

ROSICRUCIAN DIGEST

OCTOBER, 1950 - 30c per copy





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ROADSIDE PRAYER WHEEL

Along one of the las, or high Himalaya Mountain passes, to inner Tibet is this centuries-old bronze prayer wheel. On the cylindrical drum are sacred inscriptions in Sanskrit. The water issuing from a mountain stream through the crevices in the rock turns a crude paddle. This, in turn, causes the prayer wheel to revolve slowly and majestically. Lamas on pilgrimages to Lhasa and nomadic travelers stop a few minutes before it in meditation. Sometimes they softly chant the prayers as the inscriptions revolve before them. Such roadside shrines as these were hallowed ground of long standing when Christianity was in its infancy.

(Photo by AMORC Camera Expedition)

The Mechanism of Mind



WHY YOU ARE AS YOU ARE—

and *What You Can Do About It!*

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

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

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

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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THE THOUGHT OF THE MONTH

THE MECHANICAL BRAIN

By THE IMPERATOR



Fiction writers of the past, not inhibited by a realistic world, have loved to devise tales of humanlike robots. What at first seemed highly fantastic in their accounts is gradually approaching the realm of probability. Science today has produced electronic eyes that are thousands of times more sensitive than the human eyes; and ears, such as radio receivers, reproducing sounds originating thousands of miles distant. It has devised power tools which are far more efficient and rapid than the hands of the most skilled craftsman. If all of these mechanical functions, eyes, ears, hands, and arms, could be coordinated with a *brain* equal to that of human genius, we would have a robot exceeding the wildest fancies of fiction.

The new mechanical calculators, designed and in use at the Massachusetts Institute of Technology and at Harvard University, the latter for the United States Naval Ordnance, appear to pre-*sage* such a *mechanical brain*. The first of these uncanny calculators appeared in 1944. The recent ones are streamlined, glass-sided, and contain about 760,000 moving parts. They are given mathematical problems by their engineer-mathematician creators. Such problems concern complex equations of nuclear physics and trigonometric functions. The answers are fairly spewed forth, with rapidity and accuracy, to the questions put to them.

The functions of these calculators cannot be compared with those of adding machines, since the former *remem-*

ber. Though mainly electronic, they have a vast number of perforated tapes on which impressions are made. The impulses set up by the tape are the "*sensations*" which the machine records in its memory, either indefinitely or for the fraction of a second. The calculators can thus recall, from sensitized coated tubing upon which impressions have been made, former instructions given them by their operators. They select the proper figures or remember intermediate numbers and finally deliver their answer through the medium of an electric typewriter—which represents the hands of these electrical brains.

The mechanical brain exceeds the functioning of the human one in rapidity. One of these modern calculators has prepared, in a short duration of time, mathematical tables that an operator with the usual facilities at his disposal would require several years of grueling labor to produce. In operation, its blinking red and green lights, which show whether it is "thinking right" and whether or not it has made an error and should begin again, are weird functions that would delight the ardent readers of amazing stories.

Thinks. Speaks. Gets Tired

Even a special language has been designed for the mechanical brain. The usual numerical system of ten digits has not been used, but a special one devised, based on two figures, zero and one, and their combinations. This is called the binary system. Questions put to the calculator, in mathematical phraseology, will also elicit answers of *yes* and *no*, but not in spoken words.

The mechanical brain either answers or it will not respond at all, if the question is not proper. These calculators have, at the moment, transcended man's ability to frustrate them with mathematical problems. Each of these supermechanical brains has become more rapid than its successor; and, with further refinement, it would seem that their capabilities are unlimited.

The possibilities of these mechanical brains have resulted in a special field known as *cybernetics*, a name coined for it by Professor Norbert Weiner of the Massachusetts Institute of Technology. Cybernetics is a wholly scientific speculation of a supermechanical brain, one that will not only have *receptor organs*, that is, be responsive to impulses given to it by man or its environment, but will have effectors as well. These effectors would be the equivalent of legs, arms, and the like, and would respond to and carry out ideas aroused within the device by what it mechanically perceives and *thinks*. It is theorized that such mechanical brains could eventually compose music which would be mathematically perfect in its harmony, could estimate the stock market with accuracy, and work out social relations from given factors without the interference of emotional influence.

At present the mechanical brain has even displayed some parallels to the aberrations of human minds. It becomes fatigued from overwork. As a result, its responses are quite erratic. Its cells, that is, its electronic tubes, need to have heavy charges of current to revitalize them—sometimes a “lobotomy” needs to be performed by cutting out or removing a part of the device to prevent “obsessions,” or a repetition of wrong answers.

The idea that a machine of the future may equal or exceed the human mind and the objective functions of man seems abhorrent to some. They have questioned whether the functions of the mechanical brain should really be termed *thinking*. This brings up the question of the nature of thought. Certainly thought is more than the recording of impressions. It is more than a storing up of a myriad impressions and releasing them when stimulated by similar impulses. The functions of

mind or thinking include, as well, *reason* and *imagination*. Reason is judgment. It is the combination of an idea or a group of sensations with others, and the subsequent preference of one in accordance with some predetermined standard. What is such a standard? It may be, as Hume said, “the liveliness and force” by which one idea strikes us more than another. Certainly, something that appears to further an objective or result in a pleasure, mental or physical, will be preferred as a group of ideas in our reasoning and will subsequently constitute our standards by which to evaluate ideas in judgment.

As for imagination, it is a far more subtle exercise of mind. It consists of the extension of a given idea, the elements of actual experience, into a new order of arrangement. In ratiocination, we have the comparison of two or more ideas, but in imagination it is an accretion of ideas. Imagination attaches to itself other ideas to form a complex idea unlike that which the mind has ever experienced objectively. The primary idea suggests within itself its new order or relationship and draws to itself the elements of experience which appear to be sympathetic to it. In imagination, the original idea, which is the magnet of attraction, is never entirely lost but rather assumes a new role or function.

At times the imaginative process may be spontaneous. The new complex idea or arrangement of ideas appears intuitive, as a flash. In such instances the combination of ideas has subconsciously occurred and finds its acceptance in our sudden objective realization of it. More frequently, however, the basic idea is cogitated upon and, in doing so, we attract to it a favorable accretion by which it extends itself into an order or form which has not yet been experienced.

Has Subconscious Mind

In the light of these considerations, can we still say that the mechanical brain *thinks*? First, it is obvious that the mechanical brain electronically registers *impulses*. It stores up numbers, for a fraction of a second or indefinitely, as needed. This in itself is a characteristic of memory. Second, it not only recalls by stimulation numbers or



mathematical functions that have a relation, but it does exercise judgment. It will reject answers which are wrong in accordance with standards which have been set up for it. Just as we have our standards, the mechanical brain has been conditioned by man not to accept certain relationships. It might be said that man is the final judge in predetermining the standards of accepted thought for the mechanical brain. It would be more proper for us to say that man has become the subconscious mind of the machine. As one observer has expressed it, man is the machine's purpose. He establishes its categories, its *a priori* states, by which its thinking is measured.

If man is said to think, and yet his thought processes are governed by his subliminal nature, then also the mechanical brain thinks, *man* being its subliminal nature. As our thoughts can affect our subconscious self, so, too, could the mechanical brain eventually affect its subconscious self, namely, the thoughts of man. The greater future capacity of the mechanical brain would eventually cause man to realize, from its calculations, errors in his own concepts. As a result, he would change the "subconscious" control of the machine, the standards which he had set up for it and by which it would arrive at its conclusions.

It is not a fantasy to assume that an advanced calculator, the highly developed mechanical brain of tomorrow, may as well have the ability to *imagine*. A brief consideration of the mechanism of the human brain and so-called mind shows the remarkable similarity the mechanical brain has to it, even in the latter's relatively elementary state. If man can continue to copy these human mental processes, and patterns his devices after them, his future mechanical calculator will have a vivid imagination.

The nervous system in vertebrates is built up of a series of long connecting neurons or nerve cells. These are connected by shorter neurons. The former are the afferent, the sensory and effector or motor neurons. The latter are called the internuncial. In the phenomenon of mind in the objective sense, the thinking and reasoning processes, it is the internuncial neurons which are of supreme importance. "It is in the

human cerebrum that a sufficient number of neurons, over ten billions, are massed together to afford these special reactions to environment which we term *mind*."

How do these neurons function? How are they related to our thoughts? Man has much to learn about them, but psychologists, biologists, and physiologists have discovered some significant facts. No nerve cell or neuron can function unless linked with other neurons in the form of chains or arcs which are called *neuronic arcs*. The receptor or sense organs as, for example, our eyes, when stimulated, "cause the receptor neurons to generate nerve impulses which affect the connectant neurons. This, in turn, arouses the effector neurons to a discharge of nerve impulses and so on to the effector organ." The effector organs respond, causing, for example, a hand or leg to move. When a neuron is stimulated by an impulse, by which it is designed to react, a change takes place in the neuron. A physiochemical or electrical energy is, in some mysterious manner, developed within it.

Each neuron is independent of the other, even though imbedded in the gray matter of the brain, the spinal cord, and various ganglia. Each, in combination with other neurons in the arc, discharges its energy or impulse to the next in the arc. To do this a *synapse* must be crossed. These synapses are natural breaks between the neurons.

The phenomenon of the synapse is most remarkable. A synapse is, in fact, a valve which allows the impulses to go only in one direction. The impulses cannot leak back. Here we see definitely the phenomenon of polarity. The synapse or break between the neurons has a different polarity from the neuron and causes the discharge to be in its direction. When a nerve impulse has established a particular route for itself, it continues to follow that route. "Some of these routes have been laid down before birth and are hereditary." For example, receptor impulses, as those of sight, hearing, touch, and smell, follow along well-established tracks of neurons to definite areas of the cerebral cortex. These are known as the sensory areas in the brain. In other words, certain

neuron pathways are responsive to particular vibratory impulses only. For untold generations, they have been prepared or conditioned to receive them.

Around the sensory areas are what are known as *psychic areas*, to which impulses received in the sensory areas are transferred, interpreted, and associated to become complex ideas. There are even larger silent or *association areas* in which are stored and merged all the other impulses which "bombard the brain from birth to death, while awake or asleep." Without these areas of matrices of neurons, there could be no consciousness as we know it. Modern psychologists and physiologists, like the philosopher Locke, deny that consciousness is innate within the brain. As one says, "where even the simplest ideas are not, there cannot be consciousness." Objective consciousness then primarily depends on a relative sufficiency of neurons in which the memory of previous receptor impulses may be stored.

Neurons and Memory

These neurons, minute nerve cells, are, as we say in our Rosicrucian teachings, real *storehouses of memory*. Once having been charged "under suitable stimulus," they may be stimulated to discharge previously stored up energy, and the phenomenon of memory is produced. Many arcs or chains of neurons are adapted to certain thresholds or levels of energy. They will allow nothing less than a certain vibratory impulse to pass the synapse. Mental aberrations are caused by these thresholds' being altered by disease or an injury which results in a defective memory or the wrong combination of impulses.

It is significant that no *fresh neurons* are formed during life; other cells, *yes*, but not neurons. Each neuron, if it is to be a storehouse of memory, retaining the charges registered upon it, cannot be rebuilt without losing its original charges. Once the pattern of the charge in an electronic manner is registered, it remains, to be released by another stimulus, as the phenomenon of memory. In releasing, it sets up the original impulse. It does not, however, completely dissipate it, or we would remember only once. If the cells are destroyed, there is a diminution or marked loss of intelligence and loss of reaction to environment.

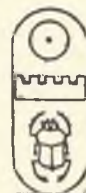
The modern electronic tube, used in so many devices today, functions quite like the neuron in a great many respects. It can be made to respond only to certain potentialities or energies, blocking all others. It can act as a valve in allowing a dynamic action in one direction only, as it does in any rectifying electrical circuit. In connection with the use of photoelectric cells and sensitized film or magnetized tape, it can register impressions that can be reactivated or *recalled*, performing the phenomenon of memory.

If man creates a brain that eventually performs most or all of his mental processes, it will certainly be no sacrilege. It will be but a further discovering of himself and by so doing he will have come to realize his oneness with the whole Cosmic. Man is but one manifestation of the great unity of forces. These same forces can be integrated in other forms. Instead of a sacrilege, such creations will be an evolverment, for man then will have become a mortal god and, in that sense, will have even a closer affinity to the Divine.



NINTH DEGREE INITIATION

The Nefertiti Lodge of Chicago, 2539 N. Kedzie Avenue at Logan Square, will confer the Ninth Temple Degree Initiation on eligible AMORC members on Sunday afternoon, October 15, at 3:00 p. m.



Organic Life and You

By BO RODEHN

British Agricultural Adviser and a Specialist in Organics

WHAT have agriculture and horticulture to do with the Rosicrucian approach to living? It needs an understanding of Nature's laws as an absolute essential. Most of us have not given the time nor have had an opportunity to look into our food resources. Where does your food come from? how has it been treated? what is its vitality?

It is through metaphysics that we become acquainted with the vibratory make-up of fruits and vegetables, upon which we are dependent for our existence and well-being. There is also another approach to the knowledge of foods, of which every person should be informed. Today we are facing a much greater danger to human living than the danger of the atomic bomb. It is that of soil destruction, through the waste and misuse of organic material and the use of destructive chemicals and poisonous sprays. Let us check back into history for a moment.

What happened to the Syrian and Babylonian vegetative wealth? Why the bare rocks and mountains of Greece? Why the dry plains in the Dakotas of the U. S. A., which centuries ago were the grazing grounds for herds of hundreds of bison? The answer is that the soil was destroyed by man, because he did not understand and cooperate with nature in her way of working. The situation is getting worse, for man is becoming more technical.

This devastation is sweeping the whole world: The Americas, Mexico, South Africa, New Zealand, Australia, and in fact in one way or another all the countries.



What are we doing to restore soil fertility? The agricultural science is in the same position as the medical, which on the whole understands diseases, defects, and health troubles as separately occurring phenomena, instead of looking to the human mind, the root, in order to get a complete and clear picture of the situation. In agriculture our supposition is the same. We think that chemicals can restore fertility to soils. We

base our knowledge on the discovery that when we analyze the plants and their ashes that they contain certain chemicals and so we try to put back the chemicals which we have taken out. But the whole thing is seen very narrowly, and only from a chemical point of view.

Fortunately, nature is not merely inorganic chemistry, and although plants do show chemicals when analyzed that does not mean that plants can properly utilize pure chemicals placed in the ground. If forced, they have to, but in ideal natural conditions they are helped by the work of earthworms, fungi, and bacteria of all kinds. First, there is the breaking down of old organic materials, and then other bacteria convert the products to a form that is suitable for the plant to obtain. If a plant is forced, there may develop a deficiency or a wrong composition in the cell structure.

We have to bear in mind that the various chemical salts (fertilizers), and the way in which they are used today, will affect and also will upset electrical and galvanic forces, both of which are involved in cell-building. In the build-

ing of cells, life is ruled and influenced by forces and vibrations from the universe. The chemicals also kill bacteria, fungi, and earthworms. These all help to make organic humus, which in turn holds the moisture and affects the structure of the soil. We must look upon the earth, the soil, as a living organism. When humans are analyzed the same as plants, it is learned that they too contain chemicals, but it does not follow that humans should feed on chemicals.

When our food is growing, how is it treated? Often it is sprayed with arsenic, lead, copper-chloride, or other so-called harmless poisonous solutions as DDT, to counteract disease or kill insects.

Luckily, there are some authorities awakening to the fact that these methods may be harmful and that adequate tests have not been made. It is found that DDT kills our domestic bees, and that it affects milk. The spraying of grazing land for dairy cattle is being proved harmful to those who consume milk from such cows. In Ohio an experiment was performed with rats; the female rats were given to drink milk affected by DDT, and their own milk became poisoned, killing their sucklings.

What about humans, then? We do our poisoning slowly but surely, and in various ways. The customary aim today is to produce quantity without any attention whatsoever to quality, from a health and vitality standpoint. Other things to consider in our food industries are the refining processes and the eliminating of valuable ingredients from our food. In this class come white sugar and white bread. The mineral-rich bran and germ are taken away from the wheat and a substitution made with extracted vitamins; finally, the flour is bleached with chloride. What can we expect if not a very poor foundation for our health?

Although it cannot be denied that man's physical body is materially a chemical compound or mixture, he cannot altogether be looked upon, treated, or handled as a mixture in a laboratory. A being with a soul, like the human, is impregnated with Cosmic energy, causing all the physical parts in the body to obey a higher order of intelli-

gence. Such higher rate of energy does not and cannot follow the same rules as the energy which governs the inorganic material. That is a point of which the scientists today are almost completely unaware: the doctors, the dietitians, as well as the agricultural scientists.

Once these higher powers and various Cosmic energies are properly comprehended and this knowledge applied even to methods of soil treatment, to the growing of crops, the breeding and raising of animals, human life will also benefit as a consequence.

To take a positive approach to the problem of health, we have to go back to the soil and try to understand nature, treat the soil properly, restore the organic life, and the natural conditions, and accept the law of cause and effect, or compensation. First of all, we must return organic materials to the soil, such as will maintain the richness of the soil, and make the minerals available. After that, the known or the unknown life-giving forces will naturally perform their work and the benefits will be transmitted progressively from soil to plant, to animal, and to man.

Our public lacks education in nutrition. We have now only a few non-profit organizations working along the organic lines. One such is the Soil Association, whose purpose is:

- (1) To bring together those workers for a fuller understanding of the vital relationship in soil, plant, animal, and man;
- (2) To initiate, coordinate, and assist research in this field;
- (3) To collect and distribute the knowledge gained, so as to create a body of informed public opinion.

Then there are the Bio-dynamic Association, and the Soil and Health Foundation.

We need hospitals with convalescent homes; we need clinics and sanatoriums—all supplied with garden and farm products of the highest quality. We shall then be able to prove on a bigger scale the value of these methods of growing and utilizing foods, and profit therefrom. All healing work needs a great support from the diet, since food is our staff of existence.

What can you and I do?





Let us Face the Facts

By CAMP EZELL, F. R. C.

(News Editor, *Beeville Bee-Picayune*)



A BILL which would outlaw the Communist Party in the United States has been introduced in Congress. Since it is the avowed purpose of the Communists to overthrow all democracies and terminate all secret fraternities, Rosicrucians have two great causes that are in jeopardy—their country and their Beloved Order.

It is well that we take a retrospect of international affairs and, if possible, see the paths that have led us to the spot on which we are now standing. A glance into the future, dismal as it may seem, reveals no more blackness than does the view of the past, if we consider the entire population of this planet.

Regardless of the terrorisms that Communism discloses to those who love freedom, liberty, the right to worship God in the manner they desire, and the privilege of meeting within sacred temples for the purpose of attuning with the Great Being and His Celestial Hierarchy, if we are honest with ourselves, we will have to concede that millions of miserable people have been benefited by the movement that was started by the Soviets, and that the rest of the world has been cruelly cold and indifferent to the underprivileged for hundreds of years. Russia did not gain control of forty per cent of the world's population with comparatively little warfare without having some merits to her program.

Neglect of the Millions

We must admit that we have created a sin of omission, and thus we have reaped the karma of Communism—a boon to the wretchedly poor, yet a definite threat to the spiritual evolution of those who have stepped upon the mystical path of unfoldment.

Take China, for instance, where millions of coolies have for centuries been slowly starving; they have no vocations, and consequently no earning power. Would they follow a group that would provide food, education, and work? Would you follow that group if you were in their places? Of course you would.

While the Communists have not established themselves in India, there exists a fertile field in that country in which the Soviets can plant their seeds. Millions of Hindus have been segregated for hundreds of years, to the extent that they cannot even touch the garments of the higher classes, and they are despised in the manner that we would abhor a filthy rat.

Similar conditions exist in our own continent. It has not been too many years since the Negroes were slaves. In some parts of the United States they still are oppressed. Some towns will not permit a Negro to spend the night within the city limits. There are many thousands of mountaineers in the United States who have never seen the inside of a spelling book. Nothing has ever been done to elevate the peons of Mexico and South America.

*The
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In all the past, there never has been an organized and concerted movement to educate *les misérables*, as Victor Hugo called them, of the world. The Communists are making an issue of this fact. They have statistics of their own country to cite as notable examples.

When the Soviets took the government from Nicholas II by revolution in 1917, only ten per cent of the people could read and write; ninety per cent were illiterate. Now, even the most severe critics will admit, ninety per cent can read and write, and ten per cent are illiterate.

Of course, the diplomats do not tell their converts that the people can read only what they are told to read; they do not say that their scribes must write a philosophy that is dictated by the leaders of the Communist Party; they do not emphasize that even their great composers of music have been chastised because their themes were too democratic.

As a matter of fact, a starving man of the uneducated classes is not much concerned about freedom of press, speech, or even religion. When the walls of his stomach have no food to separate them, hunger pangs will lead him to the nearest loaf of bread, no matter who is holding it.

It is deplorable that the Christians, the Buddhists, the Mohammedans, or the Brahmans did not inaugurate the so-called movement to alleviate the sufferings of the downtrodden peoples of the world. It is regrettable that atheistic Russia took the initiative. During the time Great Britain had dominion over India, not a hand was raised to eliminate the horrible caste system that has existed there for aeons. Now, Russia is telling the coolies that under her auspices there would be no untouchables. If you were one who had to move to the other side of the street when you saw a superior coming, would this appeal to you?

Dismal Future?

But Communism conveys only *constriction* for those who are evolved. The mystics, the church communicants, and the adherents of free thought and liberal expression know that under world-wide Communism, such as the

Soviets are planning to invoke upon the populace of the earth, would be sounded the death knell for all of those high privileges.

In fact, if we analyze Communism and free enterprise, we are forced to admit that the philosophies of the two systems are so at variance that the time will come when one must destroy the other, for they cannot operate together on one planet.

In the first place, both capitalist and labor leaders are agreed that the Communistic plan would lower the American standard of living to a point that would be unbearable. Second, if Russia ever gets her industrial system working at highest efficiency, we cannot hope to compete with her in world trade. All of the profits made from her products would go to the state, and since Russia's materials would be developed by laborers who are paid almost slave wages, our salaries would be pulled so low that we would be compelled to live in hovels, with no conveniences. It would be comparable to falling back into the dark ages, so far as we are concerned.

Having viewed the dismal past, let us take a brief look into the present and future before going into the mystical aspects and the hope for solving the enigma which confronts us.

Unquestionably, Russia has been winning the cold war she has waged against us, and, at the time this is being written, she has almost driven our troops off the Korean peninsula. But even if our armed forces succeed in saving South Korea, that does not guarantee that the Soviets will not start another conflict in Iran, Germany, India, or some of the Baltic States. Without the unlimited support of the other members of the United Nations, which we certainly are not getting at present, how can we ever hope to defeat Russia in such maneuvering?

Hopeful Prediction

We can't. But we *can* defeat Communism by rebuilding our own system on a sound and solvent basis; by drafting some *big* men for service; by refraining from taking aid from the national pork barrel that is financed by taxation, and thus helping to reduce the national debt. With a solvent na-



tion, we could build an armed force that will, in the event we are forced to do it, efficiently defend us from the Hammer and Sickle aggregation.

In the meantime, some reverses in Russia *could* work in our favor. If we clean our own back yards, and resolve to help elevate the world's unfortunate people, giving them a religious philosophy that is practicable, it is possible that the Cosmic Power will help us. Russia *could* become involved in another revolution!

There is reason for us to hope that the tide will turn and go in the opposite direction. I base this upon a prediction that was made in 1937 by the late Emperor, Dr. H. Spencer Lewis.

In 1937, Dr. Lewis wrote an article in *The Rosicrucian Forum* about the two distinguished Russian pianists, Anton and Nicholas Rubinstein, sons of an eminent mystic who wrote much on the Kabala and touched upon Rosicrucian principles, under the pen name of "The Ruby Stone." Dr. Lewis, after writing at length about the connection of Anton and Nicholas Rubinstein with the Rosicrucians, who had obtained permission from the Czar to operate in Russia, told of the death of Nicholas Rubinstein in 1881, when in his forty-sixth year. I will quote some of the passages:

"Now we come to the mystery connected with Nicholas Rubinstein's transition. His body was placed in an ordinary casket without any embalming, and sealed in a vault in a monastery. In 1934, the monastery was destroyed and the body of Nicholas Rubinstein was taken from the vault to a laboratory for examination. There is some mystery here as to why the casket was taken to a laboratory and opened, and why anyone should have suspected that there was good reason for examining it. In other words, some individuals or groups of individuals or some organization of individuals in Russia must have known what might be expected from examining the body of Nicholas Rubinstein after it had been buried or enclosed in a casket in a vault for fifty-three years.

"However, when the scientists were called to examine the body, they found

it in a perfect state of preservation. There was absolutely no evidence that the body had ever been tampered with after burial, or that it had been surgically or medicinally treated after transition. There was no indication of embalming fluids, yet here, after fifty-three years of suspended animation, in an ordinary casket not hermetically sealed or in any special container, the body was in as perfect a state of preservation as it was when it had been placed in the casket.

"That in itself would be sufficient mystery, especially in the light of the fact that for three years now—since 1934—the most eminent scientists and experts have observed and studied the body of Nicholas Rubinstein, and they are as far from understanding the miracle or mystery as they were the day they opened the casket.

"But here is the most mysterious and significant part of the whole incident: When they opened his casket, they not only found the body in an excellent state of preservation, but right on the chest of the body they found, in a position that would indicate that the hands had been holding it, a fresh rose with a green stem, in perfect condition. That fresh rose had been on the chest of Rubinstein for fifty-three years in the casket and in a vault. Not until they took the rose from the body and attempted to save it and protect it for hundreds of persons to examine and experiment with did it begin to decay, and in a few days it had deteriorated in the same manner as would any fresh rose.

"And during the three years that have elapsed since the body was taken from the casket, the body gradually changed. In fact, after the second or third day following removal from the casket, the body began to deteriorate in the same manner as would the body of any person who had just passed through transition and who had not been embalmed. But that is not all. Instead of the body going into dissolution from the process of putrefaction, it became generally mummified and today it is in an excellent state of preservation as a mummy. Here, then, is another mystery that confronts the scientists, for it is evident that the body will re-

main intact for many years to come, as though it were a properly prepared mummy.

"These facts have been transmitted to America by the United Press in a special message from the Russian government at Moscow, and have been published in a number of American newspapers as a scientific mystery and miracle . . . I am sure that our Rosicrucian members will read between the lines and discover something that the Russian and other European scientists may not discover and will not discover if they are not Rosicrucians. Is not this case identical with what was claimed for the preservation of the body of 'Christian Rosenkreutz'? . . .

"Here we have in quite modern times a duplicate of this seemingly great miracle or mystery. It should be stated that undoubtedly the opening of this vault in Russia in 1934 was an unexpected event in the scheme of things. Undoubtedly it was the hope of the brotherhood or secret group of Fratres who placed the body of Rubinstein in this vault that it should remain intact for at least one hundred eight years, and not opened until possibly between one hundred eight and one hundred twenty years had passed. In other words, that tomb or vault should not have been opened until between the years 1989 and 2001. And if the tomb had been opened in 1989, undoubtedly the body would have been found in the same excellent state of preservation and the rose would have been just as fresh as the day it had been placed on the body.

"We may add also that it can be claimed that those who destroyed the monastery as a part of the program of the Soviet government's reorganization of the country, and those who opened the tomb, violated some great law or principle and upset some very wonderful plans that had been carefully made. On the other hand, we have to admit that the Cosmic permitted this thing to be done, and the Cosmic might have prevented this unanticipated discovery of the body until the right year had arrived. That the Cosmic did

not prevent it, would indicate to us that a new cycle of conditions is being created throughout the world and that the Cosmic is deliberately, intentionally, and with great wisdom, changing the scheme of things in man's evolution and bringing about a new cycle regardless of the old cycle of the old intentions and plans.

"We may consider, therefore, that the year 1934 began a new cycle in Russia, and that this new cycle is just getting under way, and that Rosicrucianism will have something to do with the future of that country once again."

It is upon the last paragraph that we, as Rosicrucians, can predicate a hope that the Cosmic Power will intercede at the proper time, and in a way that will permit freedom of thought and evolution of the personality. This we know: That if the Rosicrucians "have something to do with the future of Russia once again," all will be well.

In the meantime, let us help to return our nation to a state of solvency. Let us urge our national representatives to stabilize our government. And, since it is the avowed plan of the Communists to destroy the United States government, let us insist upon outlawing the Communist Party in this country.

All of this we can do as citizens. But, as mystics, we must help spread the Light and the Truth around the world; we must become channels through which the great mystical laws can be disseminated to the many people who are ready and waiting to receive it.

Throughout the ages, the mystical groups, and especially the Rosicrucian Order and the schools from which it sprang, have been the dominant workers in almost every crisis that arose.

In the jurisdiction of the Americas, British Commonwealth and France, the Order has more trained workers at present than any jurisdiction has ever had in the past. We must not fail in the mission that lies before us. We must go within and ask the Master to prepare us, and not complain when he starts the disciplinary work that is necessary before we can serve.

▽ △ ▽

I have done my part; may Christ teach you to do yours.—ST. FRANCIS OF ASSISI





Man's Greatest Power

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

(From *Rosicrucian Digest*, August, 1933)

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.



WE hear a great deal about man's marvelous creative powers, but probably no more than men and women have heard in every other period of the history of civilization. About fifty miles north of us is the great Golden Gate or entrance to the magnificent San Francisco Bay. We who live so close to this Gate, and thousands of persons throughout the world who live at distant points from it but who are studying and watching the achievements of man, are enthusiastic about the attempt on the part of man to master worldly conditions. There at the Golden Gate man once planned to build a bridge. Men have dreamed about this bridge for several centuries, and for many years it was planned and talked about. The very thought of it was a monument to man's insatiable desire to overcome limiting physical conditions.

This bridge is a monument to man's unconquerable spirit or perhaps to his conquering mastership. It represents the most stupendous piece of creative work ever undertaken by man. As we look at the plans and consider the great forces, elements, and conditions that must be overcome in building such a bridge we feel like lifting our eyes in adoration to the very spirit of man's

ability to dream. We want to do homage to the builders and pay adoration to the engineers and architects who designed it.

But in days gone by men and women paid the same adoration, the same respect to those who built the first wood and mud cabins on the banks of rivers, thereby creating the first towns and villages. Homage and adoration were paid to the first genius who dreamed about and then devised a cable of twisted fibers and wood that was suspended across a stream and enabled him to span the unconquered rapids. The genius of man's creative power seemed to have reached its zenith when the great pyramid of Gizeh was built. When man conquered the ocean with self-propelling boats and annihilated distance with self-propelling engines pulling passenger cars, it seemed as though man had outdone nature and reached the highest pinnacle of creative work. In paying tribute to the creative power of man we did not fail to pay tribute to the creative forces of the universe which man drew to himself and applied with systematic intelligence and efficiency.

Atoms

The first great power of the universe which was successfully brought within control and direction was that of the

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heat and the light of the sun. Man was led to the discovery of the possibilities of the sun's rays through the power he found in friction. By this simple process he was enabled to produce and originate fire and light. Then man discovered the power that was resident in the weight of water and then the power which resulted from its movement. And from the combination of heat and water was found the next of the world's greatest energies known as steam. And then came the power of electricity gathered from the invisible energies of the universe and accumulated in batteries or through frictional methods made dynamic and sent through wires over land and sea.

One by one, man has discovered other great universal forces and applied them, each force seemingly having potential possibilities of its own but always accompanied with certain limitations. What steam could do could not be accomplished by the use of electrical forces, and the possibilities of the electrical forces could not be equalled by those of steam. In the smallest atom man is discovering a power which is static and at the present time [1933] unapplied, that may be even greater than all of the energetic forces heretofore utilized.

Nerves

Man has looked upon his physical body as possessing great power and energy in itself. With development and training, the blow of the fist, the pull of the arm, and the push of the body constitute energies and powers that have enabled man to operate large pieces of machinery and with a lever to move ponderable bodies. Man has devised ways and means whereby the small amount of power contained in the nerve energy of his physical system may be properly used to enlarge itself through mathematically devised equipment to accomplish marvelous things. Through the use of a saw, the swinging of an axe, the hitting of a hammer, or the pounding upon the anvil, man has created many of life's necessities and nearly all of life's luxuries. But each of these instruments and each application of man's physical energy has had its limitations beyond which the strongest man, the best train-

ed man, and the most efficiently equipped worker could not go.

Dynamic Mind

There is one other power or energy possessed by man, however, that is greater than any of the physical ones that the strongest in brute strength has ever exerted or that the natural forces of the universe have ever made manifest. That supreme of all forces is the creative power of man's mind.

If we will stop and think but a moment, we will be impressed with the fact that the creative power of man's mind is the only power in the universe within the control of man that is wholly and completely unlimited. It is not bound in its physical applications by time or space, by fortitude or resistance. It is not bound in its directional application by any of the physical limitations of matter or by any of the dimensional qualities of matter. It is not bound by the traditions of the past, the possibilities of the present, or the feasibilities of the future. It is unlimited in its scope, increasingly dynamic through its use, and inexhaustible in its supply. It is more tangible to those who use it than any of the other forces of the universe. On the other hand, it is invisible and intangible in its processes.

The creative power of man's mind needs no mechanical channels through which to disperse itself, needs no artificially created accumulators to hold it, and is available night and day in all places and for all purposes.

While the physical eyes of man, and the greatest of his creations, can see but darkly and dimly through the material things of life, the creative power of his mind can enable him to see through the thickest walls, through the most opaque objects, through the densest of matter, through that which even the rays of the sun and the rays of electricity cannot penetrate. Although man must be physically present in any place to exert the physical energy of his body, he can be distantly absent from an object which he wishes to affect by the power of his mind. Whereas man can physically deal only with those things which he has created or is now creating, or with those things which already exist, the power of his mind can deal with uncreated things



in the physical world. It can constantly create them in mental form and work with them, even though invisible and unseen to the physical eye. Although man's physical creations must ever take into consideration the physical laws, such as that of weight, the push and pull of gravitation, the three dimensions of matter, and the chemical nature of things, man's creative power is unaffected by these laws and principles.

Man's creative mind can do the impossible things as viewed by the physical senses. This marvelous mental power can build a castle of stone and steel and suspend it in mid-air with stability and dependability.

The creative power of man's mind can span the oceans in the twinkling of an eye; it can annihilate space and neutralize time. It can project itself through the most defiant and resistant creations of the physical world. It can foresee and precreate the things of tomorrow and the things of a century hence. It can wipe away instantly and without a moment's hesitation the false creations of the past and the things which man labored for years to construct. It can view a material thing and deny its existence and have it disappear from its inner sight. It can create beauty where beauty does not exist. It can paint with colors where no colors are seen. It can transmute metals and change one form into another. It can take the wealth of the world and bring it to the feet of the needy. It can cure disease. It can mend broken bones. It can restore lost limbs and raise the dead. It can solve every earthly problem, dissolve mountains into valleys, and raise valleys into high plateaus. It can neutralize trials and tribulations into joys and into paeans of happy song. It can turn hate into love and enmity into friendship, jealousy into adoration, and evil into good. And even greater than all of this, it can have a realization of God; it can see God, know God, and live and love with God.

Why, then, has man failed to become the conqueror of the world and the divine Master of the whole of his life? If man possesses this sublime and supreme of all powers, why is he then

found in grief and sorrow, want and need? It is not because with some the power of the mind is wanting, or that with the multitude it is not ever available, but only because man fails to give recognition to this power and to its application. Even here man himself can use the very power to overcome that which has kept him from its use. If it is but knowledge of the power and the way to apply it that is wanting in the life of man, then the power itself can be used to overcome these obstacles and to break away these barriers and to destroy these limitations. In whatever position man may be in life, the creative power of his mind is available to him if he but calls upon it to help him remove the barriers that stand between him and its useful application.

For Mastership

My message, therefore, to all of you at this time is a message that I would have go throughout the world to all mankind. Lift yourself up to the mastership that can be yours through the use of this magnificent power. Let the greatest of all forces in the universe serve you and do your bidding. As you think and create in your mind, so shall you build and accomplish and bring into realization. If to you there comes the belief that your mental creations cannot be transferred into actual realities, you can still use the creative power of mind to overcome this false belief and prove to yourself that what you *will* to be will become manifested.

What the world needs today in this new cycle of advancing civilization is a new race and a new age of peoples who will create with the greatest of all creative powers the things that are supreme and are the most essential in the life of man. What man needs today, more than anything else, is self-mastership so that he may no longer be a dependent slave suffering under the limitations of his possessions and wanting the things that seem to be impossible of possession. Let the new urge in your lives be an urge of dominant control through unlimited creation and by the application of this unlimited power.

Of all the creatures living and having their existence in the life of God.

man alone possesses this greatest of creative powers. It cannot be that God has given to man this ability to mentally create, to mentally foresee and forebuild the things of tomorrow, without having intended that these things should be realized in their fullest degree. If man in the past has pinned his faith to the material world and has believed that only those things which are created of matter and created through the forces or energies of nature are real and actual, it is no credit to him that he has thus wilfully limited his world of existence to mere physical form. It is time now that he should lift himself beyond the physical world and find that in the spiritual, mental world, in the etheric existence around him, he can build and create, have and enjoy, the things that are beyond the physical—the things that are more essential, more real and dependable than any which the atoms of nature or the electrons of spirit can create. It is time that man freed himself from the wholly fictitious, the truly unreasonable, the Cosmically unsound, and the inadequate creations of the physical world.

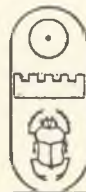
The most pleasant, the most satisfying, the most enjoyable and the most needful things of our physical existence are merely pleasures of the flesh. They are all sycophantic in their appeal to the sensuous part of our natures. Man has ignored the fact that the only laughter that has ever given him real joy, the only happiness that has made him feel the sunshine of life, the only food that has ever satisfied a real hunger, the only wealth that has ever given him any degree of relief from want, has been that which appealed to the spirit and mind within him rather than to the flesh of his body. Why not, then, lift yourself above and beyond the continued satisfaction of physical wants, while you are suffering the limitations of physical things, and use the great power within for the purpose of creating in reality and turning into actuality the things that will bring real life, real happiness, and real mastery. Let your life henceforth be one of living realism through the creative power within you that knows no limitations and finds its source in the goodness of God's love.



PROFIT

in your spare Time

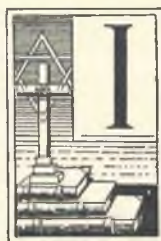
Time is golden, especially if gainfully employed. If you have a few spare hours each week, you may convert them into an extra income. There are thousands of persons who need and *would enjoy* the Rosicrucian books—if they knew about them. We have an interesting plan through which you may become a special representative of the Rosicrucian publications, introducing the books of the Order—on a substantial *commission basis*. All helpful details have been worked out. Just address a letter to the Rosicrucian Supply Bureau, San Jose, California, and ask for the free particulars about the *Book Representative Plan*.





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.*)

MYSTICAL CONCEPT OF DEITY



IN tracing the history of man, we find evidence that very early in life in his thinking and in his evolution, he turned his thoughts outside himself to something that is the cause of the phenomena which he now finds manifested about him. This obvious fact has led some thinkers to base their premises upon the foundation that man's belief in a God or a supreme force is instinctive. More recent writers have denied the existence of an instinct, but, whether or not such exists, too many repeated indications of man's assigning power outside himself lead us to believe that his general belief that there is a God is not strictly coincidental.

Human advancement from the primitive to what we refer to as the civilized era has seen a great difference in the God concept. Whereas originally early man conceived God merely as a cause and then as a force to be reckoned with in his life, the advance has come forward to the highly ethical and moral concept of God, such as is now found exemplified in the world's greatest religions and philosophies. Early man, in his daily life, believed that certain things existed in his environment as a result of direct intervention by a Supreme Being. This idea shows us that possibly man's first concepts of God, rather than being instinctive, were utilitarian.

It was after man began to decide upon modes of behavior that he gave

God additional attention. At first he was concerned only with the fact that God may have caused the storms or earthquakes or famine that inconvenienced him, or that God provided good hunting, abundant food, and favorable weather. These two extremes resulted in the human habit of asking God when there was want that the things needed be supplied, or thanking God for the supply that was readily available. This shows us that man's early concepts of God had primarily a physical, material, or, at the most, only a speculative basis.

The accompaniments that made religion what it is today, including the doctrine as to the nature of God and man's behavior to God as well as adoration, praise, and adjustment of life to God's will, followed later in human evolution. This might make it appear that man was concerned with God before he was concerned with religion. We might express this in another way and say that man became concerned with religion after he developed certain elementary concepts of God. This makes it appear that although religion is considered to be the embodiment of theology and the history of man's relationship to God, that, nevertheless, God was a vital factor in the life of man even prior to and since he formulated religious concepts.

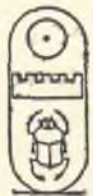
Today each religion defines God. Its theology is composed of establishing as fact those things which characterize the nature of God and man's behavior toward God. If an individual accepts a certain standard of how God is composed and how man should act, then he has conformed to the religion that proposes these particular principles. Consequently, orthodox religion has grown as it has gained followers to subscribe to its particular concepts of God. With its establishment of the higher moral and ethical concepts, each great religion has become an important function in history and in man's day-to-day behavior.

To almost everyone, the idea of something mystical is either a mysterious phenomenon or a concern with religion. Actually, mysticism can stand upon its own concepts. It need not take away any religious conviction or redevelop a

theology or dogma. Like philosophy and other speculative subjects, mysticism has its own principles and standards which are fundamentally the right of the individual to be himself and to evolve according to his potentialities—physically, mentally, and spiritually. Mysticism upholds the principle that knowledge of God and awareness of God's nature can come through man's own thinking and meditation upon these principles. Through mystical concept, man can come to know God or the absolute forces of the universe through his own experience. Mysticism, therefore, is the philosophy of individualism. It places man on his own responsibility and causes him to mentally explore the world of *being to the point* where he can come to know in his own mind those values which will be of permanent consequence to him.

Mysticism is therefore not a mysterious thing. It is not a peculiar subject. It is the approach of man to the fundamental values of the universe and to the awareness of his purpose in this life. Such a concept causes us to realize that God, to the mystic, need not necessarily be a personal individualized being, but the creative force or pulse of things that go through all His creation. In that sense the mystic believes that God dwells within the universe which He created and that man is a part of that universe. He believes also that God transcends His own creation and is the first and final cause of all things; therefore, the aim and ultimate accomplishment that man can gain is to lift himself mentally to a similar level.

Mysticism calls upon man to exert all his efforts and utilize all the potentialities with which he is made so that he may physically, mentally, and spiritually relate himself to the rest of the universe, which also emanates from the same cause as does he. This process need not be involved or complicated. It is growth from ignorance to knowledge, from isolation to oneness with the universal higher forces. Many channels are available to man to reach God. Mysticism is probably the most direct one and that which man himself can travel with understanding in his return to the source from which he came.





Cult of the Sacred Cactus

By VINCENT H. GADDIS

(Copyright *Travel*, 1948—reprinted from the November, 1948 issue)



EVERY Saturday night, as the sun sinks below the western horizon, groups of Indians in the Southwest gather in ceremonial tepees to enter a world of grotesque, kaleidoscopic dreams. Members of the so-called "Native American Church," chartered in Oklahoma in 1918, their ritual is a weird combination of primitive Christianity and age-old native custom. In their use of peyote, one of the most puzzling drugs known to modern science, they leave the world of struggling reality and enter a realm of supernatural visions and bliss.

Moving north from old Mexico and Texas to the western prairies of Oklahoma, this little-known cult of the cactus has found its followers among the thirty tribes and twenty-seven reservations of the Sooner State that comprise thirty-six percent of the Indian population of the United States. The new faith is a heresy to the older Indians and a source of irritation to the Christian missionaries. But there is no evidence that the drug is habit-forming or harmful, and the "peyote eaters" can tell strange stories of its powers.

Peyote or mescal "buttons" are the dried disc-like tops of the small spineless Mexican cactus. When eaten they produce astonishing hallucinations that have individual variations. The user remains awake and conscious, but his sense of sight is affected—a shifting, flashing series of vivid colors flying like ribbons before his eyes. Often hal-

lucinations of the senses of smell and hearing are also experienced to the accompaniment of an intense feeling of well-being.

Typical of all peyote ceremonies is that practiced by the Cheyenne tribe. The celebrants gather on Saturday nights and sit on blankets around the wall of a circular tepee. In the center of the circle is an altar of earth, shaped like a half-moon, its two ends pointing to the tepee entrance which always faces east. A fire is kindled on the altar, as nearly as possible in the form of a crescent, and cedar leaves are thrown into the flames to produce a pleasant odor.

The leader of the ritual, seated opposite the tepee entrance, arises and places a peyote button on the altar. In appearance it resembles a potato chip covered on one side with a tuft of down, like cotton. Now, with prayers and songs in honor of "Maheo," the tribal name for God, the button is consecrated.

Four is the ceremonial key number. Four peyotes are eaten at a time. Four sips of water are taken from a bowl that is passed around the circle. Four puffs are taken from corn-leaf cigarettes of tobacco and sage. Four songs, wordless and strangely haunting, are hummed in succession while a gourd rattle is shaken and a tomtom throbs. Everything is in cycles of four. "There are four winds," the tribesmen explain, "and above them is the Great Spirit."

Using an elaborate feather fan, an eagle-bone whistle and a cane, the leader guides the ritual through the long night hours. The worshippers believe

that the spirit of Christ manifests itself within the button, and they compare their ceremony with the communion of the orthodox Christian Church. As evidence for their belief, they point out that definite and immediate manifestations follow the eating of the potent buttons despite the fact that they remain awake.

The visions or manifestations range from the weirdly grotesque—turkeys with straw hats and dogs with wings—to scenes of breath-taking beauty—valleys of roses and dancing rainbows above purple seas—all rapidly changing, almost incredibly colored, and observed with a sensation of rapturous ecstasy. Forgotten are the days of labor beneath a hot sun, the sweat, the dust, the poverty. In their haven of fantasy they glimpse, however briefly, all the loveliness and joy of their utopian hunting grounds.

At last dawn casts the light of a new day through the eastern tepee entrance. During the Sunday morning hours the long ceremony comes to an end. At noon a big dinner is enjoyed, after which the celebrants leave for their homes to face another week of monotonous, mundane existence.

Investigation has revealed that the drug is not habit-forming, and apparently no permanent physical or mental effects follow its use. For this reason Indian commissioners see no reason why the drug should be prohibited. Members of the cult are good citizens and most of them are total abstainers.

Peyote-eating is a native practice throughout Central and South America. About forty years ago it was introduced into Texas, where the cactus grows along the Rio Grande, from Northern Mexico. The formation of the present cult followed. Authorities of the Lone Star State became suspicious of the drug when its use spread to adventurous 'teen-agers' and the cult moved north into Oklahoma where it took the precaution to incorporate as a Church.

The use of various drugs in religious worship is as old as man's recognition of higher powers. Odors have a remarkable effect on the emotions. . . . The Kyphi or incense of ancient Egypt contained *keef*, the popular name for

the smokable variety of the herb *cannabis indica*, better known as hashish.

It has long been known that certain drugs induce curious and strange states of superconsciousness. The famous Harvard psychologist, Prof. William James, in his book *Varieties of Religious Experience*, tells of such states induced by nitrous oxide, ether and chloroform, and he terms the experience the "an-aesthetic revelation."

Hashish, opium, marijuana, and similar drugs are essentially hypnotics—annihilators of space and time and producers of hallucinations. Their effects vary greatly in individuals. They are classed as the hems, and they induce trance or semi-trance states when used. All are dangerous, habit-forming narcotics.

But peyote and its South American companion drug, yage [yajé], are in a different class entirely. They act upon nerve centers different from those stimulated by the hems, and they seem to produce a condition in which extra-sensory perceptions are received. Responsible explorers and scientists like Dr. William M. McGovern, Kurt Severin, Dr. J. M. Sheppard, Charles Donville-Fife, and Dr. Paul Joire have reported examples from personal observation of native witch doctors in South America receiving information under the influence of these drugs that they could not have obtained by normal methods.

Although no scientific investigation of peyote effects has been undertaken in Oklahoma, such studies have been made in recent years in England and France. It is the alkaloid principle *mescaline* in peyote that induces the colored visions, and this drug can be extracted and used in liquid form.

Dr. Nandor Fodor, of the International Institute for Psychical Research in London, reports that after an injection of mescaline he saw a "glorious panorama of symbolic visions. There was an intelligent sequence in the presentation and it appeared to me as if I were being taught. I was conscious of a guiding influence . . . but this influence was not a personality."

A more extensive investigation was undertaken in France. By special arrangement with the governments of



Mexico and Colombia, peyote and yage plants were shipped to Paris. Dr. A. Rouhier, noted French chemist, supervised the studies, and he discovered that while many alkaloid plants induce hallucinations, only peyote and yage had apparent supernormal effects on obscure centers of the human mind. Moreover, this was only true of certain subjects.

Dr. Rouhier tested the influence of peyote on a number of Europeans. His most remarkable subject was an engineer in Paris. A woman who was present tried to influence the subject by taking his hands and concentrating her thoughts upon a visit she had made the day before to a sick relative. The subject then proceeded to describe the bedroom in detail, but stated that there was no one lying in the bed.

That evening Dr. Rouhier accompanied the woman to the relative's home. Everything in the bedroom, even the position of a certain bottle of perfume, had been described perfectly by the subject. Inquiry revealed that the ill relative had actually been out of the room at the time of the experiment, the nurse having disobeyed the physician's order to keep the patient in bed. Dr. Rouhier published his report in the *Revue Metaphysique*.

The late H. G. Wells once wrote that "a time may come when we shall be able to supplement our normal mental powers with chemical assistance as we nowadays supplement our muscular

forces with power machinery." The recent discovery that glutamic acid, by affecting the natural production of acetylcholine in the human body, increases mental alertness and intelligence is causing scientists to hope that this prediction will soon come true.

That supernormal mental abilities may also be influenced by drugs or chemicals is a very real possibility. Already Dr. Joseph B. Rhine and his associates at Duke University, pioneers in the new science of parapsychology, have discovered that caffeine has a stimulating effect on apparent extra-sensory perceptions, while sodium amytal, a sedative, reduces the mental impressions.

Obviously, supernormal abilities do not lie in the drugs themselves, but in the mind of the user. The drugs merely serve to bring these states to the surface. They are chemical keys that open doors deep within the complex labyrinth of the human mind.

Future research will reveal the exact nature of man's apparent supernormal powers and the influence that certain drugs may have upon these abilities. In the meantime we can only suppose that there is a basis of truth in some of the strange stories told by the peyote-eaters of the Southwest. Is it possible that at times, in the midst of visions of fantasy and unearthly beauty, the minds of members of one of America's most amazing cults do transcend the barriers of space and time?

THE 1951 TERM OF THE ROSE-CROIX UNIVERSITY

The 1951 three-week term of the Rose-Croix University will begin on Monday, June 18; it will end July 7. This coming term will offer many interesting courses, in addition to the main subjects listed in *The Story of Learning*. In order to be eligible to register for a resident course, it is necessary to complete certain work in advance. This consists of a short course simply presented to prepare you for your attendance. For complete information and description of the studies read *The Story of Learning*. Request your copy immediately from the Rose-Croix University, Rosicrucian Park, San Jose, California, so that you can begin your preparations. Any active AMORC member is eligible to matriculate for the Rose-Croix University session.



What is an Ideology?

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



OT all ideologies are of a political nature. In general, they are visionary concepts which men hold to be superior to some particular experience. An ideology is a *theory* for the improvement of some condition or state of affairs with which men are not satisfied. It is only by means of ideals that men advance. We must see beyond immediate experience, or inertia results and finally stagnation occurs.

Ideals may be of two kinds. The first are those which envision the complete abandonment or *destruction* of a previous function—in other words, a complete starting anew; it is the view that all that was done previously was perhaps erroneous and not worthy of perpetuating. The second sort of ideals are those which advocate changes or modifications in the existing status.

Unfortunately, the people of the world today do not agree on ideals for the betterment of living. There is no uniform acceptance of them. After all, the *interpretation of the nature of what is good* and what is good for man has been a challenge to the best philosophers of all ages, and even they have never been wholly in agreement. Can we expect more from those who do not profess to be philosophers?

If a man lives in a house with which he is not content, he may have as an *ideology* a far better home. If this man, however, shares the house with other families, his ideal must not be

one that entertains a view of its destruction. To bring down the house upon the heads of others who may find *comfort in its shelter just so that* he may build his dream home on that site would be an *obvious injustice*.

No man has the right in society to formulate and work for any ideal which will destroy the existing status of the majority without their consent. The very basis of society is in the common agreement of its separate members.

If a man conceives a home that surpasses the one which he shares with others, his ideal should be to have the other members agree to changes which are mutually satisfactory. If this cannot be done, he should retire from the house and seek elsewhere the environment and those circumstances which can further his ideal in harmony with those who share it.

A *political* ideology is the conception of an ideal state. It, too, is a kind of house, for it is a social order in which men seek to live together. If one cannot have others share his political ideal, he is not justified in wrecking their social order to make it conform to his own ideas. There always are those who will see your point of view. Go to where they are; work with them. Time alone, then, will prove whether your ideal was right or wrong in content. There is, however, no doubt of the error of your *ideology* if you try to compress other minds within it! Simply put, if you do not like a drink, do not put your finger in it and try to sour it for the other fellow.



Quest for Timelessness

By LOUISE ANDERSON, F.R.C.

WITH their masterpieces, artists of originality in music, painting, and writing recreate the world. Each time we discover a true artist we marvel at the freshness and clarity of his world. Still to be perceived are many universes of which we cannot formulate the slightest conception. The only way to discover these other universes is through the eyes of artists, who enable us to rearrange our sense perceptions. The immediacy of genuinely felt impressions makes us evaluate afresh our sensations of time, and we then sense that quality of *timelessness* which re-creates the world for us.

It was outside of space and time that Marcel Proust, the French writer, sought for such oneness with the universe. Not through the negation of time but through its recapture he re-experienced those profound impressions of truth which, apparently subject to the laws of time, had been effaced, for all he knew. It is only by chance, said Proust, that as we make our way through life some outward stimulus acts upon us and we once again experience those sensations we originally felt, and which, now that time has been suspended, we realize is the only truth we will ever know. But the task is just begun. The capture is not enough—it must be made permanent, and it is in music, painting, and writing that the masterpieces of artists—in ways that our senses can apprehend—reveal in permanent form the deeply moving awareness of a world outside of time, the only permanent world.

When Marcel Proust re-created the world in his sixteen-volume novel, *A la*



Recherche du Temps Perdu, his basic substance was his own milieu—the Paris society of the 1890's.

Marcel Proust's mind cannot be bounded by the outlines of his personal life. An invalid from the age of nine when he was first stricken with asthma, Proust's whole life was spent in abnormal reactions to stimuli. Fantastic stories of cork-lined rooms, hermetically sealed cabs, fur coats and mufflers even in summer, instead of being greeted with ridicule should show us instead a man so extremely sensitive that he could stand for hours before a blossom trying to absorb the essence of its being. Proust represented the salt of the earth, for who but the sensitive—the abnormally sensitive—probe their own depths and through agony, tears, and sleeplessness, create in permanent form those new worlds which through resonance evoke within us all that we, too, may realize of truth. The incidents that constitute the outward life of Proust outline a periphery merely in time.

Like his life, the world that Proust created is not bounded by the incidents that happened to the narrator, the *I* (the novel is partly autobiographical), who in Paris of the 1890's begins a tortuous climb to the highest ranks of Parisian society, discovering the disillusioning fact that even the highest society is only relative. Society is what men think it is. We perceive the well-bred who bestow by their refined gestures and remarks the illusion that everyone is their equal. To be well-bred means to perceive that such affability is not genuine; the ill-bred assume that it is real. When the narrator,

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or *I*, of the novel, is greeted by friendly gestures from a duke who is escorting the Queen of England to the buffet, he bows and turns sharply in the other direction. Had he written a masterpiece, it would have earned him less credit in society than that bow.

The narrator's progress in the social world is only one plane of the world that Marcel Proust created. Instead of *temps perdu*, or lost time, Proust was really seeking timelessness, and from its world only translations can be made—art masterpieces. For example, as Proust says, no one writes a book; he translates his own impressions. No reader reads a book; he reads himself. The only true book exists in all of us in symbols. Words are precisely the symbols which cover the real and hidden character of the plane beyond time.

Art extracts from objects only the most real attributes. When we become conscious of beauty, there reawakens within us the desire to live. Our deepest impressions take effect within us, and it is here that the only true joy is experienced—the joy of the creator.

Art Distills

A work of art is the intellectual equivalent of re-creating impressions. To reproduce the objects of the material world is not art. Artistic impressions are not formed like photographs. Our first impressions are optical illusions, and these have laws of their own which the artist must comprehend.

Those who produce pleasurable works need not live in the most delicate milieu, nor be in conversation with the most brilliant or with the most cultured. Artists make their personality a mirror, and thus cease to live in themselves. A mediocre life which is truly reflected has more value artistically than a refined life which is refracted imperfectly. Genius, then, consists in the ability to reflect and not in the intrinsic quality of the spectacle reflected. For analogy, to heat a liquid with an electric light it is not necessary to have the strongest light but one whose current is able to cease lighting and give in place of light, *heat*. Artistic genius, like certain high temperatures, disintegrates existing patterns of atoms

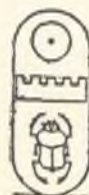
and recombines them in a diametrically opposite order.

Without art we could never distill the priceless essence of the individual. Just as a prism reflects individual colors, so masterpieces render the artist externally visible. To become visible, the artist must relinquish what he loves. Artists, therefore, understand the meaning of the Last Judgment. An inner judge, which some call *instinct*, not only weighs accomplishment but points out the duty to be done: create. Instinct also points out the price of creation: death. At once reason begins to evade the duty set before it. The resistance is bitter and prolonged. Art thus has a kind of gratuity which all the more keenly impresses us with the individuality of the artist.

Original music, or painting—or new conversation—always seems fatiguing. It talks in metaphors, giving an impression of lack of truth. It is isolated, like the first individual of a new species. True beauty, says Proust, is often so unique that we do not recognize it as beauty. Furthermore, this generation does not know the new kind of sense which will be the heritage of future generations and by which unsuspected attributes of objects will be comprehended. Our preparation for this new sense is through the impressions we receive from art.

In finished works of art, every detail is fully justified in relation to the rest. The artist attains results not from superhuman originality but from industrious craftsmanship. The beholder, however, should not lose himself in intellectual admiration, for admiration without content makes judgments of art valueless. The only true content is an impression genuinely felt.

Until each person discards everything that is not genuinely felt, he will never discover the nature of truth. When seekers of truth free themselves from what is not their own, they become artists. Consciousness itself is the first barrier between us and truth, for consciousness prevents us from encompassing the pure essence of an object by always remaining between us and it. We are free to advance toward truth in only one direction—within, for true life, according to Proust, springs from involuntary sensations.



Other sensations are transient, and are therefore foreign to the real us.

Seekers of truth must pass through the abyss of uncertainty into the dark region of the uncreated. The search must be made alone. There, solitary, in agony, we must painstakingly recreate truth. The reason we learn truth so slowly is that we imagine each new experience to be unprecedented. At first we resist ideas, unconscious that within us lie rich reserves for their transformation. For things unseen, we must discover that the only evidence is conviction.

Angles of Perception

The human mind hovers between two planes, according to Proust, experience and imagination. What imagination seizes upon may not always be what we really know. For example, we put meaning into words and we put meaning into people. We never see people we know; we merely fill recognized outlines with our preconceived notions of them. Because they are not ourselves, we surround others with the glamor of the unknown. Thus we create society by manipulating the puppets of our own mind according to our own fancy. Imagination seeks to fathom the ideal life of the people it knows, and experience seeks to know the people whose life it has had to imagine.

When the world of possibilities is more open to us than the world of effects, our mind is enlarged but we may be deceived by individuals. The good and bad possibilities of people rearrange themselves according to the angle of our perception, just as, for analogy, buildings in a town from one viewpoint seem to be placed in irregular fashion, but seen from another place, they appear to be in graduated sequence. Experience and imagination shift our angle of perception. It is from experience that we learn that values are as perishable as anything else. For example, a social position is not created once for all, but is reconstructed constantly by the thoughts of others.

If we cannot ascertain the true attributes of people by experience and imagination, still less can we explore the truth of things. If we had hundreds of senses we would find hundreds

of unsuspected attributes in objects which we could then sense. It is true, certainly, that the senses we now have are not enough to enable us to appreciate the nature of our existence. For us the ordinary life touches the inaccessible life at the moment when some seemingly trivial incident recalls a forgotten experience and for a fraction of a second we are lifted outside of time and sense once again that the aim of life is to rediscover those sensations of timelessness. Therein lies the only truth we will ever know.

Involuntary sensations, our only source of knowledge, are unchained by time and space, but we do not often recapture these sensations since we succumb daily to the subtle distortions of our existence, quite often only a magnified pettiness. New surroundings or circumstances, it is true, influence the quality of our perception. The mind, like the eye, fortunately for us, chooses only those details which support purposefulness. At each decision we make to plumb an impression to its depths—thereby aiding the purposefulness of the mind—a paralyzing fatigue seizes us. We begin to reason that it is apparently not yet time to determine the real nature of things. We hope that we will receive the solution, with little trouble to ourselves, from the external world. Our frail self, however, is the one habitat for these involuntary sensations—these uncreated memories.

The law of necessity demands that our mind retain those impressions whose only source of life is in us. In the depths of our nature when we ask a question, we hear in reply the unique accents of our own voice. The voice within, to one who has not heard it, may touch off an irresistible terror. Moreover, inner perception may be further distorted by moral uncertainty. But the seeker will always find the element necessary to render intelligible his individual account of life, just as sick animals instinctively find herbs which cure them.

Reconstructing Impressions

It is in the hope of a precious discovery that we desire to receive certain impressions of nature or art. We are cautious about letting our mind re-

ceive less valuable impressions which may deceive us on the exact value of beauty. Those strains of truth which attract us first become trite, just as in symphonies the most obvious melodies become first annoying and then are forgotten as we learn to discern the haunting and provocative harmonies of the overtones. Our evaluation of beauty and truth grows with us, but the growth depends first upon the strength of the original impression and next upon the scrupulousness with which we reconstruct the original impression and put it into permanent form.

We must desire truth. When something we desire is not realizable for us, we nevertheless gain confidence when we know that for others it may be realized. We dream of release from the petty, numerous obstacles that prevent us from accomplishing our desire—such as the search for truth. In the confusion of existence it is rare that a realization takes place at the very time the desire was invoked. Desires are fulfilled by causes other than those we assign, but desires must precede possession.

We forget that our actions often stem from previous actions, the motives of which we have forgotten. The cause survives in the effect. Reason knows this, but imagination does not perceive it. We fail to understand that the future is not a projection of what we feel now, but is built of causes which escape our attention. Only when we resurrect long-forgotten sensations are we able to seize afresh the sense of timelessness which is the only key to truth.

The desire for truth sets dreams into motion to help us. Dreams accomplish what one has meant to do during the day, but follow other lines from those we wilfully choose. Dreams sink into oblivion each moment just as our daily activities do. Until we know dreams for what they are, appearances will always fool us. We cannot be fooled by appearances if we are to discover truth.

The unconscious, alive and creative, gives us through sleep a key to that sense of the timeless that we have long sought. Life is periodically engulfed by sleep, whose tides are like waves encircling a promontory at the sea's edge.

In the resurrection after sleep we once again emerge from the primordial world of subconscious memory. Perhaps, says Proust, the resurrection of the soul is an act of memory.

Time is eliminated only by memory, which brings the past into the present without modification. Memory eliminates sequences. Our memory, like a photographer's shop, sometimes displays only the most recent "takes." Or, like a magnifying glass, memory brings a few incidents into relief, detaches others; hides expected surfaces, reveals others in their place, and making one dimension of space and time, fuses all these incidents on one plane.

Suspended Time

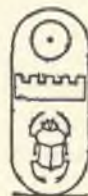
Because contiguous memories dull fresh perception, we seek to return to the past, to suspend the perpetual movement by which we are carried. Memory, instead of being a duplicate always present before our eyes of the various events that have happened in our life, is an abyss from which dead impressions may be restored to life in those odd moments when we happen to see again an object that had once struck us with a genuine impression. To reach consciousness, an identical moment later on in time must magnetize the impression, detach it, and draw it up from the steep slope of lost time.

The quest for timelessness, like death, is not a single act. Just as one dies many times during a lifetime, so the quest for eternity may succeed momentarily, in flashes. Although we submit to a fragmentary death with desperate resistance, we must remember there is resurrection—but of a different substance. If we fail to recognize our own inner nature, we may live, evolve, and die convinced that at each phase of life we are seeing it whole.

No one but ourselves can track the wilderness after wisdom, but the masterpieces of music, painting, and writing will cause a resonance within us. In art—the book of life—we can only read ourselves.

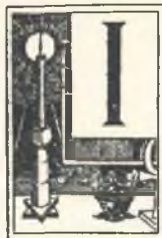
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Temple Echoes



IN *The Reader's Notebook* (Digest—May 1950), it was stated that Dr. Hanayama's *The Way of Deliverance* (Scribner, 1950, \$3.00) was concerned not with politics nor economics but with "the bedrock essentials of humanity." You may have wondered just what those could be, especially to imprisoned men already condemned to die. In one passage, the book sets them forth significantly. "One day Chaplain Scott came to me with an embarrassed look.

"Doctor Hanayama, do you really need flowers? In the Christian service, we can get along without them."

"Though I cannot get them," I replied, "I presume that the U. S. Army can."

"Okay. You win," he said, smiling.

But he made it clear that even for the Army they were very hard to procure. So he asked again, "You really need them?"

"I need them at any cost. They are necessary from the religious standpoint. They are not a luxury like flowers to put on a family table."

Later, Captain Bourns, the Protestant chaplain, spoke to me:

"Do you really need flowers?"

"Yes, I need them by all means."

"Why? Will you explain the reason for me?"

"A candle is, as it were, the light of life. In Buddhism it symbolizes the wisdom of Buddha."

"I see. And incense?"

"Incense cleanses away the sins of a human being. It symbolizes purity."

"And flowers?"

I looked at him and sighed.

"Okay. I understand. I will do my best to get them somehow or other."

As a result, the flowers of each season—such as the narcissus and the yellow chrysanthemum—decorated Buddha's altar and helped to console the numbed senses of my condemned criminals with a flicker of warmth from the outside world."

If you haven't read the book and your library hasn't a copy, it may still be obtained from the Rosicrucian Supply Bureau.

* * *

Apropos of the above, Colombe Lucy Becerra Retamal of Santiago, Chile, South America, contributes this thought to the summer 1950 issue of *The Dove*, the Colombes' personal magazine:

"With those who are our enemies, we should be like the flowers which perfume the wind that strips them of their petals."

▽ △ ▽

Passers-by along Park Avenue have recently been attracted by the very colorful and artistic new sign which has been placed near the Planetarium building and which calls attention to the fact that there is now a Science Museum in Rosicrucian Park as well as a Planetarium open to the public. Although a very nominal charge is made for the shows in the *Theater of the Sky*, admission to the Museum itself and to its exhibits is free. Those exhibits are intriguing, demonstrating, with the push of a button, natural laws which to the layman are often a bit vague and mysterious.

According to Lester L. Libby, director of the Science Museum, new exhibits will be added at the rate of one a month for some time to come. This kind of Museum is something new on the West Coast and unusual enough anywhere. For those who remember the original Planetarium as established by Dr. H. Spencer Lewis some fourteen

years ago, today's achievement will seem but the logical extension and realization of his ideal. (The August *Digest* carried a very informative article on this new science museum. Did you overlook it?)

* * *

On the other side of the Park, in the Egyptian and Oriental Museum a new display of Tibetan art objects has been arranged just at the head of the stairway. These comprise new material recently acquired and consist of brass temple bells, libation bowls, and a choice dorjee—a ritualistic object symbolic of divine power. These objects come from Lhasa, sacred city of the Buddhists in Tibet and were presented to Ralph M. Lewis, Imperator of our Order, as a result of certain contacts during his recent trip to India. In addition, from Frater A. J. Van Gennep, grand secretary of the Indonesian Grand Lodge, there has come to the Museum an ancient temple bell and zodiac bowl. Both were found during excavations in East Java, and like the articles above, were presented to the Imperator.

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Said John Burroughs, the American naturalist: "They plow, drain, cultivate, fertilize and level the soil." He might have meant men because they do all of these things, but he didn't.

He meant something much, much smaller but as important to man as man himself. He was writing about earthworms! Maybe you call them *angleworms*, *fishing worms*, or *night crawlers*. Whatever you call them, they are so important to soil conditioning that some individuals have started earthworm farms—Soror Mary R. Roethl and her husband, for instance,

who operate the Master Hybrid Earthworm Farm at Huntington Beach, California.

Early in August, a batch of this species—a crossing of the *English brandling* and the *California orchard*—arrived at Rosicrucian Park, a gift from the Roethls.

According to Frater Peter Falcone, superintendent of the grounds, the worms were in excellent condition, were delighted with their reception and accommodation in Rosicrucian Park, and immediately dug in to add their bit of humus to help keep up the beauty of Rosicrucian Park. Wisely, Frater Falcone withheld announcement of their arrival until all the Izaak Waltons on the staff had returned from their vacations, for this hybrid, so he says, is the very best bait obtainable for either fresh or salt-water fishing.

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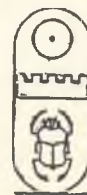
From Sweden comes word that Frater Albin Roimer, grand master, has gathered together an active group of Rosicrucians to render practical service to those in need—much as do the Sunshine Circles everywhere. In Sweden, the name *Caritas* has been chosen to designate this worthy activity.

* * *

When Frater J. A. Calcaño of the Board of Directors of AMORC and head of the Latin-American Division, returned to Rosicrucian Park after his recent trip to lodges and chapters in the Latin-America area, he found that his office had been transformed for the occasion. The tricolor of Venezuela—equal bands of yellow, blue, red, the blue containing 7 stars—and flowers of the same colors were everywhere. It would seem that his co-workers were really happy to have him home again.

READ THE ROSICRUCIAN FORUM

The *Rosicrucian Forum* is a bimonthly magazine, exclusively for Rosicrucians. Subscriptions are only for active members. Many subjects of interest to Rosicrucians are discussed. Every issue contains articles prepared by the Imperator, giving detailed answers to questions asked by AMORC members. Beginning January 1, 1951, the subscription to the *Rosicrucian Forum* will be \$2.25 a year. You may *enter or renew your subscription now* at the present \$2.00 subscription rate. Take advantage of this saving by sending your subscription for one or more years to: The Rosicrucian Forum, Rosicrucian Park, San Jose, California.



Will the Ice Age Return?

By ARTHUR E. SKEATS, F.R.C.



ANYONE who studies nature, in any of her many branches, cannot help being impressed with the fact that all things are governed by law. Geology is no exception, and so in order to say whether the Ice Age will return, we must first know what laws caused the former Ice Age, and be able to calculate possible future effects of those same laws.

Although geologists, together with astronomers, have learned a great deal about the laws that have formed the Earth and have brought about various changes throughout the Earth's history, there is a great deal more that they do not yet know. The many theories are only conjecture.

There is constant erosion of the land by water, and sediments accumulate in the seas to great thicknesses. This we may call the "Water Cycle." Periodic cataclysms raise these sediments into great mountain chains. This may be called the "Land Cycle." The last great cataclysm which raised the Rocky Mountains, the Andes, and the Himalayas from under the Sea, marked the end of the Tertiary Period and the beginning of the Quaternary (the present period).

As a result of such cataclysms, and also of rising land, whatever the causes, at the end of the Tertiary Period, about 500,000 to 600,000 years ago (estimated), the Northern half of the Northern Hemisphere rose high above sea level. High altitudes produce low temperatures, and moisture in the air will freeze into snow or ice.

Each year the amount of ice increases and gradually reaches lower levels. Those who have studied the Ice Age have estimated that at times bodies of ice were 5,000 feet thick; studies have shown that at its peak there was a solid ice cap over the Northern half

of Europe, all of Canada, and almost a quarter of the United States. The Ice Age, according to estimates, lasted about 450,000 years, but was divided into four parts, there being three recessions of the ice, one between each glacial age. Each glacial age and recession covered about 100,000 years.

Rise and Fall of Seas

The causes of the recessions have not been determined, but it is possible that an astronomical cycle creates a gradual change in the temperatures of the Earth. If this is so, since the last glacial age was about 50,000 years ago, we might expect another in about 50,000 years; however, since the present geological period is one of comparatively quiet erosion, and slow sinking, altitudes are not so great as they were and the next glacial age will not be so severe.

An interesting feature of the Ice Age was that during the four glacial ages much of the Earth's water was in the form of ice, and this must have resulted in a lower sea level. As the ice melted, the amount of water in the oceans increased, raising the sea level. Also, as the land is lowered by erosion, the sea level must rise because of the sediments deposited along the shores. This differentiation would be very slight, however. On the other hand, as the land sinks, the shore lines recede, so that the seas become larger in area and consequently the sea level would drop. When sinking occurs in one area, presumably there must be rising in another, so that the one would balance the other. At the time of the melting of the ice, there was considerable erosion and also sinking in the Northern hemisphere, so that it is quite probable that large tracts of low lands were completely engulfed by the ocean. Geologically speaking, the sinking of Atlantis is very plausible.

In the study of geologic history, however, ocean bottoms cannot be ex-

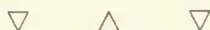
amined except by soundings, and the Southern hemisphere is predominantly under water. Whether or not large continents of land existed there during the times when our continent consisted of large islands would be interesting and valuable knowledge.

Astronomical Cycles

A point which bears out the theory of an astronomical cycle affecting the Earth's climate is the large coal beds in the Arctic. Coal beds occur only where there has been a great deal of organic growth. It is generally accepted that the Arctic zone at one time enjoyed a tropical climate, caused by a slow shifting of the Equator and the Poles. If this were the case, though, we should find evidences of a glacial age in the Equatorial zone. So far,

such evidence has not been found, so it would seem that when the Arctic was tropical, the whole world was tropical. This would be another indication of an astronomical cycle causing the climate of the Earth as a whole gradually to warm and cool in intermittent periods. Presumably, at present, we are on the warming-up side of the cycle, as no tropical condition has been found in the North since the last Ice Age.

It is probable that our present era of quiet erosion and sinking will continue for some time, until sufficient sediments have accumulated along the shores to cause another cataclysm and new mountain ranges. From a very rough estimate, based upon the past, this is not likely to occur for another 50,000 years.



Famous October Birthdays

Mahatma

October 2, 1869. Porbandar, India. Mohandas Karamchand Gandhi. A nonconformist from birth, whether among his own or in the world. A religious seeker, a vegetarian, a champion of minority rights, a challenger of British official policy, a mahatma whose life dictum was: "This is my truth and I shall die for it."

King

October 6, 1767. Grenada, Windward Islands. Henri Christophe. Born a slave, purchasing his freedom and shipping to Haiti, Christophe cast his lot among the insurrectionists against France. Through successive changes and much bloodshed, he increased his influence and power until he became king. Constructively, he is accredited with a code of laws.

Other October Birthdays

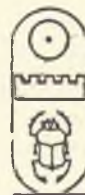
Giovanni Battista Beccaria
Martha McChesney Berry
Annie Wood Besant
John Dewey
Gustav Lilienthal
Fridtjof Nansen
Friedrich Wilhelm Nietzsche
Eamon de Valera
Ahmed Zogu of Albania

Actress

October 22, 1844. Paris, France. Rosine Bernhardt. Of Jewish ancestry, a Christian by baptism, convent educated and dramatically trained at the Conservatoire Francaise, Bernhardt made herself the foremost exponent of the French classic school. At eighty, the world still knew her as "the Divine Sarah."

Explorer

October 25, 1888. Winchester, Virginia. Richard Evelyn Byrd, Jr. Byrd began his travels at the age of twelve, going around the world alone. His first arctic trip came in 1925, and the following year, he became the first man to fly over the North Pole. In 1929, he flew over the South Pole. From his observational base called *Little America*, the world has learned much of South Polar regions.





SANCTUM MUSINGS

THE EVOLUTION OF MAN

By RODMAN R. CLAYSON, Grand Master



THE popular, though disturbing, conception of evolution is that man's ancestry started with the monkey. This theory was first brought to public attention in 1801 by the zoologist, Jean Lamarck. It was discussed later by Charles Darwin. Many people do not know that the monkey claim in the chain of evolution was abandoned by scientists long ago—even by Darwin himself.

Whether or not one literally accepts the theory of Lamarck, he finds that the idea of evolution has a tremendous appeal for many men and women. Our institutions of learning have provoked an appreciation of biological evolution as well as its philosophical aspects. Perhaps we will never know the true facts regarding man's origin, but our mental processes of reasoning most certainly have revealed many things to our consciousness having to do with evolution in general.

In the animate world we observe that matter, endowed with the activities of what we call *life*, is a much more complex condition than that of the inanimate world. Undoubtedly in the beginning Nature made a great many forms of matter which would be stable in sustaining the life principle. Naturally the accomplishment of self-sustaining life involved the evolution of matter and the proper forms which

were necessary for the durability of its use and purpose. With the achievement of the life form the organism must have had a background of experience, or perhaps memory of its evolution to the existing degree of its stability which, in turn, was imparted to its offspring.

In the laboratory we can observe the instinctive or involuntary acts of lower organisms which show the adaptation of life to its environment. Heat, cold, light, sound and other conditions have a definite effect on the lower organisms and their adaptations, from memory of the past. Instinct, or the involuntary action, is older in space of time than objective consciousness. The purpose of matter, as evidenced in its evolution, is toward those forms which will sustain the principle of life. The forces of the chemistry of life aspire to that form which will sustain life. By life we mean the synthesis and enlargement of life itself.

In the very smallest forms of life we find assimilation, growth, and reproduction. Life in matter, then, is evidenced by assimilation, growth, and reproduction, and it is the purpose of matter to evolve those forms which will sustain and permit the expression of life. Life is constantly changing. It must have purpose, as evidenced in the evolution of matter. Objective consciousness is evolving, aspiring to something higher. Mind, or consciousness, when considered in its entirety is

another aspect of life; therefore, life is continuous through matter and mind.

Perhaps the key to the problem of man's evolution is found in the statement that evolution begins in all things when the initial purpose of a new and higher order is manifested. This begins with the recognition or sensing of an ideal or state above that which already exists. The essential quality of life is motion and action, and life exists always within a physical form. It is never found apart from it. The energy of life is ever seeking continuance. New forms of life do not represent the end or highest phase of life's manifestation.

The life principle has no limitation. It continues to advance the complexity of its forms to evolving living matter. Though a living form at death may enter a state of devolution, a breaking down into its original elements, the life in its offspring through the process of evolution again attains its previous high state by virtue of the various forms through which it has previously passed. Each form gives forth impetus by which life continues to transcend its previous manifestations.

Evolution implies onward and forward—the progressive growth and perfection of all that is manifest. It is the fundamental law of Nature, and every element of Nature is tending toward perfection and becoming higher and more evolved in its manifestations. Evolution is in accordance with natural laws—laws that insure progressive gradations or cycles of evolution in spite of all the obstacles that may tend to thwart their operation. Natural law establishes those powers, functions, attributes, and phases in the various kingdoms of the universe, and unswervingly imposes

strict adherence to them in the search after the ideal of perfection in each plane, kingdom, class, et cetera.

We believe that the idea, the motive back of natural law, is the preserving of life for the attaining of the ideal in expression. Such preservation recognizes no man-made ideal or law nor the dictates of civilization.

Even today there are biologists who feel that physical man can be considered only as the result of a series of organisms which go back to the most elementary forms of life. But they have no evidence that any particular animal in the early history of the world is the ancestor of man.

In our consideration of the subject of evolution we are not endeavoring to prove the origin of man, but are endeavoring to show evidence of evolution and certain aspects of it. We do not wish to be quoted as saying that man is a special creation of God, but it is our belief that man is the result of certain processes of evolution which do not provide a lower order of animal life. This does not mean that man evolved from any one definite species of animal nor that he is the result of a lower species de-

veloping into a higher. We feel that *not until God or Nature had a perfect image created from the elements of earthly life did the species of man begin.*

No matter how far back you may trace the body of man in its form and shape—even if you trace it back to a wild and ugly form much resembling the monkey with a tail, long arms, and a hairy body—the fact remains that man began his life on earth as man when the human form became endowed with consciousness. We feel that we can safely say, then, that man



By Lester L. Libby, M. S., F. R. C.
Director, AMORC Technical Dept.

- A frater from Germany informs us that a scientist there has discovered that night blindness is caused by a lack of the substance *helenin* in the eye, and can be cured with a helenin-containing drug extracted from the plant *Calendula Officinalis* (marigold).
- Recent astronomical observations of the planet *Pluto* made on the 200-inch telescope at the Palomar Observatory indicate that this planet has a diameter of about 3600 miles, and hence is much smaller than previously estimated.
- Researchers at Westinghouse have developed mirrors which are able to reflect single colors of light. Extremely thin layers of metallic compounds, about one-quarter wave-length thick for the color desired, are deposited by a vacuum-spray method on clear glass surfaces to achieve the effect. This process may play an important part in the future development of color television.



has never been any other animal. If we concede that man began essentially as man, we must agree that primitive man of ancient times was certainly a different creature from modern man, and there is no reason for us to think that our modern development is the highest that man will attain.

Environment has had an effect upon man and his evolution. The color of man's skin was one of the first effects of his environment. Those who lived in hot areas close to the equator developed a dark-colored skin which protected them against the effects of sunburn and heat. Those who lived in colder climates developed a lighter-colored skin. The exception to this was found in the extreme North, where continuous sunshine for many months made dark skin necessary for protection. Those who lived in wood and brush sections grew taller and stronger in stature than those who lived in the open spaces where not so much labor and muscular strength were required. As certain organs and parts of man's body were used less and less in his changing environment, they grew smaller and lost importance. Those that were used more and more became stronger and gained prominence.

Physical Perfection

In most sections of the world, man has evolved physically and mentally to a high degree because of his environment and the opportunities it has afforded him. He has grown and developed through the process of refinement. He has left animalistic bestiality behind. The evolution of *man as man* is entirely different from the theory of the evolution of man from the anthropoid.

That man, through his evolution, has enjoyed development in his physical form is proved by the skeletal remains which anthropologists and archaeologists have recovered in their excavations. The earliest human skeleton found thus far is known as the Peking man. It is believed that the Peking man lived approximately one million years ago. He was followed by the Java man, the Piltdown or Dawn man, the Heidelberg man, and the Neanderthal man. The latter roamed Europe about 75,000 years ago. One has only

to examine the skulls and skeletal frames of these men in our museums to see the evolution of the human form.

As thinking, reasoning, understanding, and mental and spiritual advancement have progressed, and as the physical body has become more complex, certain new functions have been added; functions no longer needed have been eliminated. Man, in evolving from a mere primitive being, came to have a consciousness of self. The soul consciousness or Divine consciousness within him was evolving. This resulted in an outer expression of his personality.

The evolution of the consciousness has been just one step ahead of the material or physical evolution of the human body. As centuries passed, man listened to his inner consciousness and modified his worldly thinking and living. Each event in life brought a keener realization of his inability to cope with the problems of life without the aid of the mind, profound thought, and the unseen power and intelligence within him. This reliance upon an unseen intelligence caused man to evolve a concept of God.

Every hour that we live and have conscious existence, the physical body is evolving from lower elements through the process of digestion and metabolism. Our physical body is constantly changing chemically, and evolving to a more perfect state. Environment, education, and many other influences bring about constant improvement in the physical body of man.

Neglect of the Spiritual

Our modern conveniences of living tend to help the physical evolution of man, but the evolution of his soul-consciousness or spirituality has been neglected throughout the ages. The spiritual development is far behind the objective developments we enjoy.

It is through evolution that man wilfully cultivates the traits and instinctive tendencies and preferences which grow and become dominating ideas and inhibiting powers in his thinking and doing. In examining the testimony revealed by modern psychology and psychiatry we find that each great or small experience in life tests the moral strength, strains the voluntary limitations and conventions of

man, and calls forth the subtle power of his reasoning. Therefore, it is left to each individual to manifest the highest qualities of which he is capable. We cannot logically expect that at death each cell of the body is immediately freed from the bonds of attraction and cohesion and permitted to return to its individual state, unless it is to begin a new cycle of expression where the spiritual consciousness of man—a higher intelligence, the real essence and only portion for which man's existence has real purpose—can rise to a higher form of expression and continue to evolve.

Most certainly there cannot be physical evolution and development alone; there must be the evolution of the inner self or the spirituality of man. Thus we perceive the dual nature of man. Just as evolution has brought refinement to the physical form, so must the changes of life which constitute evolution bring about changes in forms of inner expression which are reflected outwardly. Man is indeed a marvelous creature. All the art and science of chemistry today has not discovered how the chemical elements in man can be put together and constitute life.

Man as he is today is a far cry from the primitive man who was akin to the wildest animals of the forest. He has evolved refinements in character, evidences of a moral sense, freedom from fear, a wakening of self-reliance, and the recognition of law and order which has brought our present civilization and culture.

As more and more men and women realize that evolution is a natural order of continual change, they will no longer raise questioning eyebrows when the subject of the evolution of man is being given consideration. They will realize that how man began on earth is not important, but that the important thing is how they individually live now, in order that they may continue personal evolution. Individually we are still developing and evolving. Our habits and thoughts make us what we are, and will make us what we will become. The trials and suffering that come to us mentally and physically teach us far better lessons than any we learn through books or teachers.

It is not a question of how little of the evil we do each day in our lives, but how much good we do and how much we learn from the evil we do. The ultimate conclusion is that our evolution moves in periods or cycles of its own, independent of that of our neighbor. It is well to realize that it is not the sinless person, if there is such a person, who is most perfect, but the one who finds a valuable lesson in each sin or error, and benefits thereby.

Level of Progress

In mystical literature we find the statement: "Man cannot rise higher than the level of his consciousness." Man must continually aspire to better and greater things of a higher nature. In modern times we say that a business cannot be greater than the consciousness or conscience of the man or group of men back of it. No business, movement, or activity on the part of men can become any greater than the thinking minds and consciousness of the people composing it. To this the mystic adds, "If man were not to evolve, and God did not intend that he evolve, there never would have been any reason for putting man on earth."

If physical evolution is of any importance to the successful and happy existence of man, certainly the evolution of his consciousness and inner being must be of even greater importance. In order that man might evolve his consciousness, conscience, personal thinking, actions, and mannerisms, some way had to be provided for evolutionary progressive steps when man began life on earth.

Man does not evolve collectively, but individually. It is difficult for us to know just how much improvement has been made in our bodies through exercise, study, and ways of living, but we do know that improvement has been made. We know that wrong thinking, wrong living, and continued violation of Nature's laws injure the body; and while this may not bring immediate disease, we know that sooner or later the life will be shortened by these violations and wrong ways of living.

If this is so, then the reverse may also be true. If wrong thinking, wrong



living, and wrong conduct shorten our lives and bring an early breakdown in health, then right thinking, right living, and the right manner of conduct will lengthen our lives, give us greater happiness and, above all, new opportunities for continuing the evolution of our refinement.

The future of each man and woman is in the making; it is a part of the evolutionary scheme and pattern of

nature. Just how man will benefit from his continued evolution is a personal matter. It is a fundamental law of nature to evolve toward perfection, perfection in expression and manifestation.

The gradual development of the power and natural tendencies of man's higher self leaves man more highly evolved spiritually, mentally, and in those qualities which make for greater advancement in all his activities.

LODGE AND CHAPTER RALLIES

During the past ten years, the custom has grown for each Lodge and Chapter of the Order to hold an annual rally. These rallies are in a sense regional conclaves for AMORC members. Usually they consist of two or three days of special activities and programs—lectures, demonstrations, ritualistic convocations, and initiations of various degrees. Every member who attends finds many things of interest. Each Lodge or Chapter that presents a rally works for a long time in advance to prepare an entertaining and instructive program.

We especially wish to make clear to every AMORC student that one does not have to be a member of a certain Lodge or Chapter to be able to attend its rally and to participate in its inspirational and instructive program. All members of the Order, regardless of their degree of study or where they may live, are invited, in fact urged, to attend any Lodge or Chapter rally they may wish to. We sincerely urge that members watch the pages of the *Rosicrucian Digest* announcing rallies to be held within a reasonable distance, and plan to attend at least one rally. The following Lodges and Chapters will hold rallies on the dates indicated:

Los Angeles, California. The Hermes Lodge will hold its annual rally, Saturday and Sunday, October 14 and 15, in the Masonic Temple, 6840 Hollywood Boulevard, Hollywood. There will also be conferred upon eligible members the First and Ninth Temple Degree Initiations. More information may be obtained from Hermes Lodge, 148 North Gramercy Place, Los Angeles 4.

Cincinnati, Ohio. The Cincinnati Chapter has also scheduled its rally for Saturday and Sunday, October 14 and 15. For details write to the secretary, Christine Heis, 6224 Kennedy Avenue, Cincinnati.

Detroit, Michigan. The Thebes Lodge will hold its annual Great Lakes rally on Friday, Saturday, and Sunday, October 20, 21, and 22. For further information and hotel reservations write to the rally secretary, Miss Bernice Burk, 1816 David Broderick Tower, Detroit 26.

Philadelphia, Pennsylvania. The Benjamin Franklin Lodge has scheduled its rally for Saturday and Sunday, November 4 and 5. For additional information write to the secretary, Angelo A. Faraco, 604 West Rockland Street, Philadelphia.



TIBETAN VILLAGE

Nestled in a small valley, walled by the cloud-shrouded Himalayas, is this little village in Sikkim on the frontier of Tibet. To the right, and in the distance, may be seen the terraced slopes on which farm produce is cultivated by primitive means. In the lower left foreground, white prayer flags flutter from slender poles, signifying a sacred ground.

(Photo by AMORC Camera Expedition)



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

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