning. This took place on July 14. The disastrous period thus measures from the previous May 23. Waterloo and the consequent fall of the first Empire took place on June 18. The third Republic fell and the short-lived Vichy government was formed on June 10. Therefore the Bourbons returned and the Vichy government was formed during France's unfortunate seventh period, or cycle. Neither can be considered to have been a success.

Germany became an Empire on January 1, 1871. It was on November 11, 1918, just within the disastrous period, that she surrendered to her enemies after the first world war. According to Schuman, in his work on *Soviet Politics*, Hitler's decision to attack the United States was reached sometime between November 26 and December 3. This resolution proved catastrophic; it was made during Germany's unfortunate period. But it was during Russia's fortunate period, for Kerensky's government was overthrown and Lenin's replaced it on November 7.

Why was this?



STRUGGLING PAKISTAN

(Continued from Page 86)

structed. No attempt is made to lend them color. They are a monotonous gray, perhaps the natural color of the substance used in making the brick when the moisture evaporates. One structure was particularly conspicuous and gave the appearance of having been recently erected. It was definitely Islamic in its architecture. The tops of some of the homes also suggested this Islamic influence, having cornices simulating minarets.

Each little village, as well, had its *mosque*. These were the spiritual focus of each dust-coated village. They were, as well, the cultural centers of the community. The mosques, though modest in comparison with those of the large cities, were the most prominent edifices in each village. Usually they were the only structures making any concession to art, and this consisted only of a narrow frieze of colored tile.

(To be continued)

**The
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Digest
April
1950**



Temple Echoes



NOT LONG ago a serious-minded woman living in Mexico began searching for an organization that could give her esoteric knowledge and an understanding of occult science. Not finding it in her immediate locality, she addressed a letter to the Los Angeles Chamber of Commerce inquiring if they knew of some such sincere and reliable organization. We were pleased to learn from this woman that out of the dozens of organizations dealing with occult studies, with which they must be familiar, the Chamber of Commerce selected AMORC. She is now an interested and enthusiastic member.

* * * *

Progress seems sometimes difficult to measure. The reason is that its standard of measurement is an individual one and all too often in judging it, we fail to make the necessary before-and-after comparison. Six months ago a young man, in applying for membership, wrote "I am dissatisfied with the way of living. I see no good in life, and only disappointment in people. I find it hard to get along with them. Yet I am in urgent need of friends."

Today this Department received from this young member a bit of writing with the very significant title "The Brotherhood of Man." A few sentences serve to indicate the progress made in six short months: "How many of us give merely for the sake of giving, and how many of us truly give of ourselves? How many of us give only when asked and how many without waiting to be asked? When we are able to look at our fellow man and see nought but the goodness of which he consists, we are leading a life which

requires only the highest principles—since we are all created alike and being alike are a part of each other and inseparable from God.

"Listening to the voice within, and feeling the divine love and goodness which exists in all, replaces with love and goodness the thoughts of evil; and so giving to the world the best we have, the best will come back to us."—M. M.

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During the month of February, Supreme Secretary Poole was present at several rallies in the Midwest and East, visiting Toronto, Chicago, New York, Washington, Baltimore, Montreal, and Boston. The trip was a pleasant and an inspirational one.

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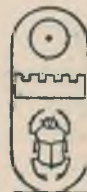
Many will be interested to know that the Rosicrucian studies now available to the blind, through monographs prepared in Number 2 Braille, have been completed as far as the Fifth Temple Degree. Blind persons desirous of affiliating with the Order should write for further information to Department of Braille, The Rosicrucian Order, AMORC, San Jose, California.

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The following books written by Dr. H. Spencer Lewis are available in Braille through the California State Library, Sacramento, to blind persons both in California and elsewhere: *Mansions of the Soul* (1½); *Rosicrucian Principles for Home and Business* (1½); *Rosicrucian Questions and Answers* (1½), and *Mental Poisoning* (2).

▽ △ ▽

In the exhibit of Serigraph paintings held during January in the Rosicrucian Museum, one called *Dogwood* attracted the Curator's attention from



the moment of unpacking. It was assigned a significant spot and drew enthusiastic comments from many visitors.

After the exhibit had closed, a letter came from Soror Virginia Barnes, who is assistant professor of art at Alabama College, Birmingham, stating that she had had notice of the Serigraph Exhibit and thought it might be of interest to the Museum to know that the exhibit contained one of her paintings: *Dogwood*.



It is possible that many do not appreciate the double benefit to be gained by witnessing a temple initiation a second time. The first benefit is to oneself, in calmly and quietly reviewing an experience which excitement, elation, or even apprehension might have blurred somewhat when one was a participating candidate. The second benefit is to others, those candidates who might be encouraged and even richly blessed by the fact that you as an advanced member had given them silent support at such a time.

In the Supreme Temple, monthly initiations are the rule, and two special ritualistic groups alternate in conferring the initiations. A somewhat similar schedule of initiations is likely to be the fact in your own locality. Wherever you live, then, the opportunity to participate either as candidate or as witness is open to you. It is an opportunity that should not be overlooked.



The dictionary says that curare is a poison used by hunters to make their arrows effective. It is likely that few *Digest* readers will have a practical interest in the matter, but if they do, Frater Algot Lange of New York is their man. Some years ago while exploring certain parts of the Upper

Amazon he had the opportunity of watching the Mangeromas on the Javari River concoct this poison for use on their blowgun arrows. According to Frater Lange, only three Indians of this tribe knew how to mix the ingredients properly even though all knew the plants from which the poisonous juices were extracted. The vines were the *Strophanthus sarmentos* and the *Strychnos toxifera*, to which at a certain stage several large black ants (*Jucandeira*) were crushed and added.

Frater Lange continues: "The three Indians who understood the concoction of this poison collected the plants once a month. First they scraped the *strophanthus* to a fine powder and mixed it in an earthen jar with the crushed roots of the *strychnos* which had been standing in water for several days. After simmering for several hours, the ants are added and the cooking continues until a thick pastelike consistency has been achieved. Then the poison is put into small earthen jars, covered with hide, and is ready to use.

"Hunters always carry a small rubber pouch containing a few drams of curare poison, being extremely careful in their handling of it, for the slightest scratch is fatal."

Years after his encounter with the Indians of the Upper Amazon River, Frater Lange found the Dyaks of Borneo making use of what seemed to be the same kind of curare. He concludes his letter by saying: "I have often wondered how two tribes on opposite sides of the globe could use the same type blowgun and apparently the same kind of arrow poison."

Frater Lange, by the way, has written two books on his adventures—both published by G. P. Putnam's (New York City) some years ago. Their titles are: *In the Amazon Jungle* and *The Lower Amazon*.

PROVIDENCE, RHODE ISLAND CHAPTER

Members in Rhode Island and neighboring states will be interested to know that the organization of an AMORC chapter in Providence has been completed. Regular meetings are now being held. Active AMORC members interested in affiliating with this chapter, or in visiting its sessions, may obtain particulars concerning the time and day the meetings take place, by writing to the secretary of the chapter, Miss Grace E. Mason, 20 Hudson Street, Apt. 4, Providence 9, Rhode Island.

Paracelsus, the Rosicrucian

By FRANCIS KORDAS, F. R. C., of Hungary

PART TWO

IN THE SCRIPTS of Paracelsus' alchemistic works we find the greatest of the Rosicrucian secrets but they are not for the general public, even at present. The early interest of the profane world was disarmed by Paracelsus' peculiar alchemistic language and style, which was understood only by the initiated.

Whereas chemistry deals only with the physical components of matter, alchemy deals with the release and effect of the active astral, or vibratory, elements. Similarly, astronomy sees only the material side of the stars and planets, whereas astrology penetrates into the psychological influences. Chemistry and astronomy can be learned by anyone who has the necessary abilities. However, for the understanding of astrology and alchemy, a peculiar spiritual comprehension is necessary. The learning of alchemy requires the ability to understand matter, the inner substances, the essence of nature.

Alchemy has a threefold nature which includes: 1. the transformation of evil and sin into goodness and virtue. 2. the knowledge of nature's invisible elements. 3. the transmutation of metals, their elevation to a higher degree.

It is an old Rosicrucian belief that everything we see around us is only the half of the world; the other half is invisible. So we live simultaneously in two worlds: one a dense, visible world; and the other, a thin but materially constructed, invisible one. These two worlds cannot be separated, for they belong together; that is, these two form one world, but our limited senses do not comprehend this. God is



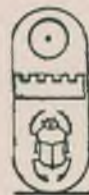
active in both worlds: from the finite smallest particle to the greatest planet alike, and from the visible elements of each to the invisible. The *invisible* is the *Prima Materia*, the *life*, as it manifests itself in creation. This bodiless, immortal, supernatural power which changes everything, renews and re-creates, is named *Arcanum*.

There are four Arcana: *Prima Materia*, *Lapis Philosophorum*, *Mercurius Vitae*, and *Tinctura*.

According to Paracelsus, all matter is composed of three differently proportioned substances: sulphur, mercury, and salt, and these are set in motion by a fourth element, called *life*, or the vital life force, which expression cannot be considered in the material sense of the word.

The transfiguration of any matter is by the process of alchemy. The alchemist begins where Nature ends, and that is the reason why a good physician must be a good alchemist. In our body there is at work also an internal alchemist, who is a true model of the outward one, for he acts as does Nature's alchemist. The proper way is always simple, but only a few are able to find it. The alchemist must always consider the position and the influence of the stars.

These secrets are not meant for the public, but only for serious occult explorers. To these explorers, Paracelsus communicates the characteristics of the *Prima Materia*, of the *Arcana*, the *Lapis Philosophorum*, the *Mercurius Vitae*, the *Elixir Vitae*, and *Spiritus Vitae*. Those who really wish to get acquainted with this knowledge more



closely will surely find a way, a leader, and inexhaustible sources.

Gold and silver can be produced by alchemy, but Paracelsus disapproves of it, for a real Magus is not in need of this. It is the *gold of our own nature* that we must purify. This is the real purpose of alchemy and not the transmutation of metals. The ancient alchemists were able to revive plants and animals, and they were also capable of lengthening human life with the *Elizir Vitae*.

The soul, with its attributes, including imaginative power, creates material substances from the invisible elements. As the soul creates changes in the body and the personality, impressing upon them its own qualities, so the celestial gold is capable of affecting not only the material gold but even the components of the physical man. Therefore, if we change the higher, ethereal essence of gold, the earthly gold will also change. Nature, the Great Alchemist, thus produces gold and all other metals, by the same process.

The *Tinctura Physicorum*, which is necessary for transmutation, is produced in an astral way, for each metal has its own *Astra*: gold, *Astra Solis*; silver, *Astra Lunae*; copper, *Astra Veneris*; iron, *Astra Martis*; tin, *Astra Jovis*; lead, *Astra Saturni*; mercury, *Astra Mercurii*, and so on. If the alchemist controls the *Astra* of metals, he is capable of changing any red metal into gold by *Astrum Auri*; with the *Astra Argenti*, each white metal into silver; with the *Astra Cupri*, every metal into copper. This process is described by Paracelsus in his book: *Transmutationibus Metallorum*.

Paracelsus describes in detail the peculiar method of how the different elements—not the ordinary but the identical ethereals—can be mixed and what must be the proper position and time of the stars in the sky to bring about that compound which he names *Electrum*. This consists not only of the solid but also of the vibrational qualities of the metal. "A great many miracles can be worked by this *Electrum* . . . as it has a strong creative power," he says. From it, drugs can be formulated which would cure even incurable diseases.

Finding Hidden Power

Paracelsus distinguished six arts of magic.* The *Insignis Magica* deals with supernatural, celestial signs, visions, and prophetic apparitions. The *Magica Transfigurativa* handles the transformation of objects. He named word-magic *Characterialis*; magic art, *Gamaheos*. The use and perfection of imagination is called *Altera in Altera*. *Ars Cabalistica* deals with Kabalistic magic, or knowledge. Any man experienced in the six arts mentioned is called a Magus.

Magic is not only the most ancient science; it is also the greatest human art. Its secret tricks cannot be learned from books, but by practice, by experiences, with the help of an initiated leader, an adept. Magic power consists of the theoretic knowledge of the visible and invisible powers which rule man and the Cosmos, and also of the artistic usage of the secrets and hidden powers of the universe.

The first prerequisite of the study of Magic is the knowledge of the highest laws of Nature. Not only the connection with the superficial outward essentials, which can be easily distorted, but also the inner wisdom is necessary, and this cannot be achieved except by intuition. Magic makes known the outer and the inner selves as well as the manner in which they react upon one another. Man's inner self hides various latent and active abilities which expand his being, his consciousness, beyond the physical. These make man capable of telepathy, prediction, the reading of the *Akasha Chronicle*, and of the exteriorization of the psychic body, for the purpose of contacting the higher hierarchy, and so on. The knowledge of inner powers gives man control over the outer forces. In order that man be capable of seeing the essential in everything, he must direct nature; but, in the first place, he must direct himself.

For the magic of performance a strong faith is necessary, with much creative imagination. This imagination

* Some of our modern uses of natural laws and various laboratory experiments to disintegrate or transmute materials, or even our experiments in psychology and parapsychology, would have been classified in the time of Paracelsus as magic. Any misuse or perversion of these processes would be black magic. A modern example of Paracelsus magic is our knowledge of, and speculation with, atomic energy.

must not be an empty phrase; and faith must not be a naive credulity, but a creative power, based on knowledge, closely connected with a firm wish and the intention for elevation of man. Imagination is the implement with which the soul works in the outer, visible world.

The Magus performs *magic* with his creative power. Under certain circumstances this hidden power may be misused. For this misuse, it revenges itself, being black magic, and the powers raised fall back on the man who invoked them. This is the great law of equalization. Rosicrucians of modern times have an understanding of the evils of so-called black magic which man of the Middle Ages did not have. Civilization has developed through education, and naive credulity has disappeared.

Origin of Good

It can be said of Paracelsus that he was a man who reached Heaven by storm. He by his own efforts built his way leading to redemption, liberation, and the return to the Father. Although Paracelsus was a profound scientist, a reformer in every domain of life, an epoch-making philosopher, astrologer, alchemist, physician, theologian, still he was not an ascetic. He saw that the origin of all good is in God. There is no evil in itself. But man has lost his ancient equilibrium through the fall, that is to say, through treading upon Nature's laws. By reunion with God, man is capable of regaining his lost balance. This is the aim of every religion, although the believers seldom realize it. Our life's scope and ambition is to regain our lost Cosmic citizenship, to retrace our conscience toward the Universal mind, God, the Cosmic Conscience.

Godly wisdom cannot be fully accomplished until we are free from all evil; occult knowledge opens only to the selfless and to the pure. Nevertheless, without evil, the good would remain unrecognized and unappreciated.

Paracelsus was more of a theist than a pantheist. Although he said that God is in everything in an immanent way, he also taught that everything originates in God, who is Father of His

creations. Paracelsus was significant as a theologian, for he strained the rigid dogmas of the Church with the principles of Rosicrucian philosophy. For this, he was repeatedly attacked. He also stressed the importance of faith. The Bible in several places states that even Jesus was unable to do anything for men without faith.

"All the wonders of the Magic come to existence through faith, imagination, and will," says Paracelsus. Formulae, ceremonies, rites, worships, icons, and so on, are necessary, but they are worthless without the spiritual creative power. The Apostles worked their wonders through faith. "The force which set the saints into motion to perform miracles is a living force even at present, and is accessible to everyone. This is the power of the Holy Ghost," says Paracelsus. He knew the secret sciences of India and Egypt, also the ancient Hermetic teachings, yet he belonged to Christianity. His whole philosophy was based upon the Bible, which he read with the eyes of an initiated mystic and not as an average Christian, and so he was capable of exploring the second and third meaning of the Holy Writ, the Hermetic secret, which was not even suspected by the theologians.

"If we can conceive of the human soul perfectly, nothing will be unattainable for us on earth. Every sceptic can execute this magic operation. Faith makes imagination certain, for faith steadies the will. . . . Through faith we develop . . . and attain certain forces," he says. "Although man is an earthly being, the central ego is angelic; therefore, men ought to live on earth as angels do in heaven. Man is nothing without his resembling God in truth and righteousness."

Paracelsus fought for the truth in the field of science as well as in faith. His mission was universal; he fulfilled it even in the midst of the greatest trials. He writes: "God is the Father of wisdom; all wisdom springs from Him. Man can increase in knowledge but he cannot exceed his given capacity, for in man is nothing else but what God gave him." He held that theological practice does not necessarily mean participation in God's wisdom.



In his *De Fundamenta Sapientiae*, he writes: "The knowledge which our priests own does not originate from the Father; they learned it one from the other. They are not certain of the truth they teach . . . therefore, they make errors and in their conceit they proclaim their own opinions as God's wisdom. Hypocrisy is not sanctity, conceit not power, shrewdness not wisdom. The force that realizes and follows the truth cannot be conferred like academical degrees; this comes from God alone. The highest power of the Intellect, if not illumined with love, means only a high degree of animal intelligence. . . . When man's imagination is lacking and he cannot fully believe, his art is uncertain, although it might be perfect."

Key to Truth

Paracelsus preferred, above all, to study Nature's open book. "The Scriptures can be understood from the letters, but Nature only by travelling, for the different countries and countrysides are the leaves of Nature's code. . . . Only the Book which has been written by God can be real, whole, perfect, and faultless."

He fully recognized the greatness of his truth, and was often misunderstood and even attacked for his boasting nature. But these accusations are based upon a mistake. He was a very modest, self-sacrificing man, a true servant of the truth, who well knew that without the guidance of the Holy Ghost, man is worthless.

The key to Paracelsus' teachings can be found in the ancient Hermetic formula: "As it is above, so it is here below." This is the universal law of analogy which extends every being.

"All is one, and its origin can be only in the eternal unison."

Paracelsus had his own style, which must be studied if one wishes to comprehend his works. The words streamed from him as from an ancient source. He preferred writing in German, rather than in Latin, the scientific language of his time. His disciples and followers translated his writings into Latin and propagated them. In his works he used many uncommon and unknown expressions. He explained that, "It is not for the sake of the language that I write, but for the art of my experiences. . . . One cannot write for children . . ."

He scorned the vague scholastic style, preferring to unfold the language of the secret symbols of alchemy into scientific expressions, although the worldly scientists did not understand even those.

Paracelsus remained materially poor all his life, although he had every opportunity to make a fortune. He believed that fortune was a burden to a spiritual man. He wore his heavy cross with dignity. His ambition was to be great and deserve merits from God and not from the world. He proclaimed that even the simplest man owned the nucleus of Christ's way of life. Paracelsus was able to interpret and practice real Rosicrucianism.

In full consideration of all these facts, Paracelsus' true Rosicrucian living appears before our eyes. He bequeathed a part of his mission to posterity. It is also our duty to find and to demonstrate this spiritual heritage.

NOTE: Current material on Paracelsus is issued in Switzerland. The publishers are: Roscher Verlag, Zurich; Verlag Birkhauser, Basel; Benno Schwabe & Co., Verlag, Basel.

Paracelsus, by Dr. Basilio de Telepnef (in English) is available at the Rosicrucian Supply Bureau, \$1.75.

LOAN YOUR DIGEST

Does an article in the pages of this magazine interest you? Do you find in some issue a discourse that answers your questions, that clearly analyzes harassing problems? If the subject matter of the *Rosicrucian Digest* proves beneficial and enlightening to you, it will to others as well. *Think*—have you a friend or acquaintance who might enjoy reading your present copy of the *Digest*?

Loan your Rosicrucian Digest—point out to others the articles which you think they will find interesting. Already hundreds of nonmembers of AMORC are reading this magazine. Perhaps those to whom you will loan it will eventually wish to be included in its large and growing family of subscribers. (Be certain that your personal copy is returned to you.)

*The
Rosicrucian
Digest
April
1950*

Mechanism Versus Thought

By CECIL A. POOLE, F. R. C., Supreme Secretary

AGE-OLD endeavors to relate science and philosophy attract the attention of many thinking persons. These attempts are reflected in numerous comments and inquiries from those who seriously wish to consider how they may relate an idealistic philosophy to the complex scientific and mechanistic theories current in modern thought. To generalize answers to these questions is somewhat difficult; in fact, it may be pertinent to ask whether or not the relationship of mind and body ever will be explained in a form so rational that it would satisfy everyone.

Early in the history of Western philosophy, that period of philosophy which had its beginning in ancient Greece, two schools of thought soon became evident. These two systems, idealism and materialism, have continued side by side throughout man's history. The belief that the universe has a purpose and a set of values higher than any objective worth, and, on the other hand, the belief that the physical world was the ultimate reality and man's life was accidental and transitory were expressed in these two schools of ideas.

The problem concerned with mechanical and philosophic relativity is therefore not new. The intense rapidity with which mechanical achievements have come forward in the past century and a half emphasizes the problem, and thinkers continue to ask, as they have for more than a century, whether or not man's physical achievements may be advancing beyond his mental



and spiritual concepts. This point of view has been applied, particularly in the last few years, to the weapons of war. By harnessing and preparing tremendous forces which have almost inconceivable possibilities of destruction, has man created a monster? Has man the mental and spiritual insight to direct himself and society in a way that will make it possible for these material instruments to be controlled?

The answer to these questions lies in the future. We know, for example, that another war on a world-wide scale would be more destructive than any that have been carried on before. Many people doubt the ability of man to avoid such a conflict indefinitely; others hope—and it is usually more hope than conviction—that man will arrive at such a basis of negotiation and compromise as will allow human beings to live together in the world without physical clashing.

Those individuals who subscribe to an idealistic philosophy of life, who believe that ultimate values are more than the parts of the material world which they can perceive, have a pressing obligation. It is their duty to try (in their own immediate environment and in their everyday living) to direct their thinking, and the thinking of those about them, to those higher values of life that will qualify man's basic emotions and desires so that his total mental concept will rise above petty conflicts with his fellow man.

As long as greed, selfishness, envy, and hate are dominant motives in men's dealings with one another, the



acts and events which result from such underlying emotions will eventually prove to be disastrous to those who originally held such thoughts. If built upon a foundation which eliminates the true desire to extend the brotherhood of man, the very aims of peace and tolerance which man claims to be wishing to achieve will result in failure, even in cases wherein the inevitable outcome of plans and activities may seem to have the highest motives. With a clearer perspective at some future period, the aims and purposes of modern man can possibly be better judged.

Related to these more or less general ideals is a problem seldom thought of by the average individual. What will be the effect of mechanization upon future creative thinking? It might be to the advantage of mankind, individually and collectively, if some higher or stronger power than man himself would force him into a position where his material achievements would be held in check while he caught up with himself mentally and spiritually. Some might even agree with the idea that if all mechanical achievements would stop for a period of ten, twenty-five, or fifty years—and if man would then devote himself to the development of a philosophy of life that would fit into his environment and to which he would contribute by his own creative abilities—that man might be able to learn to truly understand the potentialities of the physical achievements that are now accomplished facts.

Such an idea is, of course, out of reason. Neither life nor creation can advance in such artificial steps. Part of the purpose of life must be for humanity to cope with immediate situations as they come into existence. In the proper coordinating of the two phases of man's existence, the physical and the psychic, failure as well as success contributes to the all-over development of his true personality.

Our place in the modern world may be purposefully more complex than it was when we were incarnated in preceding periods of history. Those who live today have probably passed through numerous incarnations and now exist in such complexities as are evidenced in all phases of our life and environment. The complexities, possibilities, and un-

solvable conditions are a part of the experience that we could not gain were we in an environment which already had once been in the realm of our experience. In other words, it is logical to believe (if we accept as a premise the doctrines of reincarnation and karma) that the complex social structures and the problems relating to science and philosophy which now confront man are an indication that modern man exists in this complexity in order to challenge it. Some problems are possibly beyond the ability of man to solve in the span of one physical existence but are nevertheless to be challenged by him at this particular point of advancement and development.

Arrest of Creative Thought

If man is to meet the challenge of such complications as exist in the modern world, he must realize that the creative abilities and potentialities, which made it possible for him to bring into existence the mechanical achievements of today, must continue to be sharpened and enlarged upon, and that he must not accept the mechanical findings of other men as an excuse to stop doing his own thinking.

As we become more and more accustomed to the mechanical advancements of today's world, as we cease to give consideration to their effect upon mankind and human thought in general, and accept these things in the form of luxuries and then as necessities, we are turning over our own opportunities of creative thought to those who strive merely to provide labor-saving devices or instruments to help us do things. Every mechanical advantage, if accepted at face value, causes the man who uses such a contrivance to give up or sacrifice a degree of his own freedom. This can be illustrated in various ways. For example, we expect illumination for a room, a desk, or a workbench by merely pressing a button or moving a switch.

There was a time when the providing of light for work or recreation was quite a problem in itself; now it is no problem. We have a tendency to accept the existence of the mechanical achievements which make the electric light possible. Yet artificial illumination at its best is far from perfect. Pos-

sibly it may be man's challenge to continue to improve artificial illumination, but he must also be willing to devote himself to other problems by using the time, effort, and energy previously devoted only to the process of securing some form of illumination.

Let us say, for example, that a man working at a desk about 500 years ago was required to spend a fifth of his time and energy providing illumination so that his work could get done. He may have had to secure oil, wicks, and ignitable material in order to provide the light. All this time, energy, and work had to be taken from the project or enterprise to which he devoted himself when the light was available. In other words, if he had ten hours to give to a worth-while project, two of those ten hours would have to be given to secure proper illumination and only eight to the work itself. Now that man, in most civilized parts of the world, is free to devote the entire ten hours to worthy projects, plans, or activities, there is a tendency to cut down on the number of hours and, in spite of good illumination, immediately available, to give no more time to the true purpose of his work than he did when time was necessary to prepare for the work.

Some mechanical things which we use in our everyday life have a tendency to tie us to them; there is great danger in becoming a slave to a mechanical thing. This process arrests creative thought and the development of judgment and foresight, and is a damper upon ambition. Furthermore, oddly enough, many mechanical gadgets restrict us. Possibly no one who has driven a modern automobile with an automatic choke has not had the experience, in starting his car on a cold morning, of wishing that a hand-lever was still on the instrument board of the car, with which he could choke the motor manually. Instead, the modern automobile is so automatic that man has to wait for the mechanical chain of events to take place rather than interfere with them. He cannot even manually shift gears on a modern car; he must also surrender that process to a complex series of mechanical actions which take place within the automatic transmission.

It is not the purpose of any of these comments to infer that modern automobiles should not have automatic transmissions or other automatic devices. Neither is it inferred that housewives should do unnecessary toil by being denied automatic washing machines or any other mechanical devices which lighten their work. The important conclusion to be made from these considerations is that man should pause to think and realize that the time and energy saved by these mechanical aids should be utilized. The freedom from routine activities made possible by mechanical devices should give man more time than in any former period of history, in which to contemplate his place in life and the use of his creative thought; in other words, man should not permit these luxuries, which have the tendency to rapidly become necessities, to dominate him.

Modern man must realize that these innovations so readily accessible may not only contribute to his physical welfare and add conveniences to daily life, but that they may also provide him with the time and incentive to devise a philosophy by which he can adjust his thinking in such manner as to realize that more fundamental values than material achievements exist in his environment.

The inner or spiritual values which are the basis for the creation of peace, good will, tolerance, justice, and all the highest virtues will never be achieved by merely wishing for them. Man's obligation to work toward the achievement of these virtues by being freed from routine toil and effort has become far greater than ever before. If man uses mechanical inventions not only to free himself from routine toil, but also to free himself from the responsibility of thought, then he has misinterpreted the entire purpose of life. He has laid the foundation for chaos and eventual destruction of himself and of the inventions which he has created. Creative and constructive thought will lead toward the completion of each great invention. These same powers of mind are the ones that will also enable man to live harmoniously with himself and with his fellow man, in a world of his inventions.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE CATHEDRAL OF THE SOUL

OVER TWENTY years ago, this title was given to a booklet prepared by a former Grand Master of the Rosicrucian Order. This discourse set forth the ideals and principles of the Cathedral of the Soul as it had been established and put into operation by the late Dr. H. Spencer Lewis, first Imperator of this jurisdiction of the Rosicrucian Order.

This booklet in twenty years has passed through seventeen editions. This fact alone indicates the value of the principles incorporated in the thesis as well as the demand on the part of individuals who have come in contact with the purposes of the Cathedral of

the Soul through a booklet of a rather limited distribution. Little has been done among those who are not members of the Rosicrucian Order to attract their attention to the work of this ideal, other than the dedication of this department of the *Rosicrucian Digest* to the principles outlined in the Cathedral of the Soul. On the other hand, much has been done in the lives of those individuals who have investigated this concept or ideal and utilized it in their daily lives.

After twenty years of service and use of an ideal practically applied to thousands of lives, it is worth while to at this time consider a restatement of the purpose and object of this unique institution. The title, Cathedral of the Soul, indicates to a degree its whole

*The
Rosicrucian
Digest
April
1950*

purpose. It is not a physical building, or institution, but a channel established in the mind of the individual by which he can utilize his own power of mental creation to find a medium or place of contact with the creative forces of the universe. Thereby he can relate himself more closely to his own fundamental ideals and gain direction and satisfaction from such a relationship.

To go into detail as to the objects, purposes, and functions of the Cathedral of the Soul would be merely to repeat the contents of the booklet *Liber 777*. This booklet is available to

all who have ever hoped to achieve better things, hoped to find a degree of lasting contentment and happiness, or those who seek peace of mind. There is no cost or obligation on the part of anyone who requests a copy of this booklet. Let the twenty years use of this ideal in the lives of many people be a motivating force to cause you to examine the possibilities of this unique institution or, if you are generally familiar with its purposes and details, to re-examine the potentialities it may have in helping you to help yourself with any problems that may come into your life.



FAITH

(Continued from Page 95)

belief. In Jesus' statement: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." He stresses the importance of faith and gives an implication of the power of the mind over things of a physical nature. It must not be construed that Jesus inferred that we would be able to move mountains.

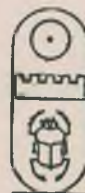
There is no question but that Jesus required faith of those whom He was to heal. Such faith is the premise of every known method of healing today. Nowhere in the Bible do we find that Jesus professed the ability to heal without the condition of faith. It is true that there are cases in His ministering to the needs of others where faith is not mentioned; however, the words which He used certainly indicate that faith and belief were required. This is borne out by His question in the twenty-eighth verse of the ninth chapter of Matthew: "And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord."

There is also every reason to believe that another Divine law was utilized in Jesus' healing method. The law implied that the needy or unfortunate *ask* Jesus for the exercise of His healing power in their behalf. In some Biblical

instances an intermediary brought the needs of distressed persons to the attention of Jesus. Even though this was an indirect request, it was in accordance with the law. That this law was established in the teachings of Jesus is revealed in the seventh and eighth verses of the seventh chapter of Matthew: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Council of Solace

In the splendid healing work carried on by the Council of Solace (one of the subordinate activities of the Rosicrucian Order, AMORC), this law is fully adhered to. After a person has done everything he possibly can to help himself, and then finds that he is still experiencing unfortunate distress, he is personally privileged to express his needs to the Council of Solace. Immediate attention is given by the Council to such requests. Seemingly miraculous results have been manifested in thousands of cases simply because so many who have appealed for aid have placed implicit faith in the healing method employed by the Council. Such healing would not have been possible without their sincere deeply-felt faith in the efforts of the Council of Solace



which operates in accordance with Divine Laws.

That Jesus employed these laws to the fullest possible extent, we well know; and it is very likely that He could not have manifested His wonderful healing without the cooperation of those who received His attention. This cooperation was in the nature of faith. The importance of faith cannot be overlooked, for in the many exhortations of Jesus the one outstanding essential condition was faith or belief. It is interesting to note Jesus' statement, upon the healing of the centurion's servant, when He said, "...I have not found so great faith, no, not in Israel."

Probably no other man has ever been so completely endowed with Divine wisdom and knowledge as was Jesus. At no time did He indicate that healing could be accomplished without faith, or that He was superior to the law that faith represents. The impor-

tance of faith in the healing work of Jesus is told in the following examples of His statements:

"Thy faith hath made thee whole ... According to your faith, be it unto you. . . . If thou canst believe, all things are possible to him that believeth."

The orthodox recognition of Easter commemorates the resurrection of Jesus. The work and ministry of His lifetime have been living monuments to all Christian men and women. It is fitting, then, on the occasion of Easter when thought is given to the work of the Master Jesus, that much consideration be given to faith; for faith, when properly placed, is in accordance with Divine Law. From faith is born the inspiration to undergo necessary experience which is reflected in knowledge. With knowledge and understanding we can do for ourselves that which perhaps previously we could not have done without the necessary faith.



No man is born into the world whose work is not born with him. There is always work, and tools to work with, for those who will, and blessed are the horny hands of toil. The busy world shoves angrily aside the man who stands with arms akimbo until occasion tells him what to do; and he who waits to have his task marked out shall die and leave his errand unfulfilled.

—JAMES RUSSELL LOWELL

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San Jose, California

*The
Rosicrucian
Digest
April
1950*

THE REAL HEAVEN AND HELL

(Continued from Page 92)

standards of living by telling them allegories instead of telling them the truth; and it is this questioning by men and women that forms a problem for the Churches.

The ancient Rosicrucians knew that the only laws that man ever broke were the laws man made. The only doctrine or creed that men can patch up and take off some of the shine or tarnish is one that they made themselves. If God made it, man cannot touch it.

The story of being washed in holy water means nothing to the thinking mind. How is the average person who wants to be redeemed going to wash himself in the blood of the lamb and holy water? God says it can be done. But God has never said it can be done only through going to church or during ritual or preaching. God said if you ask and pray for forgiveness it can be and will be given.

Man has come to the realization that just as he stops in the middle of the street and says, "I am on my way to a place of gambling, or a saloon, or a bootlegging place, or a house of questionable character," so can he change his mind; so he believes he could stop transgressing in his life any moment he pleases and direct himself rightly from that hour on. It is right; that is what God and Jesus taught. Nothing was said in any of the fundamental principles that Jesus taught that redemption would come only when in service, or high mass, or any of these. Jesus showed that it was possible to turn the blackest bodies and the most sinful personalities into the purest white in the twinkling of an eye. He stood before the accused woman who admitted her sin, and what did he say? "Go and sin no more." It was all over. No blood of the lamb nor ritual was necessary, neither did her body have to be burned in any sense except by her conscience.

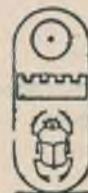
There is no need of waiting for some special day or special purpose. Heaven is within you and when Heaven is not manifesting, it is Hell. When there is no daylight you have night; and when you have night, the sun is not shining.

The opposites manifest all through life. Evil is the absence of good. Sorrow is the absence of joy. Misery is the absence of peace. They are negative things. Disease and ill-health are negative. The one grand, glorious, positive side of life is health, peace, mercy, happiness—all of these things. The moment you proclaim to yourself "I am holy; I am clean" and start to live that thought with the positive element in you, you begin to journey through Hell and Purgatory and you end it when you find it has consumed all the evil in you.

The Rosicrucians have been teaching, for many centuries, truths about man's unfoldment, and that man inherits no original sin, pain, or suffering. These things he has created just as man created Purgatory; in fact, time has added to the conception until it is the blackest living thing like the Frankenstein creature. Many people today are living in fear of an artificial, negative something they have built up in their own lives. It may be fear of death, of passing over the borderline from this life of experience into a life of beauty, peace, harmony, of great lessons, experiences, and unfoldment; and yet they live in fear of that hour.

Do you go to bed at night fearing your eyes may close and your consciousness leave you for several hours in an unknown state? No, you have learned to trust sleep. You have learned from the first experience that it is painless, beautiful, and that it contributes to health. You have learned that after sleeping you come back to consciousness again and know what sleep is; so you should look upon "death," as they call it—that transition from this state into another—yet millions and billions live in fear of it.

Churches tell you about living in the fear of God. Did Jesus say that? Live in the love of God. Walk with God; talk with God; make a friend of God; tell your best story to Him. A story you can tell to God is clean and you can tell it to anyone. Tell Him your problems, your interesting incidents. When you sit down along the countryside and see a beautiful sunset or



scenery, say: "God, you know this is a lovely day, a beautiful scene. Your sun is magnificent. I am glad I am living today. God, I wish you would tell me how you made those things. I am going to listen," and sit quietly and see if God will inspire you with an idea. If you are going some place, say, "God, come along with me. God, I am going to listen to some good music; maybe you can nudge me in the side when there is some particular divinely inspired harmony." Make a companion of God; do not fear Him.

That is what the mystics do. They live in a world of reality—a real Kingdom of Heaven. That is what the Rosicrucians teach—that health is easy to maintain, that disease can be eliminated here and now by living in harmony with positive laws.

Not many years ago it was considered that persons who joined certain sects or movements that were instructive and helpful came into lucky spells because it was found that the average one of those persons was more fortunate. If we were to judge the Rosicrucian Order by that, we would think that students carry a mystical key on their watch chains, but it is not that. These

students have the power of understanding.

The problems of yesterday seemed insurmountable, but they are simple today when we understand them. Jesus started to teach that the Kingdom of Heaven is within. When the time comes for you to face your judgment, the judgment is going to be merciful. If you have sinned, you are going to have another opportunity of living again. You will not be condemned to live in eternal ignorance. God is not so unjust. The whole system is not so unfair that each individual is given just one lifetime or one period of existence. Suppose you were sent out into this world of ignorance, unguided—to stumble, fall, and learn bitter lessons, and when on the last day at the end of the path you would stumble, you would have to go into eternal Hell. Your brother who escaped would be eternally blessed. Is that fair? Does that sound like the loving, merciful Father of all creatures? Is your conception of God like that? If so, your conception of God is wrong; so I tell you, as a concluding thought, that the real Heaven and Hell are within you, just as is God.



Those Vague Experiences

RALPH M. LEWIS, F. R. C.



IT is regrettable that many persons think it an act of disloyalty to mystical and psychic phenomena to question the origin of vague experiences. If such originate wholly from within, some persons immediately attribute the experiences to the psychic instead of perhaps to the mechanism of their own subjective minds. Remember that the irrational-minded person inflicts great hardship upon the serious students of mysticism by his unfounded specula-

tions. His ridiculous claims, the absurdities he often entertains and expounds, cause more damage to the prestige of the profound teachings of mysticism than anything else. Hypnotism and telepathy would have been investigated and recognized by mundane science long before the present if it had not been for the acts of overzealous dilettanti of such subjects. Their fantastic claims exposed the whole field of investigation to derision. It has taken years of serious effort to replace that damage.

*The
Rosicrucian
Digest
April
1950*

Let's Talk About The Animals

By JOEL DISHER, F. R. C.

NOTHING is perhaps more interesting or instructive than to consider the matter of consciousness as it manifests throughout creation. In man, its various levels have been noted and the characteristics of each set forth. That consciousness is capable of being evolved, unfolded, or extended is everywhere accepted so far as man himself is concerned.

Not so much is known about consciousness on the animal level. Nor have many questions in consideration of it been satisfactorily answered: Are animals, for instance, aware as a human is aware? Does their consciousness show itself in ways inferior or superior to man? Do they reason? Have they a language? These suggestions are highly provocative, and it may very well be that the progress of man would be accelerated could these questions be answered. Even thoughtful and considered opinions would be helpful. For that reason, the following statements are presented as a stimulus to further inquiry into this field.

Are Animals Fellow Creatures?

We need another and a wiser and perhaps a more mystical concept of animals. Remote from universal nature, and living by complicated artifice, man in civilization surveys the creature through the glass of his knowledge and sees thereby a feather magnified and the whole image in distortion. We patronize them for their incompleteness, for their tragic fate of having taken form so far below ourselves. And therein we err, and greatly err. For the animal shall not be measured by man. In a world older and more complete than ours they move finished and complete, gifted with extensions of the senses we have lost or never at-



tained, living by voices we shall never hear. They are not brethren, they are not underlings; they are other nations, caught with ourselves in the net of life and time, fellow prisoners of the splendor and travail of the earth.—Henry Beston, in *The Outermost House*.

Do Animals Reason?

As to whether animals possess the faculty of reasoning, my opinion is that they do not reason objectively, but that they are guided by the Cosmic. Seemingly objective reasoning may be manifested under pressure, such as imminent danger to the animal itself, its young, or to some one closely associated with it.

Early this summer I was confronted by a vicious fight between a full-grown rat and a pair of brown thrushes. The rat had evidently approached too near their nest and the older birds were expressing disapproval. They were not guided by objective reasoning but by instinct. It was a matter of survival and Nature was prompting them.

Likewise, association of events may bring out manifestations of apparent objective reasoning in animals. This is the result of training. A shepherd dog was accustomed to going to the pasture for the cows when he heard the milk pails rattle at milking time. One day a milk pail was being used for another purpose several hours before the regular milking time, but the dog hearing the sound ran quickly out to the pasture and brought up the cows. This obviously was not the result of objective reasoning.

Most humans have had the experience of finding a solution to their problems, or means of accomplishing something by a flash in their minds, apparently from an unknown source or unaided by reflection or reason.



Animals may often perform, through impulse, acts which appear to be the result of reasoning. Because their minds are free from reflection or reasoning, they are attuned to the Universal Mind more of the time than are humans. There are no objective thoughts to draw their attention.

Stories in which dogs and other animals are made to possess the faculty of reflection, may be explained as: 1. being fantastic, 2. calling that reason which is really a matter of impulse carried out as a result of instinctive action, or 3. mistaking extensive training for evidence of reason.—E. A. Garleb, D.V.M., F.R.C.

Do They Register Emotions?

Animals show signs of complete unhappiness and even try suicide for a number of reasons, including unhappy mating.

—Dr. Edwin J. Frick,

Kansas veterinarian and zoo superintendent, as quoted in *Quick*, July 25, 1949.

What About Horses?

Whether we call it language or something else, there is attunement and communication between man and those animals with which he is in constant association. So powerful is this bond and yet so subtle that words are less potent than thought. With horses I have proved it true many times.

A horse is always the reflection of his owner. He partakes of the character and temperament of that person. If a horse has passed through many hands, he is a combination of the characters and temperaments of all who owned him; nor will he be just what you want him to be until with fearlessness, kindness, and understanding you communicate yourself to him. If you

do not understand him, how can he understand you?

Before one can properly control a horse, he must have learned self-control. If a horse is frightened of you, it is because you are afraid of him. You may not realize you are afraid, but bad temper is another name for fear. And a bad-tempered rider makes for a bad-tempered horse. It is fatal to be fearful, therefore, for the horse senses it before you do.

The perfect horse-master is one with his horse; their movements harmonize—even their thoughts. If the rider forgets this and allows indecision or a laissez-faire attitude to enter into his thinking, the horse takes over and he rides you! You are no longer the master of the situation, but he is.

In every situation let your concern be what you are going to do not how your horse is going to react. Forget the horse and fix your mind on what you want to do and the horse will respond. When you keep your thoughts on the horse and his possible reactions to traffic or some particular hazard, you only confuse him and make him afraid. The thing to do is to throw your thoughts beyond the hazard. In this way, you might be said to create a field of magnetic force in which the horse is literally drawn forward.

I have thought often of this psychological horsemanship in connection with the larger questions of the intelligence and awareness of horses and animals generally. I am convinced that it is man who is the slow one. In many respects animals are far ahead of him—in the refinements of communication at least.

—Alfred W. Webb,

A Rosicrucian, and a trainer of horses.

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*The
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Sacred Traditions In Guatemala

By HARRIET BURNS, F. R. C.



THE Guatemalan Indians worship when they come to market, and that may be only two or three times a year. On this Saturday afternoon the little town of Chichicastenango was vacant and dull. It was still lonely when we visited the square again by moonlight, although the sky and stars were brilliant, as always at high altitudes.

During the night we could hear the people coming in for the Sunday market. Wood creaked, pigs squealed, and chickens fluttered. By morning there were several thousand people in the large square between the Catholic San Tomas and the Indian church on the opposite side. The costumes of the natives are handwoven and complicated in design, with brilliant colors. According to an artist who has made studies of them in color, each village has its distinctive costume. There are thirty-six different ones.

When people are worshipping, it is an intrusion for visitors to be wandering around, but we seemed to be accepted everywhere we went by the tiny people, most of them not over five feet in height.

Contrast in Activities

There was a funeral just before we came to the church. The coffin was urn-shaped in a long oval—very beautiful and shiny black. Carried on the shoulders, it was brought to the foot of the steps at San Tomas and placed with the head North, then East, South, and West—and then taken away. There is great respect shown to a funeral. Even in the busses, when passing a funeral, men remove their hats. Unfinished coffins are for sale in the market, and sometimes an Indian is seen

going home with one strapped on his back.

We wormed our way over to San Tomas. The bells had been ringing intermittently. The steps of the church, instead of rising in one straight flight, come up from three sides and end in a platform before the main door. On the various steps the Indians set their loads and burn the copal incense. This is the same kind of incense as was burned by the Mayans in ages past and found in the "Well of Sacrifice," at Chichénitza. The incense is in heart-shaped molds, stamped with a sort of grill, or the image of one of the gods, as Manuel Sansores relates in his guidebook of that area.

At the foot of the steps in front, and about waist high, a flat platform has been built into the steps for the medicine man or Maya priest to burn incense and say prayers all day.

In a long oval space which the watchers formed were ten or twelve dancers—all men. They wore gaily colored masks, one of which had a woman's face. They hopped around, and at times two of them seemed to claim the woman and enact a sham battle for her. There seemed to be no regular dance routine but that of keeping in motion. One dancer had a live snake coiled around his neck. Several of them kissed it on the head at times. The snake too would seem to indicate a survival of the very ancient Maya religion which was based on fertility rites, according to Dr. Sylvanus Griswold Morley in his book on *The Ancient Maya*.¹

One of the guides thought that these particular dancers were hired, since they danced only six hours. In the rites before Christmas, whoever starts in the dance must dance twelve days. Fasting, continence, and dancing are

¹ Stanford University Press (1946), Palo Alto, Calif.



believed to have been very important in the most ancient rites. The significance appeared to be religious rather than social.

Picturesque Praying

We went into the church from a side entrance and sat on benches. The interior, a very high and oblong room, is black from the candles and copal incense. Every year it is painted white but soon is as black as before. At the end of the room, opposite the door, is the altar and a few benches, but most of the Indians kneel on the cement floor.

Near the entrance some of the worshipers followed the old custom of making squares of different colored flower petals, setting candles among them. The colors indicate different things: prayers for good crops; for children; someone who has died; the success of a new marriage, and so on. Farther back, all down the center of the church are boards with candleholders, and the colored petals are strewn along the sides.

The man who is head of the house recites the prayers while his family kneel nearby. He begins by holding in his left hand four candles, which are evidently blessed or consecrated. All prayers are in the Indian dialect and very long. Then the candles are set down in a square formation.

This immediately calls to mind the four gods who hold up the four corners of the earth. They are the Redman, god of the East; the White man, god of the North; the Black man, god of the West; the Yellow man, god of the South. All were at the same time the Rain God, according to Dr. Morley in his chapter on religion.

While the Indian is very earnest and devout, his prayers are not the humble type. His attitude seems very "man to man," and he asks in no uncertain terms for what he wants and needs. The mountain Indian is proud. They all are very well aware of their distinguished ancestry. Women are not allowed to pray unless they have no living male relative to do it for them.

There were two smaller Catholic shrines where a few worshipers were praying, but at least ninety per cent of the Indians were with their candles

on the floor. The priest came down the lines and silently made the sign of blessing over them.

In one corner of the church a double line of women waited with their babies for baptism. Few of the babies were very small. Perhaps they lived miles away. Our guide stated that they had probably been baptized (or its equivalent) by some Maya rite long before. A priest and his assistant passed down the line with the traditional salt and holy water.

One is impressed with the thought that these people have gone back, or never have left, the oldest Maya religion, which was a nature religion of rain and wind, of the corn which is older than rice or wheat. To quote Dr. Morley, "Certainly today's Maya folklore is the result of now unconscious fusion of the two groups of ideas; the Maya's aboriginal animals, spirits, and even gods, now live in friendly and natural relations with the animals, spirits, and saints of his conquerors; the latter have indeed, become the blood brothers of the former."

Also, one recalls the early myths of Adonis as described in *The Golden Bough*² by Frazer. Seven centuries before Christ, Adonis was worshiped in Syria and in Egypt as a young and beautiful corn god. Therefore, the corn god is carved in stone in the oldest Maya ruins.

Violence and Harmony

Earthquakes are better omitted in this account. The kind that they have experienced induce terror. We saw about forty-three churches with walls three to six feet literally shaken to pieces. Most of the front façades are standing, and an entire block in area seems to have been the usual space allotted. Underneath one cathedral were underground cells for nuns, with a central patio. Remains of tile pipes, cement baths, and so forth, are evidence of some kind of plumbing system four hundred years ago.

With all the ruins, however, the town is not at all depressing. The people are so lively and sweet, and Nature so kind that one gets an impression of peace and normalcy not too common in the world today.

² The Macmillan Company, New York



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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. Wirdham, 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, Gr. Master, Vester Voldgade 104; Kaj Falck-Rasmussen, Gr. Sec., A. F. Beyersvej 15 A. Copenhagen F., Denmark.

EGYPT

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

*(Initiations are performed.)

ENGLAND

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

London:
London Chapter, Richard Lake, Master, 38 Cranbrook Rise, Ilford, Essex; Lawrence Ewels, Sec., 86 Datchet Rd., Catford, London, S. E. 6.

FRANCE

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

GERMANY

AMORC, Muenchen-Pasing, Postlagernd, Bavaria (U.S. Zone).

HOLLAND

Amsterdam:*
De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

ITALY

Rome:
Italian Grand Lodge of AMORC, Orlando Timpanaro Perrotta, Sec., Via G. Baglivi, 5-D. 1, Quartiere Italia.

MEXICO

Mexico, D.F.:*
Quetzacoatl Lodge, Calle de Colombia 24. Sr. Ruperto Betancourt, Master; Sr. Benito de Koster, Sec., Eureka No. 15, Col. Industrial.

INDONESIA

Bandoeng, Java:*
Mrs. M. C. Zeydel, Gr. Master-General, 1. Multatuli Blvd.

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, Sweden.

VENEZUELA

Caracas:
Alden Chapter, Velázquez a Miseria, 19. Sra. F. Briceno de Perez, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 8 p. m.

Latin-American Division

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

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