

# ROSICRUCIAN DIGEST

JULY, 1951 · 30c per copy

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How musical sound or voice  
can evolve spirituality.



## Reincarnation And Old Age

Why thousands of persons  
are convinced of reincar-  
nation.



## Exploring the World of Science

Invisible rays made under-  
standable and perceivable  
to the human eye.



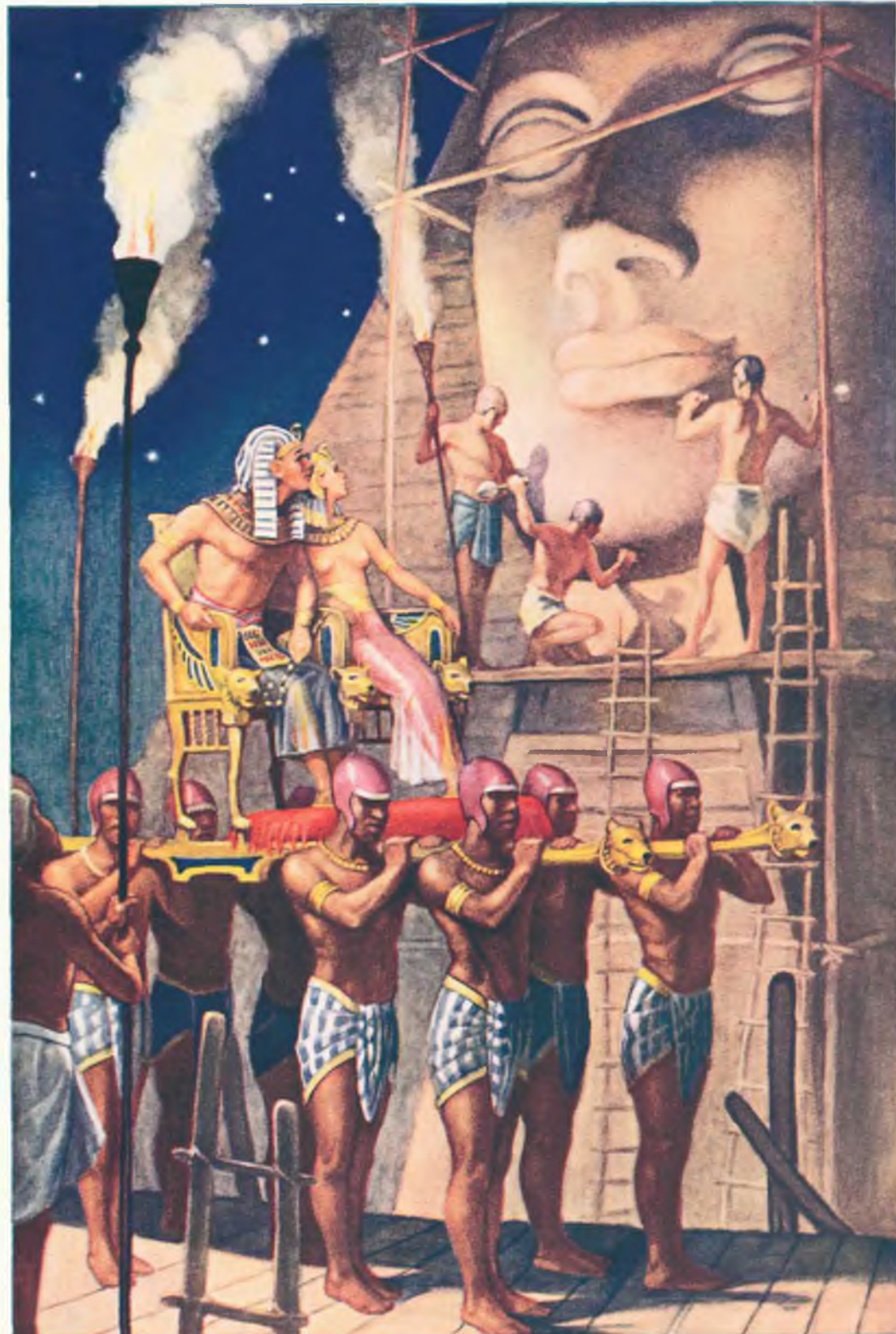
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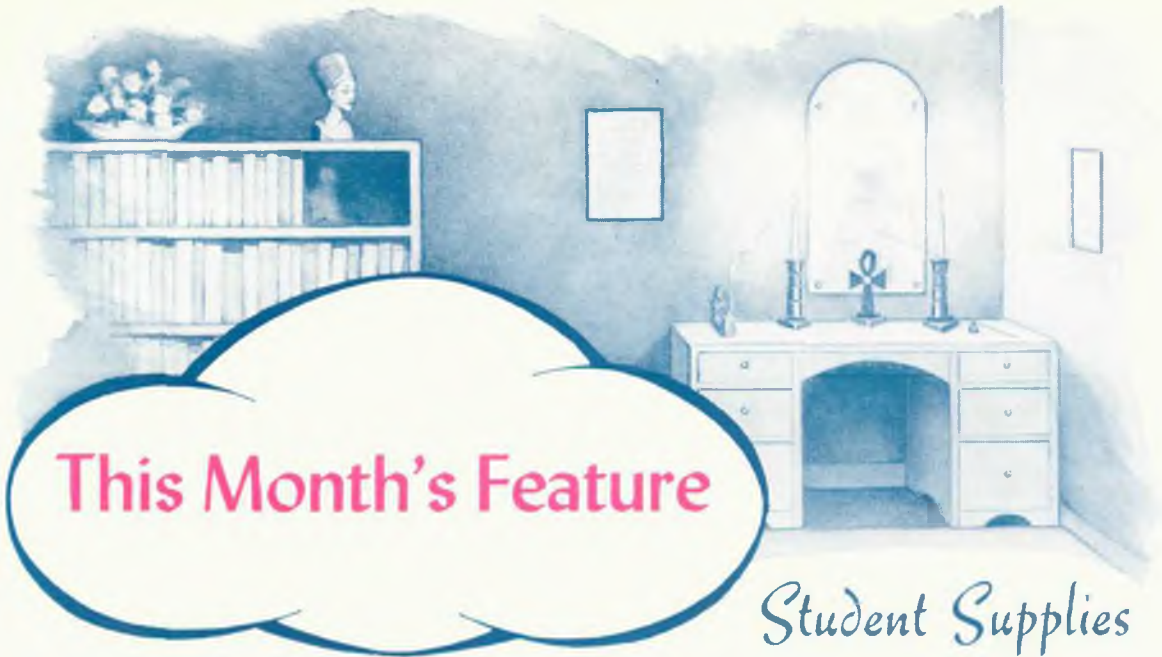
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SAN JOSE, CALIFORNIA, U. S. A.



**THE INSTITUTION BEHIND THIS ANNOUNCEMENT**



#### DR. H. SPENCER LEWIS

The late Emperor of AMORC, who passed through transition on August 2, 1939, is shown in his sanctum office. It was here that he conferred with hundreds of members. It was likewise from here that he so magnificently directed the affairs of the second cycle of the Rosicrucian Order, which cycle he instituted. (See page 247)

# "The Strange Middle World"

...BEHIND YOUR CONSCIOUS MIND

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## The ROSICRUCIANS

San Jose (AMORC) California

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San Jose, California

Gentlemen: I am interested in exploring the middle world of my mind. Please send me the *free* book, "The Mastery of Life."

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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# THE THOUGHT OF THE MONTH

## ABOUT OURSELVES

By THE IMPERATOR



**T**HE working or process of something may be important to an understanding of its function. The process of *the power of thought* is not to be excused as beyond the knowledge of man. Furthermore, it should not be elevated to a realm where it is considered to have a supernatural sanctity surrounding it. A mystery in which the power of thought is shrouded is not so by Divine intent but because of mortal ignorance. Some students of mental phenomena find pleasure in applying to the functions of mind the terminology of science. However, they shrink from considering the mind in a scientific light.

We speak of thought as being an energy and radiating in a vibratory manner as do other radiant energies. Though this is basically true, I think that a further consideration should be given as to just how this is accomplished. Many persons apparently hold to the belief that thought is some kind of unique property which is generated in the cerebrum. Further, they assume that whatever vibratory or electrical content it has is acquired only *after* its inception. However, it would appear that thought is in quality actually not different from the elements to which it is related. We may say that it is but a particular kind of electrical impulse of which we become conscious as a sensation. Once realized or experienced as a sensation, there is conferred upon it that reality to which we refer as an idea or thought.

For further understanding of this subject, let us use the analogy of

sound. Certainly sound is no more vibratory than other energies which pass through air without disturbing it. Sound is neither purely air nor is it the force which acts upon the air. Rather, it is both a product of the air and the force transferred to it. We would have no right to assume, then, that sound acquires its vibratory quality solely in our consciousness. Also, it would not be proper to say that sound is of a single and unique nature. Likewise, then, we should not presume that thought is something quite unlike its causes.

The cortical neurons (brain cells) display minute electrical charges. These flow along pathways which are not unlike an electric circuit. These pathways are nerve fibres or chains of cells. Along these pathways are synapses which apparently function as little transformers. They are of different polarities, the opposing poles facing each other. The electrical impulses which they discharge are thus in one direction only, as afferent or efferent. Afferent (incoming) impulses from a receptor organ, as our eyes or ears for example, disturb the normal frequency of this electrical current of the nerve pathways. This condition, in turn, produces new waves or cycles of electrical current in the chain of these cortical neurons. These new waves actuate areas of the brain and in some manner, not thoroughly understood, engender sensations. These sensations, which are perhaps in themselves minute electrical discharges, constitute our ideation or thoughts.

Synapses have thresholds or levels of resistance; that is, they allow the passing of currents of certain cycles

only. Thus afferent (incoming) and efferent (outgoing) impulses follow pathways which are best adapted to them. A continuous bombardment of the neurons by similar impulses seems to plow a path which further impulses of the same cycle or frequency follow with increasing ease. The synapses, as transformers, may at times become so mutated or changed as to readily pass what have become habitual impulses. We are not conscious of the *normal* rhythmic flow of the currents along these pathways any more than we are of the blood circulating in our veins.

The neurons, also, become affected by the foreign impulses carried along their pathways. Some sort of chemical alteration of their substance takes place. Whenever an impulse similar to the one that altered the cell originally again stimulates it, a reaction takes place and this affects the electrical current flowing through it. This reaction, as a kind of memory process, results in the original deviation of the normal current being reproduced. It is this different cycle or change which, it would seem, is realized by us as a sensation. This is further indication that *consciousness* is impulsation. It is the interruption of an otherwise monotonous rhythmic flow of the normal electrical current of the cortical neurons.

The cortical neuron and its relation to consciousness may be likened to a photoelectric cell upon which a beam of light has been focused. A steady light upon the photoelectric cell allows a steady flow of current to pass through it. Variations of the light focused on the cell alter the flow of the electrical current. It causes pulsations of the current. These pulsations, we might say, correspond to the sensations of consciousness.

Different areas of the brain, such as those related to our sense organs, have, to use our analogy, their own groups of photoelectric cells. Each transmits a different frequency of electrical current. Repeated interruptions of the normal flow of current in these cells cause different patterns of consciousness or varying types of sensations. The combining of these different electrical impulses of the cortical neu-

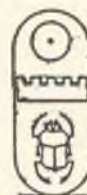
rons results in our having complex ideas, such as visual sensations, auditory, olfactory, and the like. Certain cycles of neuron waves may stimulate other groups of cells which are attuned to these same waves. Thus, there are released related impulses or associated ideas.

### ***Thought Impulses***

Thought, then, is that combination of electrical charges of the cortical neurons which, for the moment, constitutes a *dominant stimulus* or sensation. Thought is a variant electrical impulse of the brain. It is variant in relation to the normal flow of these brain-cell currents. Thought impulses are *vibratory* just as are the continuously radiating currents along the cortical neuron pathways. It is possible that these variant neural impulses or thoughts have an *ultra-high frequency* which accounts for their radiation externally beyond the brain.

The instrument known as the *electro-encephalograph* registers the electrical potentials or brain waves of the cortical neurons. The electro-encephalograph also shows that intense thought by a subject alters the rhythmic wave patterns of the cortical neurons. There is also an indication that the electrical potentials of thought impulses are not greatly stronger than the neuron current which they have interrupted. This would make it appear that thought is not a powerful energy; at least it does not greatly exceed the normal electrical discharge of the brain cells. However, we do not know, as has been stated, whether thought, as a special discharge, produces a harmonic of itself in higher octaves of the spectrum of electromagnetic radiations. In other words, it may cause vibratory rates or waves much higher than its original potential. This higher vibratory rate might be not only beyond present detection by such instruments as the electro-encephalograph but also beyond all other physical means at our disposal. Yet it would still be within the realm of extra-sensory perception or *psychic detection*.

The fact that we relate thought, in this consideration, to an electrochemical process of the brain does not de-



tract from the magnitude or magnificence of the phenomenon. It certainly makes it no less a majestic function of nature nor does it lessen its psychic importance. We must realize that all the so-called psychic phenomena are vibratory. They are manifestations in higher octaves of the Cosmic Keyboard of energies. It is neither disillusioning, as some are wont to believe, nor is it a sacrilege to suggest that there is a harmony between the organic functions of man and his psychic processes. They are and must be integrated.

Modern metaphysicians and mystics do not close their eyes to the mechanical affinity of the physical, mental, and spiritual selves. Body and what men call *soul* have roots in the same soil—even as sound and light have a common relationship, though to our senses of perception they appear quite unlike. The eyes and ears which perceive them are, after all, both organs of the body. They are, however, adapted to discern phenomena of different wave lengths. Nevertheless, light and sound are part of the great hierarchal order of energy. So are what we call *thought, spirit, soul, and body*. One of these may be more limited in function than another. None is without Cosmic rank, however. Each is part of a great unity which would not be possible without it.

\* \* \* \*

There is a tendency to make *intuitive knowledge* something very mysterious and strange. It is not that we fully know just how intuitive knowledge comes about, but certainly we must not deny that aspect of our ordinary thinking processes which helps make it possible just so as to continue the belief in this mystery and strangeness. Intuitive knowledge has a forceful conviction to the mind because it suddenly flashes into the consciousness without the labor of reasoning. As a result we do not associate with it any doubts or seem to have any confusion in connection with the ideas it conveys. In other words, intuitive knowledge appears as *self-evident*.

The mystical conception of intuition can be reconciled with the psychological explanations of the phenomenon. No one school of thought should disdain the other as there is a tendency

to do. There are natural categories of our being. They are the manner in which we are constituted, the configuration of our minds and our organs to which we are subjectively conditioned to respond. These categories incline us to the immediate acceptance or rejection of certain experiences which we have; that is, they seem so very natural, so much an exact part of us that we do not question them. It would appear that our rational mind puts many questions to our subjective where they undergo an *unconscious synthesis*. Then, by a higher order of judgment, by the very inherent order of our being or the natural categories of ourselves, the answers are passed on again to the rational or conscious mind as a kind of intuitive flash.

This judgment, this natural response, or *intuitive wisdom* as it is called, is part of the Cosmic order of our being. We cannot escape having these judgments. If it is inherent and natural to us, it is part of the Cosmic scheme into which our organic being fits. In this sense, therefore, it can be rightly said that intuition is not altogether a mechanistic function of the brain, although the subjective aspects of mind, by necessity, must work and produce the intuitive impressions which they release.

We can see that intuition truly does have a dependence upon judgments which, as a synthesis of sensations, transcend the brain itself. In other words, there are sensations which are joined as ideas by the order of our being without reference to our will or the conscious thought processes. We cannot, however, take the position, as some mystical students are inclined to do, that intuitive knowledge is complete in just the very form that it flashes into our conscious mind. In other words, "hunches" are not an innate knowledge, but a higher judgment of experiences, the process of which goes on in the mind but *beyond* the objective realm. Since all of this process is beyond our will and is related to the very essence of our organic being, we are right, mystically, in referring to it as being of *Cosmic* origin. But the two, the brain processes and the order of our being, which is Cosmic, work together to produce intuitive knowledge.

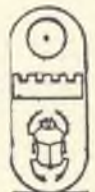


## In Memoriam

TRUE prediction has no roots in any supernatural phenomena. First, it is the result of careful analysis of past and current causes; second, it requires a penetrating vision and reason that can see the extension of the effects of such causes far into the future. If a man predicts well it is a testimony to his powers of observation, reason, and *intuition*. It is intuition that brings about a subjective relationship of the causes into that comprehensible order which shows the trend of tomorrow's events.

For years, Dr. H. Spencer Lewis, late Imperator of AMORC, assiduously examined charts of statistical and natural cycles which he had gathered from the Rosicrucian archives throughout the world. With his great clarity of mind, he was able to predict with amazing accuracy developments which will arise when those cycles recur in the future. His predictions were published annually in a series of booklets—*freely* distributed as a service to mankind. The startling nature of these predictions made them subject to great controversy at times. Time, however, has vindicated many of his postulations. Others are still too far in advance of our day to be as yet proved or disproved. This ability and service are but one of the distinguishing characteristics of this notable Rosicrucian whose transition from this life occurred on August 2, 1939.

In accordance with custom, on the anniversary of his transition the general offices of the Supreme and Grand Lodges are closed in tribute to his memory. All Rosicrucians everywhere are asked, if possible, to enter into a *three-minute period* of meditation as a tribute to his memory. The time is 3:15 p.m., Pacific *Standard Time*, Thursday, August 2. This is the exact time of his transition. Officers of the Supreme and Grand Lodges will also pay honor to him in a simple ceremony conducted in the Amenhotep Shrine in Rosicrucian Park. It is in this same Shrine that the ashes of Dr. Lewis' earthly remains are interred.





## Reincarnation and Old Age

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

(From *The Mystic Triangle*, September, 1928)

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.



REINCARNATION is a law which is self-evident to the highly developed mystic and to the person who becomes attuned with other mystic laws and principles. For this reason it is safe to recommend to students having no conviction in regard to reincarnation that they be not concerned about it nor accept it on faith, but wait for the time when they will become convinced one way or another. . . . through certain experiences which every developed mystic is sure to have, the doctrine of reincarnation becomes a conviction rather than a principle of faith.

There has been more misconception or misrepresentation about reincarnation in popular books and writings than about almost any other mystical law. Oriental nations or sections of nations given to idolatry or heathen forms of worship have built up a false doctrine of reincarnation upon the ancient principles transmitted to them by tradition, without any serious thought or scientific investigation. For instance, we often find in foreign popular literature, references to the transmigration of souls, and to the belief that the soul

of man may be born again in a lower animal, such as a cat or a dog or a beast sacred to some country, or in the body of a wild and undeveloped tribesman. Some beliefs and ideas are far from the true principles of reincarnation, and are responsible for the ridicule that has been brought to this great law.

We are not surprised, however, at such superstitions or heathenish ideas in the world today, for even the beautiful teachings of Buddha have become perverted in the very Oriental lands where his true teachings were established hundreds of years ago, and which are still known to the enlightened ones. Several million persons are practising a form of Buddhism which consists of building great images of grotesque appearance supposed to represent Buddha (to which the peoples go or send their hired priestly representatives to merely burn incense and bow in ignorant worship). And so we can understand how knowledge may become misinterpreted, great facts misunderstood, and an erroneous understanding built.

Another reason for the misunderstanding of reincarnation is that the popular books on this subject in the Occidental world have been written by persons unacquainted with the real

principles, and are generally intended to serve as light reading without the intention of having the knowledge serve any practical purpose. Such books have brought criticism and ridicule from clergymen, scientists, and thinking persons, with the result that until recent years, one never spoke of reincarnation in public without apologetically explaining that it was merely an ancient belief which was indifferently accepted at the present time.

There are other reasons for the general hesitation to accept this belief, by those who are well versed in Occidental religions and scientific knowledge. First, we have the school of spiritualists, who have succeeded in building up their theories and misconceptions in the Occidental world to a degree unknown and unaccepted in the Oriental world. According to these theories and principles, man continues to live in the spiritual world for indefinite eons of time after transition, retaining the same identity, tendencies, weaknesses, habits, and idiosyncrasies.

The acceptance of such a belief would naturally preclude the acceptance of the doctrine of reincarnation. And since the spiritualists claim that their seance demonstrations, spirit messages, tambourine and trumpet manifestations, slate writing, photograph productions, prove their theories, they have succeeded in convincing a host of persons into believing that their theories are correct. On the other hand, the strictly orthodox persons of the various Christian denominations seem to believe that the doctrine of immortality, as presented in the churches, and seemingly verified by statements in the Bible, also precludes the possibility of rebirth on earth.

The fact is that the spiritualists have not succeeded in any way in proving that communication between this earth plane and the spirit world is possible. . . . All of the demonstrations made under absolutely test conditions, by the most eminent scientists, tend to show that they are unworthy of scientific consideration.

It is notable that under scientific conditions the communications received, and tentatively accepted by the scientists as worthy of further investigation, come from those persons who have

been on the so-called spirit plane but a short time, and it seems to be almost impossible, if not precisely so, to get into communication with the so-called spirit of a person who passed from this earth plane many years ago.

However, we are not discussing spiritualistic doctrines, but the doctrine of reincarnation. As for the orthodox teachings of Christianity, there are none set forth in the Bible which completely and convincingly preclude the acceptance of reincarnation; whereas, on the other hand, there are many references, even by Jesus and his Disciples, which are understandable only from the basis of the actuality of reincarnation.

#### *Is Death Dreadful?*

Typical of some of the letters received is the following: "Are there any people on earth who have lived a very long time without transition, like Zanoni? I do not reject the doctrine of reincarnation, but it seems dreadful to me to be born again and go through babyhood and the long years of school; to have to do it over and over seems quite the worst punishment any devil could conceive, much less a just God. And then to die so many times, it is awful! Death is a dreadful thing! It should be abolished, but how? Not to know where we go after death, or where our loved ones are; why the mystery? It was in the hope of finding these things out that I joined the AMORC."

We must admit that this letter is unique in some of its statements, when we consider that it is from a person educated, cultured, and interested in mystical subjects. It is perhaps the first time in many years that any of our hundreds of thousands of letters has expressed the idea that death is a dreadful thing, and that to die a number of times is awful. But we will answer the question.

First of all, wherein is the doctrine of reincarnation, with its transition, period of rest on the spirit plane, and rebirth again on earth, more dreadful than the doctrine that after one birth and one more or less short period of opportunities to learn, improve, develop, and perfect one's self, transition suddenly comes, cutting short all use-



fulness and opportunities, and bringing in its wake an endless, eternal period of unconscious existence awaiting a final judgment day with the inevitable weighing of our weaknesses and faults and the consequences which follow?

. . . the terrible thought of going to where we do not know our loved ones after death. Is there anything in the orthodox doctrines which relieves this anxiety, or convincingly shows that after transition we are conscious of our loved ones or even conscious of ourselves until the far-distant Judgment Day? Spiritualism attempts to relieve this anxiety, but we cannot include the doctrines of spiritualism in the orthodox category. And why should transition be called a terrible thing? I know of thousands of persons today who have absolutely no fear of transition nor of the future state. Until one removes from one's consciousness all fear of death or transition, one does not truly live or understand the beauties of life.

If we believe or know that transition is inevitable, and that so-called death of the body is one of the surest things, then most certainly the doctrine of reincarnation becomes the most acceptable, the most comforting, of all of the explanations of the law of immortality. But if one believes that transition is not inevitable, and that it is a result of violation of natural laws on our part and is a punishment for our misunderstanding of how to live, then not only does the doctrine of reincarnation become a false, terrifying idea, but all of the orthodox principles explaining the immortality of man and his inevitable entrance into the spiritual world become likewise intolerable and disconcerting.

#### *144-Year Cycle*

This brings us to the other question: Are there any people on earth who have lived a very long time without transition? A similar question is found in hundreds of letters from persons who have read popular stories in mystical literature about eminent mystical characters who have lived almost endlessly. . . in one body without transition. In fact, this idea seems to be a popular understanding of several hundred thousand persons in the Oriental

world. We must admit that some teachers and some writers have fostered this idea for selfish motives.

But we wish to call attention to this one outstanding fact: No one rises to present to us the living body of a person who has lived continuously in one body without transition for over 144 years. We say 144 years, and we might safely say 140 years. For years, we have carefully searched every record submitted to us by persons in our organization and outside of it, living in the Occidental and Oriental worlds, and we have written to all of our foreign branches. We have asked certain Bureaus of Statistics and Scientific Bureaus; we have written to institutions such as the Smithsonian Institution, the Johns Hopkins Hospital, and institutes in Europe and the Orient, and we have gone through ancient and modern records, encyclopedias, and books of queer facts; still we have not had presented to us any positive information showing, beyond any doubt, that any person is known to have lived in one body more than 144 years.

Now we know that in the present versions of the Christian Bible persons are referred to as having lived hundreds of years, and there are references in sacred writings of the Orient to persons who lived in the same body for hundreds of years. But none of the most learned of the interpreters and authorities of Christian or sacred literature is willing to say over his signature that he believes that the years referred to in such accounts are similar to the years that we understand according to our present calendar. We know also that the Egyptians and many other Oriental nations were given to exaggerated statements in regard to old age, not for the purpose of willfully deceiving but merely to emphasize that some persons lived for an unusually long period. None of the excavations made in Egypt or in other lands where mummies have been found—or where the remains of bodies have been found in marked tombs, or with other signs to distinguish them—reveal any of the bodies of persons who lived any unusual length of time.

We also have the records of mystical writers who refer to the great Masters of Tibet or the Far East who are living

today, and yet were born in the same body several hundred, or possibly a thousand, years ago. These statements are based upon a misunderstanding, as can be verified by records from our archives in the Orient, and from the archives in Tibet.

Such masters as are referred to in these writings are still living and were living many hundreds of years ago. But they are not living today in the same body which they occupied in their early activities in the eighth, ninth, tenth, or eleventh centuries. Each of them passed through a number of transitions and has been reborn again, but because of high development, he has retained the same personality and is known to be the same person.

Again we say, as we have said many times when conducting investigations on this subject, that we challenge anyone to prove to us *with documents* that are indisputable that any person living today was born more than 144 years ago according to our present calendar.

#### **Remembering Previous Lives**

One of the arguments often presented against reincarnation is this: Since I have such a good memory, why is it that I cannot remember even the least bit about my past incarnations? Such person forgets that in any past life lived on this earth he had a different individuality. His name, his nation, language, and environment, were not the same. He may occasionally have flashes of consciousness of a character different from himself, and may at times feel a certain familiarity with the life of a soldier, or of a farmer, or a carpenter, but he does not associate such characters with himself.

Such persons forget that regardless of how good their present memory may be, they cannot recall the incidents of the early part of their childhood, except so vaguely that they are not sure of them. How many of you can remember what occurred in your first and second years of life in this present incarnation? Can you remember yourself in the crib? Can you remember being bathed as an infant by your mother? the first steps you took in trying to walk? the rooms in which you spent your early childhood days? Some of you will recall an outstanding

event which occurred in your second, third, or fourth year, but if you analyze it, you will see at once that you remember it only vaguely. If our memory of events in this incarnation is so vague, then why think it strange that our memory of events in a life several hundred years ago is vague?

Granting that the average member who reads this page is now about forty years of age, we would say that such person passed away from this earth plane when he was sixty years of age in the last incarnation. This would mean that in the average case the transition occurred in 1804, and that in trying to remember incidents of the past life, one would have to go back to the years 1744 to 1804. Certainly that is a long time ago, and whether the person lived in this country or in other countries, the thoughts of the people, the conditions of living, and the general mental development were such that the character of that time would be much unlike any character of the present time. And the personalities would be so dissimilar that it would be difficult for a person now living to recollect events of that time, and to feel that they were associated with the present personality.

But there are thousands of instances where persons do recall events of the past life. I think that in our records we have the statements of several thousand Americans, who have gradually become conscious of events in their past lives through the awakening of their dormant memories. As we have said above, there generally comes a time to every well-developed mystic, or to a student of mysticism who bides his time and who gradually awakens the dormant inner self, when the doctrine of reincarnation becomes a conviction.

And then there are many eminent incidents, on record, of children who have suddenly proved to be familiar with a past life. We do not have space to present the great many recorded instances. A child of two or three years of age is very likely to be more familiar with the past incidents of a previous incarnation than would an adult of thirty or forty years, whose present memory has become charged with more recent and important facts. This ac-

(Continued on Page 261)



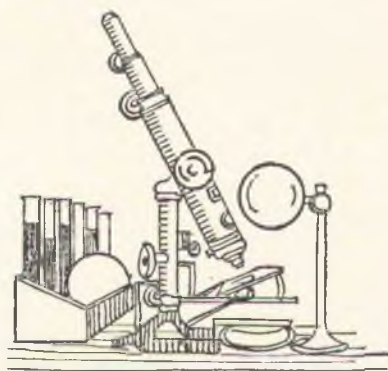
# Exploring the World of Science

By LESTER L. LIBBY, M. S., F. R. C.  
Director, AMORC Technical Department

THE technology of the present-day world is a pretty complicated affair to Mr. Average Man. War, the atomic bomb, radar, television, and the like surround him on all sides and impress him continuously with the complexity of the technical devices with which the world is run. In the face of all these complicated de-

devices, man often loses sight of the fundamental principles of science which underlie their operation. He is awed and impressed by the ingenuity and precision with which these various devices operate, without realizing that the basic principles of physics employed in their operation are in themselves quite elementary and are not beyond his power to understand.

The Rosicrucian Science Museum offers a refreshing approach to the understanding of the fundamental principles underlying the complicated mechanisms of present-day technology. Here, in a pleasant and scholarly atmosphere, there are exhibits portraying the fundamental principles underlying various phenomena of nature in the realm of physical science. Emphasis is placed on simple fundamentals rather than on the complicated commercial applications which many other science museums display. The visitor may examine these exhibits and operate them for himself, by pushing a button or manipulating a lever, and from them gain a better understanding of the numerous fundamental scientific principles depicted. In this manner he comes to realize that the devices of everyday life, though seem-



ingly complex, are all fashioned from the application of one or more relatively simple basic principles.

The complexity of these devices arises from the multitude of combinations of principles that are incorporated in one item rather than from the fundamental principles themselves. By understanding these

principles, man can better adapt himself to the ever-changing conditions of the present-day world. He can adjust his philosophy of life in conformity with new knowledge and new devices that come to him from the world of science.

The Science Museum and Planetarium at Rosicrucian Park in San Jose, California, is maintained by the Rosicrucian Order (AMORC), as a public service. Here many visitors are attracted each year. There is no commercialism associated with the exhibits in the Science Museum, admission to which is free, nor is there an extremely complicated array of rooms and buildings through which one must roam in order to seek out scientific knowledge.

## **Vibratory Phenomena**

The exhibits portraying the fundamentals of physical science were all constructed in the shops and laboratories of the Rosicrucian Order, and are arranged in a neat and orderly manner to depict the phenomena of the various branches of physics in what one might say is an ascending order of vibration rate in the spectrum of physical phenomena. Thus, one starts with

the mechanics of motion of massive bodies, i. e., the motion and vibration of macroscopic matter; then one progresses to the vibratory rates associated with sound and the motion of microscopic matter such as molecules of air. One proceeds to vibrations of electromagnetic energy in the range of radio frequencies, and then one goes on to heat—that is, to thermal energy—then on to the energy of visible light, namely, to vibratory frequencies detectable by the human eye, and then on to ultraviolet or “black” light and to the X ray, Gamma ray, and Cosmic ray frequencies well above the ultraviolet range. There are also interesting exhibits of the fundamental actions of electric charges and of magnets.

In the Rosicrucian Science Museum, the visitor can, for example, manipulate a lever and cause a bar magnet to move in and out of a coil of copper wire at varying speeds of his choice. By observing on a meter the induced electromotive force produced by such motion, he can demonstrate to himself the fundamental law of magnetoelectric action which underlies the operation of electric power generators. In another exhibit, it is possible, by simply pressing a push-button switch, to observe the various phenomena taking place in the branch of physics known as “Optics.” One can observe the focusing action of a convex lens and the spreading or dispersing action of a concave lens. The refraction of light by a prism is demonstrated, as is also the spectrum of rainbow colors formed from white light when it is dispersed by being thus refracted.

In another exhibit there are demonstrated, by means of a cathode-ray oscilloscope, the complex vibratory characteristics of speech and other sounds; and in an associated exhibit the visitor can operate a slow-motion model depicting the longitudinal wave action of sound as it travels through air. In other words, he can see how the motion of each successive molecule of air takes place as it vibrates longitudinally and transmits its vibration to adjacent molecules in the air. The compressions and rarefactions of air as sound passes through it are thus portrayed for him in a readily understandable fashion and by means of an easily operated model.

In still another exhibit, the museum visitor can examine the fundamental action underlying the operation of thermostats, particularly those used in his home heating control unit. In this fashion he can gain understanding of the proper treatment which must be accorded these units and he can better appreciate their performance characteristics.

Another exhibit permits the visitor to examine and operate a device which portrays for him the fundamental action taking place in the transmission of radio frequency electromagnetic waves from a radio transmitter to a radio receiver. With this exhibit he can attain a better understanding of the role that electromagnetic waves play in the operation of the radio and television sets which he uses in his home. He can see for himself that although the fundamental action underlying the phenomenon of radio transmission and reception is not too complicated, its application to the specific requirements of modern radio communication and broadcasting becomes quite complicated because of the multitude of diverse functions which must be performed by apparatus in these branches of applied science.

Another interesting exhibit at the Rosicrucian Science Museum is an operating seismograph, a rugged unit built at the shops and laboratories of the Rosicrucian Order and designed to portray in simple fashion the fundamental characteristics of the seismic disturbances which frequently occur in the earth's crust. Since this unit is a mechanical type of seismograph, it is quite easy to see and understand its action in the recording of seismic phenomena.

#### ***Education Plus Drama***

A very dramatic and impressive exhibit is that of the Cosmic Ray Coincidence Counter. Here a specially constructed device employing several Geiger tubes is arranged to demonstrate the characteristics of Cosmic ray activity and how Cosmic rays are detected. It permits of a ready understanding of the idiosyncrasies of these mysterious rays; and in addition the instrument demonstrates the phenomenon of radioactivity

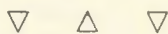


as displayed by certain minerals, such as uranium and radium salts, as they undergo spontaneous disintegration.

Associated with the Science Museum is a compact planetarium installation in which the wonders of astronomy are portrayed amidst a truly realistic setting. The planetarium lectures are recorded on magnetic tape and are arranged so as to present the factual data of astronomy plus the mythological stories associated with the names of the constellations in an interesting and non-technical manner. By using a magnetic tape recording of the lecture, the planetarium technician is left free to manipulate the planetarium projector apparatus in a manner suitable for making

an effective presentation, without requiring the services of an assistant.

All the foregoing facilities serve to provide the visitor with an interesting hour or two of education as well as of entertainment and general peace of mind. The Rosicrucian Science Museum and Planetarium is more or less unique on the West Coast for the commendable service which it thus renders, and it is to be hoped that other organizations will follow suit. In this way the dissemination of scientific information to the public will take on greater significance, since people will be better able to understand the latest advances of technology if they are familiar with the fundamental scientific principles involved.



## Foretold 21 Years Ago



I HAVE been asked by the editor of *Electronics* to answer the question "What will be the greatest service to humanity to be rendered by vacuum tubes?" To this question my reply can only be that such verdict belongs to the future.

Other questions put to me concern what future applications of electron tubes I foresee, in power transmission, in talking pictures, in chemistry, in medicine, in education? I am also asked whether we may not expect tremen-

dously increasing powers and capacities in future vacuum-tube design and operation, just as in the past the powers of early lighting generators have been increased.

The applications are almost infinite with the three kinds of tubes. They open a field for research in physics, chemistry, electricity, heat and light, beyond imagination.

Improvement in rectifying tubes will, I feel, reach a point which will enormously simplify the transmission of power over great distances.

—THOMAS A. EDISON,

From *Electronics*, April 1930

### NINTH DEGREE INITIATION IN OAKLAND, CALIFORNIA

The Oakland Lodge of AMORC will confer the Ninth Degree Initiation on Saturday, July 14, 1951, at 8:00 p. m., in its temple at 263 Twelfth Street, Oakland, California. This Initiation will be held on the Saturday night following the close of the 1951 Convention, for members qualified to receive the Ninth Degree Initiation. Members in Northern California, as well as those from all parts of this jurisdiction visiting the Convention, will be able to take advantage of this opportunity.

For further information, or to arrange for the Initiation, direct your letter to the Secretary of the Oakland Lodge of AMORC at the above address.





## Egyptian Psychotherapy



By SPENCER L. ROGERS

Mr. Rogers is Professor of Anthropology, San Diego State College, San Diego, California. This article is reprinted, by special permission, from *Ciba Symposia*, Vol. 9, April-May 1947.



**T**HE five-hundred-mile stretch of perpetually fertilized lower Nile soil was a region peculiarly favored by nature for the development of agriculture and the other arts basic to civilization. Moreover, the minds of the Nile Valley peoples were lavish in the production of gods and goddesses. Numerous early Nile Valley communities fused into larger political units, and in so doing retained their original divinities. The pantheon of each new province included the gods and goddesses of the various incorporated peoples. Hence political unification meant theological complexity with an ever-increasing number of divinities. The powers of these numerous gods were redistributed and rearranged with the rise of specific divinities to important places in the spiritual universe. The theological system encompassed the totality of Egyptian living with the Pharaoh, himself a god, as the chief of the state and the sole owner of the realm.

Out of this system grew a priesthood, politically powerful and psychologically dominant over the populace. Concurrently with the development of this politico-religious organization a system of empirical medicine and surgery evolved which was founded on anatomical and physiological knowledge and the use of drugs. . . .

The belief in a complex system of divinities, and an associated cult of the dead brought the people in close relationship to the priesthood and the temples and furthered a continual placation

of divinities. The gods honored by suppliants were not only the major ones of current theocratic emphasis, but sometimes included the neglected ones of past ages. Each person's success in dealing with the mysteries of the universe was determined by the sum total of divine influence which he could summon in his behalf, even including some grateful benefits from long forgotten deities which he had honored after generations in which they had been neglected. This quantitative theology was a powerful psychological force in that it made it possible for a person to build up a kind of spiritual strength in dealing with supernatural situations or mysterious hazards such as illness.

Along with the vague powers of accumulated divinities the force of particular gods was effective during special crises. A dominant theme of Egyptian mythology was the story of Isis and Osiris. The legend of the god who was slain by his crafty brother Set and made to live again through the magic and knowledge of his sister-wife Isis pervaded much of the folklore and ritual of the Egyptians during the successive rise and decline of numerous Pharaonic dynasties. As the goddess of heaven and the mother of the stars, her function was exalted in the religious thinking of the Egyptians, but her peculiar role in bringing Osiris to life brought her close to the people in one of her aspects, that of healer. . . .

An important difference between Egyptian and Greek temple practices may be noted, however. The Egyptian healing rites were a part of a rigid formularized temple ritual and incuba-



tion was an adjunct to the healing cult rather than the crux of it, whereas in the Greek system the personal appearance of the god to an individual was the vital element.

#### **Greco-Roman World**

Another deity approached by seekers after health during later Egyptian times was Serapis, a variant aspect of Osiris, the husband and brother of Isis, the god of the heavens and the personification of the diurnal and seasonal changes in nature. The worship of Osiris at Memphis became associated with the local divinity Hapi or Apis, symbolized as a sacred bull. Osiris-Hapi or Osiris-Apis became known as Serapis, a name which was possibly coined by the Greeks when the divinity was imported into their country. The Egyptian cult of Serapis and Isis spread widely and became quite popular in the Greco-Roman world. Under a reciprocal Greek influence the cult made considerable use of suggestive healing through incubation after the manner of the Asclepian temples and carried these practices back to Egypt. The oldest Egyptian temple to Serapis, that at Memphis, has a number of testimonial inscriptions similar to those in the Greek Asclepian temples.

The Greek geographer Strabo, about the beginning of the Christian era, thus described the sanctuary at Kanobos, near Alexandria:

"At Kanobos is a temple of Serapis, which is venerated with deep reverence, and which brings to pass cures so that even most distinguished men believe and themselves practice incubation, or do so through others. Some inscribe the cures, and others the virtues of the oracles of the place."

Another form of suggestive therapy used by the Egyptians was in the supernatural adjuncts to their medical treatments. Medicine was rarely administered without an accompanying ceremonial and the pronouncement of an incantation. The priest-physician who administered the medication would perhaps recite an episode in which a similar condition had been cured by the gods, or perhaps he would write out a formula or a legend of mystical significance and wash the writing into the

medicine or into wine or beer which was then drunk. In this way each draught of medicine carried a spiritual property which bolstered the mind of the patient.

#### **Magic, Medicine, Gods**

Incantations for various healing purposes were often taken from the mythological accounts of the gods. . . . Some of the magical formulae were nothing more than meaningless gibberish with no mythological significance, but the roots of Egyptian magic lay definitely in the narratives of the gods and their powers.

The Egyptian medical papyri which contain receipts for numerous herb cures and which demonstrate a moderate degree of pharmaceutical knowledge have many supernatural passages. The Berlin Papyrus of the 19th Dynasty contains a statement that the content of the document "was found in an ancient script in a coffer with writing materials under the feet of the god Anubis in Leontopolis, in the reign of His Majesty, the Egyptian King Usaphis."

The London Papyrus, which belongs to the latter part of the 18th Dynasty, contains this statement: "This medical book was found at night in the hall of the Temple at Tebmut in the sanctuary of the goddess, by Priests of the Temple. Behold! the darkness of night enveloped the earth, but the moon cast her beams upon all pages of this book, and it was brought to the treasury of His Majesty, King Khufu."

The Ebers Papyrus, discovered at Thebes and written about 1550 B. C., contains 875 prescriptions. It begins with an invocation of Ra, Isis, and Horus. Prayers are included which ask for the aid of the gods in behalf of the pharmacist when he is compounding the drugs. Many of the formulas contain ingredients which have value as medicaments, but some are of doubtful value in this respect. Many formulas carry a statement of their divine origin. One headache cure composed of wormwood, juniper berries and honey, to be applied externally to the head, is prefaced by the statement that it was "made by the goddess Isis herself

(Continued on Next Page)

# It Began In Egypt



The All-Seeing Eye

By JAMES C. FRENCH, M. A., F. R. C.  
Curator, Rosicrucian Egyptian Museum

**T**HE Eye as a symbol of Divine Intelligence and the effluence of spiritual power has been common to almost every age. The ancient Egyptians made the first use of this symbol in the form of an amulet called an Utchat.

In their ritualism, the Mysteries of the Egyptians, it was called the All-Seeing Eye, or the Eye of Horus. The ancient accounts relate that Horus, son of the god Osiris and the mother goddess Isis, sent forth through his right eye a "terrible" radiation. To be able to pass through this eye, to endure its efficacy, one must be perfected in the Divine Consciousness, the Understanding of the All.

We may presume that the generally circular form of the eye symbolizes the universe—the whole of existence, and that the pupil or the point in the center depicts the solar deity Ra. This deity represented the great life-giving radiation of the sun itself. This Cosmic radiation is referred to in the *Book of the Dead* as the Eye of Horus, or the Eye of Ra. Alluding to the symbol, it is also stated, "I am Horus, He who liveth for millions of years, whose flame shineth upon you and bringeth your hearts to me."

This book further informs us that a person passing from this life, enters into the Utchat, the Eye of Horus, and thereby gains possession of his soul, heart soul, and shadow. In other words, by entering the spiritual radiance depicted by the Eye of the God, one reclaims his shadow (his soul) after death.

Each man, even in the days of antiquity, hoped to preserve his spiritual nature in an afterlife, and desired that its powers should continue to function. The inscriptions pertaining to the All-Seeing Eye also relate that each person ". . . longeth for his heart soul to have power to build habitation for itself, etc. . . ."

The All-Seeing Eye, therefore, has come to represent the all-pervading consciousness of God, or the Universal mind, and different cultures have used it as part of their religious or philosophical symbolism with similar meaning. If man is to be guided aright in this existence, he must let the light of this eye, the universal consciousness, ensconce him. One of the ancient contributors to the *Book of the Dead* wrote, "Those who preside over their Altars are the similitude of the Eye of Ra, and the similitude of the Eye of Horus." From these age-old words we deduce the meaning that those who attend holy rites and who preside over their spiritual natures are emulating the light of wisdom that radiates from the All-Seeing Eye.

Several of these Utchats, or amulets, of the All-Seeing Eye constitute one of the numerous exhibits in the Rosicrucian Egyptian, Oriental Museum.



## EGYPTIAN PSYCHOTHERAPY

(Continued from Page 256)

for the god Ra himself, in order to drive away the pains in his head."

From such features of the medical papyri it may be assumed that an important element in the healing power of Egyptian medicine was through the suggestive force of the connotations of the cures rather than in the medical property of the prescriptions. The belief that the formularies had been received under supernatural circumstances, that the prescriptions had been prepared and used by the gods, and that supernatural influences had been invoked during the preparation of the drugs and during their administration was no doubt of great psychotherapeutic value.

Still another way in which suggestion was applied in the treatment of disease in Egypt was through the exorcism of spirits which were thought to cause disease. The exorcist in his casting out of demons made use of a complex set of devices, which could not have had other than a profound effect on the mental state of the patient. . . .

In general, the psychotherapy of the Egyptians was an outgrowth of their complex religious system. Their magic and their medicine sprang from the gods, and the many Nile gods engrossed Egyptian minds and provided a basis for healing by faith which was probably a most important adjunct to Egyptian pharmacological and surgical knowledge.





## To Mountainous Heights

By RODMAN R. CLAYSON, Grand Master



THE majestic heights of towering mountains have long been an inspiration to man. It is not known how or when mountains came to be a source of inspiration, but it seems it was ever thus. Man has always felt that peace was to be found in the heavens. Powers stronger than those possessed by him seemed to be inherent in the sky regions. It was felt that the souls of those who experienced death passed from the earth to a heavenly realm where they were watched over and cared for by some sort of Divinity.

The very earliest of men experienced awe at the force of tremendous winds, at lightning, thunder, and rain—all of which came from the vastness above. Early man also respected the stars and their light, and the sun which shone from above. From its heavenly position the sun brought him warmth as well as light. It was natural for man to venerate that which was above and seemingly very much apart from him, that which was all-powerful. Stately mountains raising their peaks above the clouds held a fascination. It naturally followed, then, that on the summit of a mountain he would be closer to the source of heavenly forces and heavenly peace.

Thus we can understand to the fullest man's admiration not only for the beauty of nature to be found on mountains, but also for that which the earth and rock ridges seem to symbolize. To ascend a mountain meant to have a

closer physical association with the infinite expanse stretching over the mountains of land and sea. Perhaps this is why many men built their homes on mountainsides, and it is definitely the reason why religious sects built their temples in the higher altitudes of mountain ranges. That monasteries have been built in the Himalayas of Tibet is well known. Temples and monasteries have also been built on mountains in Italy, Switzerland, and many other countries, not the least of which is the Temple of the Sun of the Incas in the Peruvian Andes.

There are those who look upon mountains as a physical challenge; the mountain must be scaled or climbed. Thus we find men and women quite regularly climbing the Matterhorn, Mount Whitney, and numerous other lofty peaks. Several attempts have been made to scale the 29,000-foot height of Mount Everest. Climbing of this kind provides physical exercise and tests the prowess of the individual who desires to conquer the mountain.

To some people, mountains are symbolical of the raising of one's spiritual consciousness to a state of Divine realization. To others, mountains actually seem to approximate God. It naturally follows, then, that sanctuaries and temples in the mountains have become places of devotion. It is characteristic of human nature to desire to be as close as possible to that which we love.

Men have attempted to simulate mountainous heights with edifices in the lowlands. The steep spires of our churches today are indicative of this.

Probably one of the best-known accounts of man's attempt to build an edifice high into the heavens is the Biblical story of the Tower of Babel. The ancient Samaritans, living in the highlands, came down into the plains of Shinar which later became known as Babylonia. On the mountains of their highlands the Samaritans had built temples to their God. In their lowland home, it was their attempt to build an artificial mountain on the top of which they could erect a temple. This gave rise to the story of the Babel Tower.

Ascetics and those who have renounced the ways of the world have thought it proper that they should become recluses and live high on mountain slopes. History tells us that the Essenes built their temple of mystery and light upon Mount Carmel.

The above are examples of the erroneous belief that the higher one physically ascends into the sky, the more possible is spiritual consciousness. There is a scientific explanation for this reasoning. It is well known that the lessening of oxygen-content in the air at higher altitudes affects the usual mental processes. The efficiency of the objective consciousness seems to be somewhat diminished. Psychic perception seems to become keener. The higher faculties become more alert and intensify the activity of the subjective mind.

Physical and psychological conditions of this kind very likely were experienced by ascetics and early adepts who climbed to the mountain fastnesses. Their experiences undoubtedly confirmed their belief that mountains were Divine sanctuaries. The change in consciousness was attributed to the loftiness

of the mountain. It is incongruous, however, to believe that all who reside on mountains are sages and Masters. Fanaticism manifests just as easily on mountaintops as it does on the plains of the lowlands. It must be understood, however, that the solitude

found in the stillness of nature's beauty on the mountainside contributes to introversion and contemplation. Under the blue skies which reach out from the summit of the peak, one can hear the wheeling of the birds, as well as their song, as they dart from jagged stones to the branches of a tree. Sound such as this is seldom heard in the valley amid the turmoil and bustle of a city. From the summit one drinks in the scent of pines and colorful flowers which adorn the slopes of the ridge. Far below, a stream sparkles in the sunlight.

#### *The Comfort of Aloneness*

On the mountaintop, far from human kind, we can indeed be inspired by our lofty thoughts. The mystic will meditate upon the magnificent works of the Creator, and upon his own oneness with the entire Cosmos. In his serenity in the vastness of the mountain silence one senses a peculiar security. He has a feeling of isolation. In his aloneness he has a realization of comfort.

Physically at least, on the mountaintop one is able to rise above and isolate himself from the level of the world. His better self desires to manifest, and he is inclined to be imbued with spiritual thoughts. He will feel very close to the God of the Universe—the Creator of the mountain and of mankind. Some of those who return from the mountain heights feel that they have



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

- Researchers at the State University of Iowa (College of Medicine) have discovered that xenon, the rare gas that is used to produce the vivid purples in advertising signs, is very successful as a surgical anesthetic. It is safer to administer than most other types of anesthetic gases because of the lack of explosion or fire hazard. Also, it effects rapid production of, and subsequent recovery from, anesthesia, and produces no ill effects on the patient.
- A recent report by an RCA scientist discloses that there is a definite correlation between the positions of the six inner planets of the solar system and the intensity of disturbances of terrestrial magnetism and attendant disruption of radio and electrical communication systems periodically encountered. His correlations are based on the results of 5 years of intensive research, and permit prediction, to an accuracy of 85 percent, of the daily variations in "radio weather." In addition, it is possible to forecast two years in advance the coming of major magnetic terrestrial disturbances.



been enlightened, and are never quite the same ever after.

Obviously then there is benefit to be realized from climbing hills and mountains. The mystic, however, in meditation in his home in the valley, is able to raise his consciousness to mountainous heights where he experiences a sense of aloneness, and where he is in attunement with the Great Cause which is far beyond even the highest of physical mountains. It is said that the mystic symbolically ascends the mountain to receive Divine enlightenment.

The Bible relates that Moses received his illumination and instruction while on Mount Sinai. Masters before and after him, including the Master Jesus, found a mountain to be the ideal place for spiritual inspiration. Literally, they may have ascended mountains; on the other hand, the accounts may be allegorical, and may not refer to actual mountains in the material sense.

In mystical and occult literature, we often come upon phrases such as "entering the silence," and "going into the wilderness." In Christian writings it is stated that Jesus went into the wilderness; and it is quite true that Jesus probably did withdraw from the city to the countryside.

The various schools of philosophy, however, which advocate entering the silence, going into the wilderness, or mentally climbing a mountain, are referring to a means of attaining a kind of mystical solitude, and allowing the consciousness to become, for the moment, isolated, as it were. This is indeed an important mystical practice, and one practiced by the Rosicrucians. Isolation of this kind is mental aloneness. One cannot and should not turn his back on the world and isolate himself from home, family, and friends. We all are faced with life's responsibilities which cannot be ignored. A few moments of retirement from the world, however, into mental aloneness, can be beneficial from time to time. Then, after letting our consciousness rise to mountainous heights, we can again return to the affairs of the day and go about our work with renewed vigor and enthusiasm, and perhaps more easily solve the problems which may confront us.

Moody people should not let themselves dwell in what is sometimes referred to as *the valley of despair*. One should retire to his room or a place by himself and let his consciousness rise to the heights, so that he might be encouraged, inspired, and prepared to face the problems of the day.

### ***Climbing Mentally***

Of the mystical solitude, Thomas Vaughan, outstanding mystic, wrote that instead of entering into fields or mountainous regions where you become conscious of nature around you, you should lift your consciousness beyond the physical world, and thereby take "thyself to the fields where all things are green with the Breath of God, and fresh with the powers of Heaven." According to Vaughan, by raising the consciousness in this way one may experience a solitude where he becomes aware of the freshness and fullness of life, and the magnitude and power of the Cosmic. It is inferred that by uplifting the consciousness, one may rise to the Mountain of Illumination and receive Cosmic Light. Allowing an extension or expansion of your consciousness can bring about spiritual awakening. With spiritual awakening comes an increase in the power of Mastership, and the means are provided for you to meet all obstacles that might frustrate your plans.

From time to time it is well worth one's while to separate himself from worldly conditions, cast off worries, troubles, restrictions, by mentally ascending the mountain. To do this occasionally is good for one's well-being. One who has spent a day in the Adirondacks or in the Rockies never forgets the experience. Later from memory, one is able to re-create the mountainous scene in his mind's eye. This can be helpful in mentally climbing the mountain.

One who mentally endeavors to ascend the mountain may be likened to the individual who physically hikes up a mountain path. Beginning at the bottom, he travels quite rapidly. As he nears the more rugged hills, he finds the climbing more difficult; he finds that Nature has presented more barriers and trials. In fact, he may have

to retrace his steps and begin climbing the mountain from another angle. While we can gain great enjoyment by dwelling on the mountainside surrounded only by trees, grass, and rocks in the rustic form in which Nature produced them, we may also feel alone with God and His handiwork by mentally ascending the mountain.

It is not necessary to ascend mountains to pay homage to God. By raising the consciousness, one can experience attunement with the Infinite. But by

symbolically ascending the mountain, by dwelling in aloneness on the mountain, we may be like unto the only creature of the created, the only spark of life made manifest in man. Rich rewards of spiritual benediction are realized from the experience. Gradually, we will come to realize that our consciousness can readily ascend the symbolical mountain, the mountain in our thoughts—more readily than we can climb to the great overwhelming heights and the silence of a real mountain.



## REINCARNATION AND OLD AGE

(Continued from Page 251)

counts for the many peculiar statements and tendencies by children, and it also explains the child's strong likes and dislikes which often have to be overcome in order that he may blend more completely with his present environment, family associations, and conditions.

### *Two Verifications*

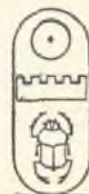
There is, for instance, the one incident of the three-year-old child who was to have an operation in a Canadian hospital. For several weeks, specialists were undecided whether the operation, which was of a very critical nature, should be performed. It was generally held that the operation would be merely experimental, and the parents, as well as many relatives, protested.

During one of the clinical examinations, for the purpose of determining this question, the child was greatly annoyed by certain tests of an aggravating nature. Suddenly, in a burst of violent passion, she protested against any further examination, by crying out in a language foreign to her birth and country. She claimed that she was not an infant, but had lived previously in a city as a certain character, where she had certain experiences and knew certain persons who could verify the statements made. Verification of every statement made by the child showed that she had lived in the city stated, had passed on through transition at the time given, and was unquestionably

the reincarnation of the former character. It is interesting to note that after this fit of passionate protest and explanation had been made, the child was not again able to speak the foreign language and could recall no other incidents of the past life. Something in the stressed circumstances, and the suffering she was passing through in the clinic, awakened momentarily the closed chapters of her memory.

Other incidents of a similar nature have been recorded or reported from many parts of the world. In most cases, when the closed chapters of the memory were awakened through some development or strenuous condition, they have remained open and accessible, and have revealed many interesting facts of the past life.

A little girl known as Ramkali, the daughter of Pandit Ganga Vishnu, a Brahman, living in the village of Shadinangar, suddenly claimed that she could recall some incidents of a previous life. When only three years of age, she had told her father of an earlier life, but was very indefinite about the many important points. As time passed, she became more conscious of the incidents of the past, and finally stated that she recalled living in a village named *Maglabagh*. She recalled having had three sons, and that one of them had been born just before her transition. She said that the oldest one was named *Siyaram*, and the second one, *Ramswaroop*, and that the third one had not been named at



the time of her transition. She insisted upon going to the city where she had closed her life, to visit her three sons. So insistent did she become in this regard, and so clear in her statements to scientists and others who listened to her story, that eventually the father, accompanied by several specialists, took the daughter and his wife on a bullock cart to the little village of Maglabagh in a section of India where he and his wife had never visited and knew no one.

As they approached the village, the child began to point out familiar scenes and described houses and places that they would pass or reach at certain points. She finally indicated two houses in the distance in which she said she had lived during her previous life. When they entered the one in which she said she had lived last, the child walked up to two men and immediately recognized them as her sons, although they were now considerably older. The girl proceeded then to describe alterations and repairs that had been made in the house many years before, and answered questions put to her by the villagers in regard to incidents in the life of the people there. She finally described her own relationship and associations with many still living there; then proceeded to describe the hiding place of things in the home where she had put many of her personal belongings shortly before her transition.

The sons living in the home verified all her statements regarding her illness and her transition, the birth of the youngest son, the names she used, and the many intimate matters that had

occurred in their homelife before their young mother had passed on. The account is verified by an eminent scientist named *Ahmed Mirza*, a graduate physician with a Bachelor of Science degree from Edinburgh University—and by many others who have investigated the case very carefully.

If we admit, as have the scientists who investigated this story, that this little girl most certainly had once lived in the time and place and under the circumstances she describes, then we have one case of reincarnation. And if we have but one case proved in any part of the world, we have the law or doctrine of reincarnation established. For we cannot conceive of exceptional cases, or of only one case out of a million, or of a mere unique event in the laws of this scheme of life. And as I intimated, this case is but one of a great many called to our attention by members, scientists, physicians, and by investigators, not only in this country but in many countries.

But as we have said above, whether or not the doctrine of reincarnation is acceptable to you is immaterial so far as the other work and principles of the A. M. O. R. C. are concerned. Until a student can become convinced of the doctrine itself, through his own experiences and knowledge, he may accept or reject it, and find the other principles and mystical teachings sufficient to enable him to live a better, happier, and more profitable life. Sooner or later, the reason for your present existence will dawn upon you, and there will come a realization of your past as a link in the cycle of your existence.

### LOAN YOUR DIGEST

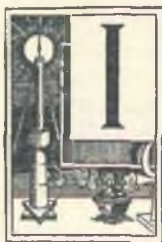
The *Rosicrucian Digest* has hundreds of subscribers who are not AMORC members. From these come many letters expressing appreciation of various topics which have proved of special help or enjoyment. Have you as a member read an article in this issue of the *Digest*, or in any other issue, which could be of benefit to someone else? Has your reading helped you to understand yourself better, or to analyze some harassing problem? Do you know a nonmember who might have similar interests or problems?

Loan your *Digest* to such a person—in the same spirit as others in thoughtfulness have shared magazines or books with you. (Be certain that your personal copy is returned to you for further use. Keep the issue alive and active.)





## Temple Echoes



IN D. B. McKay's column, "Pioneer Florida," in the *Tampa Sunday Tribune* for April 29, 1951, there is reproduced a letter of wide historical interest both to Floridians and to all members of the Rosicrucian Order. The writer of the letter, Mr. A. M. Wade, says in part:

"An occurrence taking place about the year 1926 is worthy of a place in any detailed story relating to the history of Florida. . . . The matter I refer to concerns an action of the lower house of the State Legislature which came to my attention through a brief news story not long after the Scopes trial in Dayton, Tenn. . . . It simply stated that the House that day had passed a measure that would bar the teaching of evolution in the public schools of Florida. . . . As one schooled in the field of evolution, it struck me that such a law would undermine the very foundation of education and make Florida a laughing-stock among the more progressive states of the Union. To me, the basis of all knowledge was well grounded in the doctrine of evolution. . . .

"As this bill was to be taken up shortly in the Senate, with the same probable result as in the House, I found it imperative that I get busy by calling on various friends in the educational, professional, and business world. The result was a mass meeting which was to take place on the following night at the old Tampa Bay Casino. That a good job was accomplished was evidenced in the fact that something like 1200 were present at the meeting.

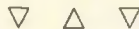
"Having taken the initiatory steps, I was asked to call the meeting to order

and was shortly thereafter made permanent chairman.

"Among others taking an active interest in the work was a Dr. H. Spencer Lewis, at the time head of the Rosicrucian Order in America, with headquarters in the building now occupied by the Fellowship Masonic Lodge at the corner of Armenia Avenue and Memorial Highway, Tampa. Another very active at the meeting was Rabbi Graffman of a local Synagogue.

"Acting upon a suggestion of mine, during the course of the evening, Dr. Lewis offered a resolution that henceforth we be organized in a body known as The Florida Society for the Advancement of Science. The resolution was carried unanimously. Dr. Lewis was elected president and I first vice-president.

"Before adjourning, the body delegated Rabbi Graffman to represent it before the State Senate on the following day, with the result that the measure which had passed overwhelmingly in the House was defeated by a unanimous vote in the Senate. The State of Florida was relieved of any disgrace that might have followed the enactment of a bill into a law that would abolish the teaching of evolution in the public schools."



In January, a *Digest* item reported an incident in which ants seemingly bent on attacking a sawmill, on the Mahakam River in the jungles of Dutch Borneo, were apparently turned back by native magic. Frater M. J. Moran in Ireland, has this interesting comment to make:

"These ants appear to have been soldier ants. This species is as militarized as humans. It is governed by an 'army council'—has pointers, out-



riders, flankers, connecting files, and attendants. As a matter of fact, these ants may not have been 'going for' the sawmill though the soldier ant will eat through a wooden shed in a remarkably short time. There may have been an animal carcass of which the army had been informed by a member of its various scouting parties, and jackals or vultures or other carrion may have arrived there first and the 'general staff' could have ordered the front files to deploy. Or, again, the 'general staff' may have changed its mind for a better feast elsewhere. It is altogether possible that the vibration of the boiled rice, shrimp, and cocoanut cookies, conflicting with the original vibrations, changed the minds of the 'general staff' and caused it to order a deployment. There is, of course, a possibility that the whole matter was one of coincidence, but from my study of ants, white, safari, black, and soldier, I very much doubt it."

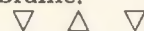


One section of the recent rally program held at John O'Donnell Lodge in Baltimore was headed "Science and Seance." In the capable hands of Frater E. Warren Spencer, this section proved one of the high lights of the rally. It consisted of a demonstration of usual seance phenomena, followed by pertinent comments from *Digest* articles written by Dr. H. Spencer Lewis and by the present Imperator. It was concluded with a detailed exposition and demonstration of just how the phenomena were produced. Both those who were present at the rally and those who were not may be sufficiently interested in the subject to reread the articles in the back numbers of the *Digest*: "Survey of Immortality and Spiritism"—Jan. and Feb. 1945, Ralph M. Lewis; "Are Seances and Automatic Writing Dependable?"—Aug. 1946, Dr. H. Spencer Lewis.

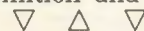


The *Medford (Oregon) Mail Tribune* reports that the Medford Zonta has declared its "Woman of the Year" for 1951 to be Mrs. Marion Gribble, one-time teacher in the Medford school system. The club honors Mrs. Gribble for her thirty years' volunteer service to the blind. Countless hours have gone into teaching the visually handicapped

to read Braille, as well as the translating of suitable reading material into that medium. AMORC joins Medford Zonta in its honoring of Soror Gribble, for she and Soror Eleanor Watson of Los Angeles have made possible the six degrees of Rosicrucian monographs now available in Braille.



"All men naturally desire to know," wrote Aristotle, opening his *Metaphysics*. This is exemplified again and again in the appearance of various study groups in Rosicrucian Lodges and Chapters. Of especial interest is the higher mathematics class at John O'Donnell Lodge of Baltimore, conducted by Frater John W. Morrison. Latest word is that having gone through refresher courses in algebra and geometry, and being ready for analytic geometry and trigonometry, the class is aiming at Greek mathematics. There they will undoubtedly touch on that philosophic and speculative area wherein piatic numbers (about which a question seems to exist) operate. Perhaps Frater Morrison will want to query Pierpont of Yale or Dixon of Chicago regarding the exact definition and description.



Thebes Lodge of Detroit, Michigan, in announcing a forthcoming Lodge Party referred to a previous one as a feather party—light?—ticklish? We are still wondering. . . . Cincinnati Chapter reports two pyrex pie plates missing from its Christmas Party; also, four white ones with flowers in the center. Anyone having Christmas packages yet unwrapped, should open them immediately; the plates may be hiding. . . . Vancouver Lodge recently staged a bookworm party in which all attending came dressed as book titles. The field of literature seems to have been ransacked, for representations reported were *War and Peace*, *Old Mortality*, *Lost Horizon*, *The Waste Land*, and *Gammer Gurton's Needle*. . . . Indianapolis, Indiana, Chapter recently had a dinner. Many, we understand, weren't there who would have liked to be because the directions were too mystical. They read: "Drive east on 64th to Keystone; then left on Keystone to 71st Street; here, a sign will direct you to turn left a block; then right another block; then another turn left which

brings you—" where? Anyway, we missed it. . . . Plans for the fourth annual Pittsburgh rally are mostly completed. The Rally, this year, will

be August 31, September 1 and 2, and Frater Eldon Nichols is again Rally Chairman. We know that this will be of interest to all in that particular area.



## Occult Influence of Music

By ELMIRA H. ZELLER, F. R. C.



WHEN music carries us from one state of consciousness to a higher one, this realization constitutes the occult influence of music upon us. As organized sound, music proceeds according to definite physical laws. The physical impressions from those octaves of vibrations in the Cosmic Keyboard which we perceive as sound are interpreted inwardly, and when the subjective interpretation results in a lifting of the consciousness, we can then speak of the occult influence of music, including even that of the "spheres."

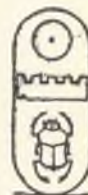
Between the source of sound and the brain of the hearer lies the material substance through which sound vibrations travel in waves. If our eyes were sharp enough to see the motion of the air through which an agreeable voice is passing, we might see stamped upon that air the condition of motion upon which the sweetness depends. The physical condition of air precedes and arouses the psychical condition of the mind and understanding.

A simple tone is first received as merely a vibration against the eardrum.

This membrane being excited transmits its motion to the ends of the auditory nerve, and thus along that nerve to the brain, where the vibration is converted into sensations of sound. Just how it is that the motion of the nervous matter can thus excite the consciousness of sound is a mystery; however, the mechanical operation of this transmission is understood. No matter how complicated the vibrations which hit the eardrum, they can be physically measured and reduced to a number of simple ones. The ear itself is analytic and can distinguish between sounds that are presented together.

### Sensations of Tone

Imagine the tympanic membrane of the ear shaken by the first of a series of rapid impulses or shocks. It receives and delivers a message to the brain and seeks to come to rest. It is however again set in motion by the second impulse of the series before the vibrations caused by the first impulse have ceased. If shocks continue to arrive before the motion of each previous one has stopped, a sense of continuous sound is produced. The effect of each shock will be renewed before it van-



ishes, and the recurrent impulses will link themselves together in continuous musical tones.

An irregular succession of shocks affects us as noise. While listening to it we are conscious of a jolting or jarring of the auditory nerve. A musical sound flows smoothly and without roughness or irregularity. What is the cause of the smoothness? It is produced by rendering perfectly periodic the impulses received by the tympanic membrane. By that is meant a motion which repeats itself at regular intervals. For instance, the vibration of a pendulum is periodic, although it is not rapid enough to produce a continuous sound of tone. To produce musical tone, there must be a body which vibrates with the unerring regularity of the pendulum, but which imparts much quicker and sharper shocks to the air. The physical distinction between noise and music is a point which should be clear to all musicians but unfortunately is not always so.

The speed at which vibrations begin to produce tone is at the rate of about sixteen per second. This produces the tone C, approximately an octave below the lowest C of the pianoforte. It is used in the largest church organs as the deepest pedal tone—the quicker the vibrations, the higher the tone.

The upper limit of all audible tone, as far as the human ear is concerned, is about 38,000 vibrations per second (Elson, Louis C., *Theory of Music*). Anything faster than this is rarely perceptible to the human ear; in fact, not many persons are conscious of these very high tones, since the limits of hearing vary with different ears. The average limit is about 4,000 vibrations per second. Women as a rule can hear more acute sounds than do men. Approximately eleven octaves comprise the range of sound the human ear is able to hear; but for practical purposes, a range of about seven and one-third octaves for the piano and orchestra is usual.

#### Overtone Patterns

The key to ascertaining how our consciousness rises from the objective into the subjective condition is the principle of *overtones*. Every vibrating body will divide itself into certain mathematical parts which vibrate also in conjunction

with its complete vibration. In other words, if a string is plucked, it sends out not only the fundamental rate with which it was agitated but it also divides and redivides itself into a series of rates in multiples of the original rate. None of the tones resulting from these partial vibrations will be as loud as the fundamental tone, but the partial tones, or overtones as they are called, determine the quality of the musical sound.

Suppose a string is stretched to such a tension as to produce the tone *great C*, which vibrates at the rate of 64 vibrations per second. The string vibrates in its entire length to and fro, presuming it is plucked in the middle. One complete vibration is the swing from one side to the other and back to its original position; however, at the same time, the string divides itself in halves and each half vibrates simultaneously with the complete vibration of the string. Each half vibrates twice as fast as the whole string. Since the octave of any note is produced by doubling the vibrations—a fact discovered by Pythagoras about five centuries before the Christian Era—so far, both the fundamental tone and its octave are sounding. The octave is the first overtone, and of course not as loud as the fundamental tone.

At the same time the string also divides into thirds, producing a tone that is an octave and a fifth above the fundamental tone—in this case the pitch being *small G*, which vibrates at the rate of 192 vibrations per second. The halves which produced the first overtone have again divided themselves into halves, producing the tone *middle C*, which is 256 vibrations per second and two octaves above the fundamental tone.

There is no end to the subdivisions once begun. The string divides into fifths, sevenths, and ninths, each one producing a sound higher in pitch and faster in vibratory rate. All of these smaller vibrations go on at the same time as the one complete over-all vibration of the string as a whole. Each fundamental has its own series of overtones, but always in the same sequence of intervals. One tone is thus a chord in itself, and this chord of nature is the foundation of scale notes of wind instruments.

By setting into motion an original rate of 64 vibrations per second, in the case of great C, vibrations of various rates up to 1024 have come into existence. This is the result of one single sound. But music is composed of combinations of many simultaneous sounds, each of which has its own series of overtones. In playing three notes simultaneously, such as C, E, G, starting on great C, there are already at least 45 tones being sounded—as far as the range of the human ear is concerned. But just because the ear is not conscious of each tone does not lessen the fact that the vibrations are bombarding the eardrum. It is in the range of these unperceived vibrations that “oc-cult” effects take place.

To return to the triad C, E, G, it can be observed that many of the over-tones are common, in vibratory rate, to two or to all three members of the triad. Some overtones bind—that is, are common to—the root and the fifth; some bind the root and the third. Still others bind the third and the fifth; and some bind all three members, that is, the root, third, and fifth. These overtones which are common to two or more members of the chord have received a double or triple impulse. Consequently their force is augmented.

This chord is very low in the reg-ister of our musical system, yet some very high vibrations have been called into play. You can imagine the multi-plicity of vibrations that are set in motion when you hear a composition played in the middle and upper reg-isters of our musical instruments, with the full chords of which most music is composed.

Before the effects of these vibrations have ceased, the new series set up by the chords which follow have begun, and in that series some of the overtones will combine with these, bind them over, and thus augment, renew, and prolong their effect upon us.

#### **Inaudible “Sound” Waves**

The range of vibrations that are sent out from the continuous tones of a musical composition is so great that those hitting directly upon the tympanic membrane of the eardrums represent only a minute part of the sound waves that were sent out into the air. What

happens to those waves that are not translated as sound? They pass right through your body and in passing set into vibration those cells of your body which vibrate *at a rate corresponding to those waves*.

Each cell of our body has its own specific rate, which vibrates in conjunc-tion with the fundamental over-all rate of vibration of our body as a whole. This is similar to the segmental or partial vibration of the string used as an illustration.

Here is the secret of the means by which music carries us to a higher state of consciousness. Just as a second string of similar density and tension to one which is set into vibration will be set into sympathetic vibration by the first string—even at a distance from it—so will the cells of your body be set into vibration by both the fundamental tone and the overtones of the sounds which you hear while listening to music.

For example, the fundamental vibra-tion of the string used as an illustration, which is 64 vibrations per second, in passing through your body sets into vibration every cell in it which already vibrates at the rate of 64 per second. These cells in turn set up their own series of partial vibrations, just as the string divides into partial vibrations, and you have the whole series of over-tones operating in your body.

At the same time, the overtones of the string also strike up vibrations in your body through the law of sympa-thetic vibrations. Take the seventh over-tone for instance. This overtone has 512 vibrations per second. It, therefore, calls into vibration all the cells or groups of cells of your body which vi-brate at the rate of 512 per second. Again, these cells upon being set into motion set up their own series of over-tones.

Wherever there is a double impact of vibration from a fundamental within your body combined with the overtone of an outside agent, you have a greatly increased force on those rates of vibra-tion, and the effect is very much strengthened.

A vibration which left its source as an overtone of a lower fundamental comes into contact with some cells of your body, setting them into sympa-



thetic vibration. Then that which left its source as an overtone sets up what is the fundamental rate of those particular cells of your body which in turn set up their own series of overtones. This goes on always in an ascending scale of vibration until the force of the overtones has set up a predominance of vibrations over 38,000 per second, the utmost limit of audibility. Vibrations above this number cannot be per-

ceived audibly, but must be received subjectively by the finer substances of the Soul Consciousness.

Even the planets whirling around give off their series of overtones, which we perceive as the Music of the Spheres—when they meet, combine, and are bound as the overtones of a chord with the overtones from our consciousness. Thus, we ourselves must be in tune before music reveals its occult qualities.



## *The 50,000-Year Memory*

By HUBERT E. POTTER, F.R.C.



**D**URING the first week in March, Washington (D. C.) newspapers carried an interesting news item concerning the sprouting of two lotus seeds reputed to be 50,000 years old. These seeds discovered in Manchuria by Dr. Seido Endo, a Japanese paleontologist, were eventually turned over to horticulturists in the National Capital Parks agency in Washington. Five days after being prepared for germination, both seeds began to sprout. Two weeks later, the sprouts had grown to nearly 12 inches in height. A spokesman of the NCP asserted that it was "unusual" for those seeds to sprout since most seeds seldom show signs of life after 100 years.

Several years ago, pea seeds which were direct descendants from peas reported to have been taken from the tomb of King Tut were planted by Grand Lodge officials in Rosicrucian Park, San Jose, California. When the peas matured, their flavor proved to be appetizing. The original peas had been dormant for over 3000 years.

The two lotus seeds, however, appear to have been considerably older. Their age was estimated from the type of deposits in which they were found and considered to have formed about 50,000 years ago. The accuracy of the age of these lotus seeds is being questioned by

some scientists; however, even if the seeds are only 10,000 or even 5,000 years old, the one problem which no scientist has yet commented upon is, "What intelligence, if any, is responsible, after all these years, for these lotus seeds growing into lotus, instead of ferns, or apples, for instance?"

As Rosicrucians, we believe that every living cell in the world has a consciousness which guides and directs the activities of that cell. Each cell under favorable conditions, not only selects the food it needs, but exerts a mighty force to overcome every obstacle hindering its growth to its known destiny. Even Moses in his day was aware of the fixity of species because he wrote that all life produced only "after its kind."

Even after 50,000 years, these two lotus seeds could have produced none other than lotus plants, because, according to the immutable laws of God, they must produce "after their kind." The consciousness in every seed is as much a projection of God as is the consciousness in man. The only difference is that man has become self-conscious of his identity—50,000 years therefore is not too long for a simple seed with a Divine spark of consciousness to remember its destiny, especially when we realize that "time," as such, does not exist in the Mind of God!

*The  
Rosicrucian  
Digest  
July  
1951*



# The Indwelling Idea



By ELIZABETH N. BAUM, F. R. C.



**S**TARS and planets have their courses and predictable measurements. Life on earth too follows a pattern as season follows season. All phenomena are cyclic; death following birth simply leads to a recombination of the primal energy. The essence of life is immortal. Since we know this, can we not live serenely with faith and trust in the working out of a pattern which we do not at all times understand?

Everything that is created is of God and therefore good. All we need for happiness is a realization of this wonderful truth. What seems evil comes from lack of knowledge and from fear. The dark clouds across the sun will pass away—night turns into morning, and yet, during that night, growth and replenishment take place, silently and gently, to make ready for the bright light of a new day.

We are too prone to worry about the future and to hold with dogged persistence to painful memories. Let the past go. Learn to forgive yourself and those who have offended you. Look instead for the new insights gained from such experiences. Bless them and let them go.

In the Garden of Eden, all was paradise until Eve was tempted and ate of the tree whose fruit was the knowledge of good and evil. Before that event there existed only peace and plenty and joy; after it, all was changed. Could the lesson be that to return to God we must first leave him? As a child is born from his mother, the cord is cut—that cord which originally was the source of life and sustenance. The child must learn to adapt to further experiences in a different medium, for now he is on his own. Just so we left God in the Garden of Eden—to learn for ourselves, to make decisions and exercise our faculties independently. But to God we will return—no matter how long the road.

The babe in embryo is first a seed, as of a flower; then it resembles a fish and finally emerges as a human. In

that recapitulation lie eons of development; time so vast we probably would have difficulty contemplating it. Anthropologists have some idea but admit uncertainty and ignorance of man's history. We have learned much and will learn more on our evolutionary path. As we descend more and more deeply into matter wresting nature's secrets from the Universal Mind, let us remember that our spiritual development too must go forward.

There are no "bad" instincts as such. Acquisition is a good and natural thing until it infringes on the rights of others; then it becomes greed and perhaps robbery or destruction. What we call *sin* is the result of natural and normal impulses carried to extremes without reflection on the consequences. The word *evil* is *live* spelled backwards. If we seem to retrogress in our journey through life, it actually need not be so. We make mistakes, fall down and struggle up again, as a child when it is learning to walk; but after the habit of walking is established those mistakes are not made again.

Since there is only one God there is only one Mind, and there is actually no "I" only "we"—all made of the same substance but revealing different facets at different times. When a ray of light passes through a prism it breaks up apparently into different colors—vivid and vibrant. Remove the prism and the light is white, one ray again. The light symbolizes God and mankind, made in God's image; the prism corresponds to earth and the physical vehicle through which we express our talents and potentialities.

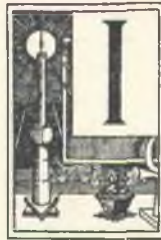
In the Western world we must of necessity be complex and mundane—grasp all the threads of reality firmly. But "practice of the presence of God" will aid us in this; faith in the Divine is not by any means an escape from confronting problems. It is, rather, the center, the source of successful contact with the world. As one utilizes a plug to obtain electric light, so the realization of God's pervading presence throws a spiritual light into one's consciousness.





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.)

## FINDING A KEY



In the English language, insofar as its popular use is concerned, the word *key* has gained both a literal and a figurative meaning. Literally, we refer to the metal instrument which is used to open a lock; figuratively, we use the word to refer to the crux of any situation. In this sense, the key to a problem or the means of solving any unknown situation is usually found in one or a few comparatively simple facts or actions that resolve a whole complex problem into the realm of the known. In mathematics, finding the unknown, often represented by "x," is the accepted method of reaching solutions to mathematical problems.

Time after time in our daily lives we are faced with problems wherein the finding or the gaining of one phase alone unlocks or brings into correct focus all the implications of the problem involved. To the average individual, this key to the solving of problems in our daily living has come to be interpreted the same as a concrete thing or just as a key to a lock for a concrete object. Usually an individual feels that most of his problems are based upon an economic issue—or that money is the key to the solving of many day-to-day problems. Probably next to the economic phase of the solution to our daily problems lies the question of health. Those who suffer from illness or other bodily inharmonies search for a medicine, an action, or a food, or



some other process that will be the key in bringing about a normal condition of health.

It is probably due to the simplicity and common use of locks on doors, boxes, cabinets, and other objects which we use that causes us to create the illusion that a key to any situation is extremely simple. We unlock a door or the ignition on our car without stopping to think how involved the mechanics of a good lock may be. We are irritated when we misplace our keys—irritated by the fact that the key is not available, and we take out that irritation on the lock or the key in our thinking rather than upon our carelessness in misplacing the key. To stand before a lock to which we possess the key and not be able to immediately locate the key and open it presents such a futile situation. It makes us wish that a civilization could be developed in which it were not necessary to have locks on doors or on automobiles, or on safe-deposit boxes. Then, it would be possible for us to utilize our property without having to be faced with the necessity of always searching for the key.

In spite of the inconveniences that the need of a key may give us, it is the habit of carrying keys, of having them immediately accessible, which creates in our minds this concept of simplicity for the solution of problems. Many people go through life expecting to find a key that would be the solution to all their problems. They, too, have the illusion that everything that thwarts them in life, every situation that creates a problem, an inconvenience, or that contributes to pain, suffering, and irritation, can eventually be solved by the finding of a key that will bring about the elimination of all problems confronting the human being. Such an individual actually is looking for a magic key. He is looking for something that does not and never has existed, and furthermore never will exist. There are no magic keys to unlock our problems or solve our dilemmas. The only keys that can do this are knowledge and experience, and these each one himself must develop in his own individual life. No one pill will cure all diseases. No amount of money will solve all problems. No factor which

can be in any way isolated to the simplicity of one thing can be the absolute key to all closed doors literally or figuratively.

Knowledge is a key, but it must be attained through application and effort. The mathematical problem in theory or practice can be solved by learning the process and laws of mathematics. Certain problems of health can be solved or alleviated by learning of the construction of the body and the means by which balance between body and soul can be maintained. These are the only keys which we can find. They are not words, laws, principles, or ideas that can be handed to us by someone else. They constitute a basis of knowledge by a growth in experience.

I could, for example, tell you the combination to a certain lock which I happen to know—and in this case the combination is the key rather than an actual metal object—but you would not, in all probability, be able to open that particular lock even after I would have verbally given you the combination. Yet, standing before that lock and trying to utilize the information I had given you, you would be in possession of the same knowledge as I. What, then, do I have that you do not? It is the key of experience. It is necessary that one learn by experience how the dials and levers are moved upon this particular safe door before the lock will respond to the combination.

All through life our problems, individually and collectively, are like the combination to a vault or a complicated safe. The knowledge lies about us in most cases. We can gain knowledge from others and from our own ability to study and absorb facts, but the application of that knowledge comes through experience, and to gain that experience requires effort and usually hard work over a period of time. He who looks for a key to substitute for experience, effort, and work, is living a life of delusions. He is hoping just as a child hopes for the truth of fairy tales and for the existence of Santa Claus, and this hope is futile. It will never materialize. Therefore, we must think that the solution to our problems lies in the field of experience in all phases of the manifestations of life it-



self. Material control and possessions constitute our heritage and must be made a part of our experience, but there also must be the experience with life itself and its source.

The Cathedral of the Soul is one key; it is a key which contributes to the establishment of peace of mind, and to health, contentment, and satisfaction. The Cathedral of the Soul in itself is

not a miraculous key that will solve all our problems and make us exempt from the requirements of the experience of living, but *it will contribute to growth*. It can be the impetus to further development and experience in times of discouragement—it can be the means by which we may in actuality capitalize upon our best moments to fortify ourselves with inspiration and hope.



## Master Expressions

By FREDERICK P. ROBINSON, F. R. C.



MAN did not create or originate himself; nevertheless, he is an individualized portion of Creation. Each one of us is an expression of God or the Cosmic. Each is thinking God's thoughts, speaking his words, doing his deeds. However, that does not imply that we are *God*. A great virtuoso expresses himself through his musical composition, and through the piano, but neither the composition nor the piano is the musician, even though they are the means for his highest expressions.

Man is the highest expression of the Cosmic, for among God's creations he the most completely expresses God. The Creator's laws were evolved to produce the development of many individual expressions of Himself; and man, the result of many incarnations, is destined to evolve into master expressions of the All Highest. No one else on earth can express God in your way; such is self-evident in that you are always recognized as yourself alone. This, of course, explains why each person views the world differently. One infallible and undisputed fact is that each human being must contemplate this world from himself outward, and therefore put his own interpretation on it. Such marked individuality could not have developed in one short cycle of thirty, forty, or fifty years.

Man's outstanding feature is his conscience. As soon as he rose above his instincts and found himself capable of understanding that there were certain natural laws upon which he could rely,

his curiosity was aroused, and by using laws as those of gravity and electricity, he found he could improve his earthly existence. One discovery after another led him to achieve control more or less over many of the manifestations of nature.

Evolution is not only expressed materially. The enlightened ones have never been content to define Progress merely in terms of earthly well-being. They know that they approach the Inevitable—life's greatest hurdle, which is called *death*. Few are the individuals who give thought to what they were before birth and what they will be after death.

What actually happens at so-called death? Two easy answers are at hand: "I am obliterated. I commenced at birth, and will end at death." Such an answer comes from him who knows it all. It is a very easy answer, and to most very comforting. Such a one can so easily avoid trouble through suicide. But such an answer is a tremendous assumption, and when its sponsor faces death he will have cause to wonder.

The second easy answer is "I don't know." In this reply the agnostic admits there is an answer, but to date it is beyond him.

When one speaks for one's self, he can merely assume that, although he has answered the questions to himself, his answer is only complete insofar as he is able to comprehend. However, if the answer satisfies him, then he can assume that as his consciousness expands so will that answer, and he will grow and develop to ever higher and higher understanding. Is not that the law of spiritual evolution?

I would ask the first man who speaks of oblivion: "Is life buried with the body?" His reply doubtless would be: "Life leaves the body at death." But he had already said: "I am obliterated at death." In that case then he was not life; he was merely a body. The answer obviously becomes reduced to an absurdity.

The truth is that *I am Being*. Being cannot come from not being—from nothing. You cannot create something from nothing. Therefore Being has neither beginning nor ending. *I am!*

What is the Power that has created the whole marvelous system of law and order—which allows man to go on and on, forever becoming greater and achieving mastery over more and more of earth's vast bounty?

The enlightened men of the world, only a handful at most, have recognized and proclaimed that power to be God. These are the great figures in history who have fully expressed God in their own lives.

The Cause, or God, must have created man for a purpose. Is not the "Conscious Purpose" capable of taking His Great Creation and making it more useful, more efficient, and beautiful, as time goes on? This is a profound thought, which opens a glorious vision of ever-increasing purpose. The logical conclusion to such a wonderful concept must be that through his continuing experience, man (each individual man) would become greater and greater, and therefore come nearer the ever-advancing ideal of the "Original Cause."

God's spirit and consciousness and life are in man; otherwise, we limit God and make out man as competent, in himself, to create life, this world, and all its wonderful manifestations. Such declarations deny the assertions of Jesus, "I am in the Father, He in me, I in you"; and He makes very clear for him who reads, in the 17th chapter of St. John that His message—which He thought He had impressed on His followers—was the Divine message of Sonship;—that slumbering in each of us awaiting our objective awakening is the Christ consciousness, the consciousness of God, the *Cosmic consciousness!*

It is that Divine nature of man, the soul-personality if you will, which is

God's spirit within us waiting to break through our subjective consciousness to inspire us. The unhappy materialist cannot contemplate himself apart from his present physical body with its limited five senses. Yet reason cannot accept such an earthbound conception of the wonderful variety of individual expression.

We all are at varying stages of development. Our senses only reveal a mere surface view of things. For instance, our limited sense of sight tells us that calm water is inert; but examine a drop of water through a microscope and you will find it is in constant movement. The same is true of everything we look at and think we see: the rocks and the hills, for example, are only an illusory impression of themselves. Therefore, it is obvious that we were given wonderful mental capacity to use and to develop. Is not this world what we make it?

When one considers the potentialities in man, it seems self-evident that the supreme purpose for our present existence on earth is to learn to develop into something greater than we are at present. In the subconscious mind of man is the Divine spark. But in the conscious or outer mind are found all the evil designs and impulses—the selfish and wanton desires to ride high over one's fellows—to get on top regardless of the rights of others, as has been so terribly manifested by some of our dictators. Is it not abundantly true that evil is the absence of good—or God?

The thought that each individual is destroyed with the disintegration of the worldly vehicle, his body, is illogical and makes a mockery of the "Great Cause" of this most magnificent and presently incomprehensible universe. The same is true of the idea that such a highly developed individual would eventually become absorbed, to the degree of personal extinction, into the "Great Cause."

Inversely, does it not seem reasonable to conclude that groups of individuals, each specializing in one phase of creation, will in time be capable of producing improvements, even beyond the capacity of one general centralized power, the Original Cause? May not this be the great vision of Creation?





## Children's Art Around the World

By M. MCGOWAN SLAPPEY



MASSIVE medieval doors with strong iron hinges open into a pleasant place of stone stairs and small stained-glass windows. A flight of stairs, and there at the top in the hallway and the adjoining rooms of the International Student House, one is delighted by an exhibit of children's art brought to Washington, D. C., from all over the world.

In less time than one hour, I traveled through playgrounds from India to Holland; I sampled candy shops in England, fireside chatter in Scotland, and posies in Switzerland.

This wonderful project was the inspired idea of Mrs. Frederick W. Muller, Jr., of Friendly Acres, Media, Pennsylvania, who is national chairman of the Art for World Friendship of the Women's International League for Peace and Freedom, of which Jane Addams was one of the Founders. Three years ago plans were started to arrange the exchange of drawings and paintings among school children of the world.

This is not just another art exhibit. Through these paintings and drawings children of many nations are speaking to one another and to the visitor. The first year about 1000 pictures from 60 schools in 14 countries came to the United States. After being shown in the schools, the pictures were exhibited in a large public gallery. Then they

were given to individual children. Each child promised to write to the child who had made his picture. Many letters were written and gifts exchanged. Friendships were begun.

About six thousand pictures from 23 countries arrived this year. In October they were shown in Bryn Mawr Art Center, Bryn Mawr, Pennsylvania. In January 1951, Gimbels in Philadelphia showed them for the third year; and soon another exhibit will open in Washington, D. C.—this time at the Center Market. The dream of the Art for World Friendship Committee is for every child in every school in every country of the world to exchange original pictures with some other child. Through contributions, art materials are sent to foreign schools making a request. Paper and dry paints have been sent to India. Many countries are short of paper. The new state of Israel says they have plenty of crayons but need paper, so drawing paper is going to Jerusalem. A school in Germany asks for 250 boxes of crayons; one in France wants paper and 50 boxes of crayons.

Some of the Japanese pictures were done on paper made by the children and teachers. The slogan of the Art for World Friendship Committee is "In hearts too young for enmity, there lies the hope to make men free." The drawings done by children from six to fourteen years of age tell stories of their lives at home, at school, and at play.

In a primer from India or from the Netherlands, strange words bar under-

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Children's Art Around the World—first U. S. magazine rights.

standing. Pictures and drawings, however, are a universal language.

### *Of Many Colors*

A trip around the world does not come to me every hour or even every day so I kept a log of this one. First, I saw brilliant birds in rich color, blue, red, yellow. These were painted by a child in Holland. Other Dutch children had done landscapes; one was in red-brown colors, another showed blue water, green hills, a dramatic red sun. I saw children in wooden shoes, and reveled in the rich color designs, some of them like a kaleidoscope or the bright-colored patterns of ancient penny shows, all of them reflecting the brilliant hues of fields of tulips and other flowers.

I could see through these pictures into the world of many children, and slowly the kaleidoscopic vision became fused and real. We are one world after all. We must have a powerful force for understanding. We must lift our spiritual banners high so that the ages of darkness and despair will not come again.

We cannot countenance a hierarchy of art, a dictatorship of literature, a tyranny of music. These are the birth-right of all, even as the air, the sky, the sunshine, and freedom itself is the right of every human being. We work not alone for self but for human interest. Grotius, more than three centuries ago, dreamed of an international law that would bring the nations of the world from conflict into harmony.

Such were my thoughts as I toured the world via a few hundred drawings and paintings by children from everywhere. A friend of mine in the Navy once wrote about his great inspiration at Christmas time in Hawaii while attending a Christmas carol service and seeing the upturned faces of children of many colors. This seemed to him like a dream of peace. So if all the children who painted these pictures, these windows into their world, could have been here in person, it would have been another such inspiring scene.

In fact they were here in my vision conjured up by the picture letters they had sent. My trip was magic and so I merrily skipped from Holland to Scotland with no trouble with baggage or

transportation. Scottish children seem preoccupied with ships and water. Dark water, a ship, a man on a deck, firefighters at a pier, these scenes caught the salty, tangy mood of the sea and dark coasts where ghosts might walk if ghosts there were. But lighter Scottish scenes appeared too: a pleasure ship, a joyous holiday scene.

On to India—and black and white designs, colored designs in circles. Flowers in Compound which was marked with an "A." Dancers in native costume, performed before my eyes, and a border of blue morning glories framed a message in a strange language, perhaps something from the Koran or from some of the ancient and beautiful books of India. Quickly I glimpsed Czechoslovakian children at play, a fish wife and some ducks in England, and the shops of London town. I viewed a composition by an English child of seven, called *Listening to the Radio*, and I visited the theatre with an English child of eleven. I walked into a Tokyo schoolroom via a lively water color by a twelve-year-old. Then suddenly I found myself on a road in the Honduras walking behind a man in a big hat. Before me arose the high mountains of South America, and then a native girl danced in a vivid white, red-broidered costume.

On to a German farmhouse, just such a farmhouse Goethe must have often seen—Goethe who wrote about love which brings "topmost Heaven to earth."

The flowers from Switzerland were colorful and gay, tulips, jonquils, daisies—some realistic and others made into abstract design.

One could visualize busy little brushes and pencils in schoolrooms and in homes all around the world. Finland had sent a silver starfish and shells, coral, in a magic undersea design.

I saw Italian children at play and at school, and a manger scene from France with a yellow star against a blue background. I jumped into a sleigh with a Santa Claus who was pulled by birds and in twinkling had arrived again in the United States where snowmen galore done by seven-year-olds romped about against vivid backgrounds. On to a quieter land-



scape and an art classroom which might have been my own.

**Too Young for Enmity**

Down the steps again, a moment to read heart-warming letters from everywhere—Israel, Italy, France—commending this project. The big medieval doors opened and I stepped back into the city of Washington, D. C. Above were white birds in a blue sky like symbols of the peace hoped for. Venders with their flower carts laden with yellow and gold cargoes of flowers were still on the corner just as they had been an hour earlier. The little tree that grows in the yard just off Connecticut Avenue was still there looking more like a magic tree than ever as it twisted itself into two hearts about a steel arrow. Sometimes a little tree can say more than a big one: "In hearts too young for enmity . . . ." The words sang into my heart, and I hoped that the children might lead us back into a world of peace and love.

Children everywhere need sunshine and play and homes and comfortable clothes and good food. Children everywhere reach out to flowers and beauty and goodness. It is as if they still half-remembered a better planet, a happier star, from which they came. Dr. Harold C. Urey, one of the inventors of the atom bomb, has told science students that his study of the universe "leaves little doubt that life has occurred on other planets," perhaps some more intelligent than our own.

Children, then, who more recently come from some other world amid the whirling suns of the universe, can teach us even as we try to teach them. Art is their universal language. All children everywhere make pictures. No world of children would dictate that only certain children could make certain pictures and only about certain things. The right to create pictures is like the right to sing a song or to skip along on happy little feet. The problems of the mighty world are as basic as the needs of a little child.



**SUMMER READING**

The coming of summer, and the leisure time made available by vacations and holidays, brings you the opportunity to catch up on the reading that you have been intending to do. You can find inspiration and enjoyment from the leisurely reading of books which will add to your knowledge and give you enlightenment for the days to come. From the Rosicrucian Library, we have selected the following books. They are offered to you at the special prices indicated. These prices will remain in effect through August 31, 1951. Order one or all of these books, while you can avail yourself of the special offer, and thus provide the opportunity for reading them this summer.

Rosicrucian Questions and Answers with Complete History of the Order.....	\$2.30, postpaid
Lemuria—The Lost Continent of the Pacific.....	\$2.35, postpaid
The Technique of the Disciple.....	\$2.00, postpaid
The Book of Jasher.....	\$2.25, postpaid

All four of the above books *ordered at one time to one address* may be secured for the special price of \$8.50, postpaid.

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Rosicrucian Park San Jose, California

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### TOMB OF RAMSES II

Dr. M. Zakaria Goneim, Chief Inspector of Antiquities, is shown in the subterranean tomb of Ramses II (1292-1225 B. C.). He is pointing to a hieroglyphic inscription over a false door constructed when the tomb was built. Dr. Goneim kindly accompanied the *Rosicrucian Camera Expedition* while in the Valley of Kings, Egypt, at the request of the Department of Antiquities of that nation. The Egyptian Pharaohs often constructed false doors in their tombs, which presumably led to treasure chambers. This was done to mislead tomb robbers, but most often without success. Dr. Goneim is a noted Egyptologist.

(Photo by AMORC Camera Expedition)

# Was This Man GOD-TAUGHT?



**JACOB BOEHME—Scholastic Philosopher  
and A True Mystic**

**E**ARLY IN LIFE, Jacob Boehme had strange occult experiences. As an adult, he demonstrated remarkable mystic powers. Though engaged in the lowly profession of shoemaking, he produced writings that baffled the theologians of his time. These writings gave new meaning to existing religious and philosophical postulations. He stressed the importance of practice and experience in religion and vigorously attacked empty formalism. Though his parish pastor was infuriated by his work and vainly sought to have it nullified, the more learned theologians stood in awe of him and refused to condemn him. He has come to be known as the *God-taught* philosopher.

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