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AUGUST, 1951 - 30c per copy

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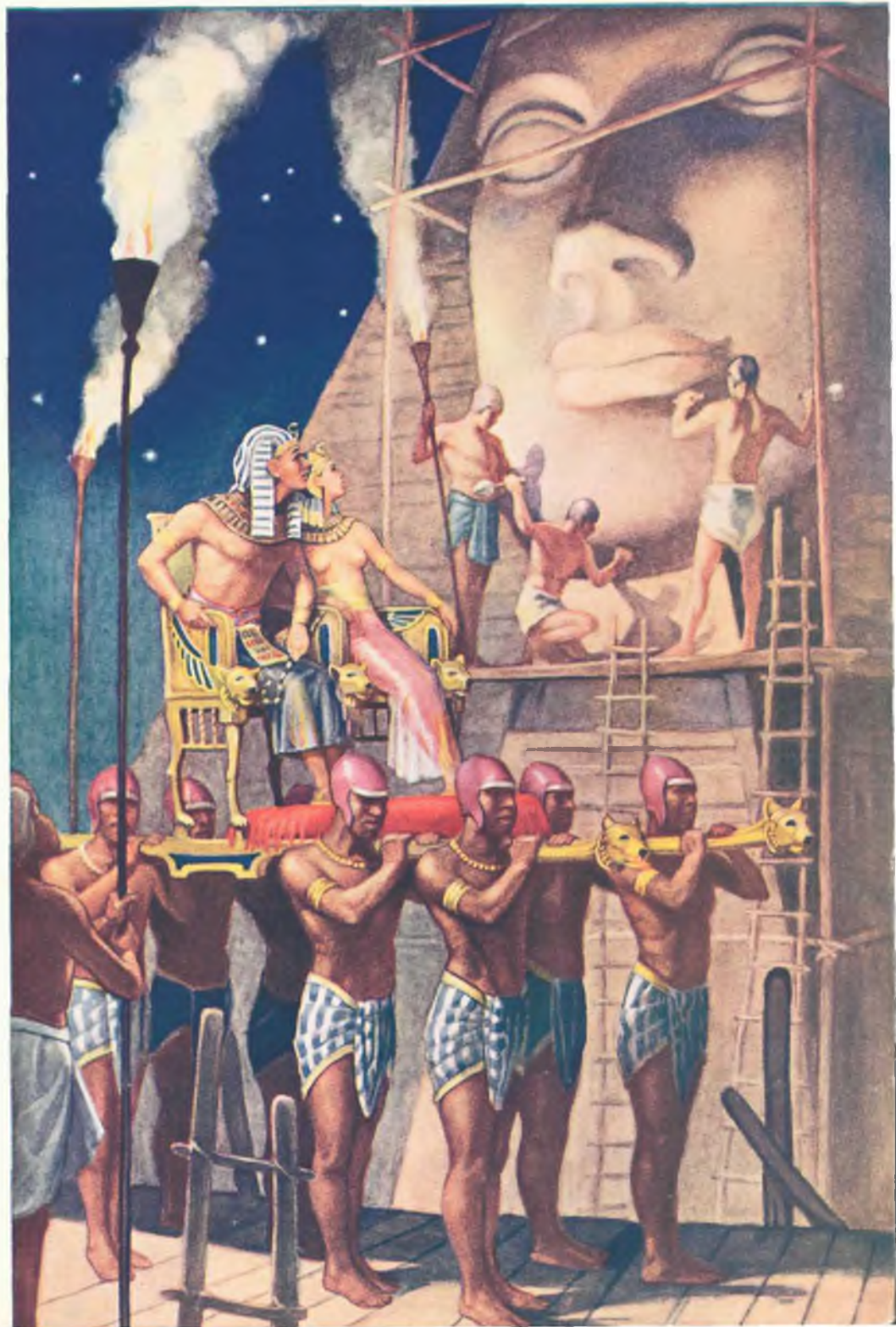
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Above are shown graduates of the 1951 term of the Rose-Croix University, and the faculty members. As usual the student body was international, many foreign countries being represented. The subjects of the Colleges of the University include the physical and life sciences, music and art, philosophy, psychology, and transcendental alchemy.

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THE ROSICRUCIANS (AMORC) SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIX

AUGUST, 1951

No. 8

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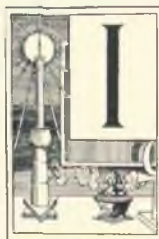
EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

ARE THERE GODLESS MEN?

By THE IMPERATOR



IT is not unusual to find men who deny the existence of a God. These men are as vociferous in negating the belief in a deity as are most religious sects in proclaiming one. The majority of these self-styled atheists are sincere in their statements; the others only wish to appear so. It may seem fantastic that any man should want to defy sacred tradition and the conventions of society without at least being sincere in his refutations. Certainly, in most nations of the world, the atheist is confronted with a social stigma rather than with any honorary distinction.

There is, however, an understandable psychological motive behind the behavior of those denying a God, but who secretly believe in his existence. It consists of a primitive attempt at retaliation against an imagined divine injustice. Such conduct discloses a lack of organized religious concepts. There is no continuity to such an individual's beliefs. What this type of individual believes are isolated ideas which do not support each other by tradition or dogma. As a consequence, when experience is in direct opposition to any single element of his disconnected beliefs, the whole structure is shattered and crumbles like a house of cards.

A study of comparative religions makes it quite obvious that a religious doctrine has the necessity of making plausible the realities of life and human relations. Everywhere about man are evidences of apparent contraries. The extremes of good and evil, life and

death, happiness and suffering, wealth and poverty, must be satisfactorily explained. The acceptance of a positive state of religion, its deity, omnipotence and omniscience, depend upon a logical explanation of its contrary or negative states. The negative aspects of a religion must be subordinated to the positive ideal which it is promulgating. One could only have faith in a God if it can be shown that he is *superior* to all that which appears as different from one's nature. There is no consolation in turning to an external power unless it is potential with ways and means of eliminating distracting human experiences. If these contraries, as evil and suffering, exist, their cause then must lie (the religionist wants to believe) in the positive state, in God himself. In other words, the deity has constituted these things or permitted them as a challenge and as a test of man's qualifications to enjoy beatitude.

The dogma of a religion is, therefore, devoted to offering a relatively logical ground for the vicissitudes of life. If a mortal suffers misfortune and has not complied with the theological demands of his sect, the results he experiences are laid to his transgressions. Conversely, if he has faithfully complied, the doctrines offer him, in lieu of happiness here, an immortal felicity *elsewhere*. The orthodox religionist is sustained in his faith in a deity by the supporting doctrines of his sect which mitigate what might otherwise appear as shocking inconsistencies. In a well-constituted theology there is even a provision made for accounting for those experiences in life which are not especially designated. It is held by most sects that man must not expect to know or under-

stand the causes of all circumstances of which he may find himself a victim. Great epidemics which take the lives of the devout and malevolent alike are held to be examples of events that are divinely countenanced but have motives which are beyond human comprehension. The concept of God, then, is not an isolated thought in the mind of the faithful religionist. When the idea is in conflict with the reality of experience, it is fortified by the network of related ideas which explain the divine functions of that God in human affairs.

Atheists Renounce

The one who just traditionally accepts the notion of God as a convenient substitute for a more complex metaphysical cause of existence, is not so well fortified. He may also accept the conventional belief that God is omnipotent and omniscient. In other words, perhaps he believes God to be the creator of all being, such creation being the consequence of His wisdom and efficacy. How this wisdom can be reconciled with states diametrically opposed to the nature of God, to which man is often subject, has never been taught him. It concerns him not, so long as he finds it within his personal power to avoid being greatly affected by the adversities of life. In other words, God is just an isolated idea to him. However, when this individual becomes a victim of events for which there appears to be no immediate physical cause or at least no human justification, he puts the responsibility wholly on his God. How can this God of goodness and mercy, who is the creator of mortals, tolerate such conditions? Since this individual has not participated in an organized religion and has no theological structure to rely on, he cannot explain such inconsistencies. He cannot attribute them to an integral part of a divine plan. As a result he finds himself precipitated into a state of helplessness and fear. Moreover, the unfortunate person thinks of himself as being forsaken and even betrayed by this deity, this God whom he had casually accepted. As a *defense mechanism*, then, he strikes back in the only way in which he can. He denies the existence of this God. He vehemently asserts that all the attributes assigned to God have been disproved by the fortunes of

his own life. A just God, a merciful deity, would not have afflicted him with such a groundless hurt.

This behavior is, of course, motivated by primitive reasoning. Defiance of authority, the renouncing of it, is almost always done as an intentional hurt to the dignity and ego of the superior person or body. What one cannot hurt in substance, he seeks to rob of its integrity and reputation. For analogy, malicious gossip against corporations, against business executives and organizations, or those prominent in public affairs, is most often an indirect retaliatory attack because of imagined hurts. The very fact that these individuals take such an aggressive stand in their alleged atheism is sufficient indication that they still believe in the existence of a God. A man who imagines or has a grievance against a corporation does not continue his vilification of it when he learns that it has been dissolved. It is patent to him that there is no satisfaction in attacking a nonentity. Therefore, this type of atheist is, in fact, not one at all. His emotional support of his renunciation of a God, as evidenced by his acrimonious remarks, discloses a conviction that he is punishing a supreme entity.

The *sincere* atheist is one who cannot intimately experience a certain concept of God. It is a God of which he cannot be conscious subjectively. It is also one that is not acceptable to him intellectually. The God has no reality to him whatsoever. Unless in some way we experience God as a reality, he *does not exist* to us. This reality of a God need not be limited to a natural phenomenon as in nature worship. The God also need not be anthropomorphic, that is, conceived as humanlike, to be a reality to us. The God can be a wholly subjective reality, that is, an impulse to behave in a manner that conforms to the highest moral standards set by the society in which one dwells. The inclination, as a latent feeling, to want to do good, in itself, can be a God. The individual may conceive this urge as the motivation of God and it may be more realistic to him than any image the mind can conjure. The one who is convinced that he is an atheist is one who has in mind a God that is foreign to his own being. It is a notion which neither his reason, intuition, or moral inclina-



tions can in any way confirm. The God is as strange and impossible to him as, for example, would be to modern astronomers the mythological characters which the ancients attributed to the stars.

Theists Personalize

Let us consider the God of the theist. The theist is one who conceives a personalized deity. To most religionists the theistic deity is anthropomorphic. He is thought to possess characteristics quite common to the human. He sees, he hears, he feels. If the theist has advanced beyond this physical anthropomorphism, he then attributes emotional and mental powers to his God which correspond to similar human attributes. His God, then, is envious. He hates, he loves; he plots and plans. He is even referred to as a "jealous God." Such a theistic deity is rejected by many minds because the concept of it can engender no respect. The individual rejecting this notion may sincerely consider himself an atheist.

The orthodox theist admits of a God only in terms of his understanding. Not to accept his concept is to deny the existence of God. However, even the casual observer of the postulations made by the different religions and their sects, is aware of the variations of the *God idea*. This plurality of convictions is sufficient reason to show that the nature of God cannot be demonstrated empirically. If God as a reality could be objectively perceived so as to comprise a uniform experience, then there would not be this plurality of ideas of God.

The variations of the God idea are class concepts. Men of different levels of consciousness, possessing the ability to assign certain mental images to their psychic or spiritual impulses, are attracted to a specific religious appeal. It is the same as when music and art lovers gravitate toward that which best expresses their aesthetic feelings. The God of such a class becomes a reality to them. It is the only one of which they are conscious. They are truthful in their statement that it is the only God—for it is to them.

Materialists Seek Instruments

It must be apparent that the different concepts of God are but varying experiences of the more complex reality of one's own nature. They are the inter-

pretations of the finer impulses of the infinite life force of our being. If you call these sensations *self* or *soul*, then it is but another step to say *God*. Many materialists cannot accept the *idealistic* view of isolating latent impulses and inclinations and then vesting them with a religious concept such as the mental construct of God. To them it is elementary and primitive. It is comparable to the fallacy of calling the heart the seat of righteousness or of emotional feeling as has been done for centuries past. These persons prefer to find the causation of such moral impulses as the dictates of conscience in psychological or organic functions. They must not be condemned for this, because they are not wholly wrong. After all, what causes the religionist to believe in God is not alone the doctrines of his faith. It is also the psychological or *subjective experience* which he has and which prompted him to find an ideal, as a creed or sect, that will conform to it.

It is not difficult to prove that the moral self is definitely aligned with the processes of the subjective mind and with certain brain areas. Brain surgery in the frontal lobes has been known to have altered the personality of the patient. It has at times eliminated criminal tendencies and resulted in restoring a moral adjustment to social values. This does not mean that God is locked within the human seat of consciousness or that he is a product of sensations originating in the nervous systems. It does, however, mean that these psychological and physical processes are necessary for us to have that state of exalted communion or ecstasy, by which we image in some manner that which we call *God* or the equivalent.

Behind all this mechanism is the *motivation*. It is a harmony with the Cosmic forces, impregnating our being, a consciousness which transcends all objective experience. It is a kind of reality of which we become subjectively aware as being quite distinct from any knowledge we have gained through our sensory faculties. The materialist is the one, to use an analogy, who is more concerned with the instruments of communication than with the cause of the communication itself. He refuses to depart from empirical analysis. When he reaches the end of the line, that is,

when he cannot explain the God idea by organic processes, he stops there. He will not venture into the abstract. He will admit that there is a causation behind the evolutionary process of life that transcends the body itself. But he is not sure what it is because he cannot yet objectively perceive it, and he will not substitute the word *God* for that of which he has no experience.

The God of Many Names

Any human who recognizes a transcendental power, whether he calls it naturalistic, physical or spiritual, is conceding a God, regardless of whether or not he denies there is a deity. Only a fool or an ignorant person denies forces or energies to which man is subordinate. One may not embody these things in a personality, such as a divinity, or confer a Supreme mind upon them. Yet, if he admits his dependence upon them, it constitutes a conformity to a *universal power*. The materialist will generally not recognize the dualism to which the religionist subscribes. The religionist divides all phenomena into physical or material on the one hand, and a supreme creative directing power on the other, which he calls *God*. He will not give them equality, for that seems to abase his God. The materialist, however, conceives an absolute unity, a universal mechanistic system of forces or energies conforming to law and order. That particular phenomenon which the religionist attributes to God, the materialist makes but an extension of the physical powers of the universe.

The atheist is one, then, who rebels against the interpretation of the *God* of another. He has a construct of his own which basically is God to him by another name, perhaps even with quite different qualities. The enlightened religionist will not accept the anthropomorphic God. Why, then, should he deny the materialist his God? No human can conceive all the qualities of the Divine, and so no man can know the absolute God. Each must find his God—or the name each prefers for the subjective experience he has—within the depths of his own consciousness.

It is a mistake to believe that men who do not admit of a God are, therefore, necessarily immoral and enemies of society. Every atheist so-called is not antisocial or a criminal. The moral impulse, the consciousness that inclines one toward the observance of social standards of good conduct may be found in the ranks of the materialist as well as in those of the religionist. The materialist may explain his behavior and self-discipline along pragmatic lines; that is, good conduct is necessary for the stability of society and the welfare of the individual. In other words, he reacts along the same lines as the circumspect religionist, even though he defines his motives differently. The God idea has not, in itself, kept any religionist from becoming a criminal. One sufficiently devoid of that more sensitive consciousness, prompting the ego to further the accepted social standards, is morally deficient—whether he is a religionist or an alleged atheist.

ROSICRUCIAN RALLY AT PITTSBURGH

The fourth annual Rosicrucian Rally to be sponsored by the First Pennsylvania Lodge of Pittsburgh will be held on August 31, and September 1 and 2. All Rosicrucians are cordially invited to be present at this regional Rally. The Rally is held for all members of the Order regardless of whether or not they are associated with a Lodge or a Chapter. An elaborate program including inspiring lectures, demonstrations, experiments, degree initiations, and entertainment has been planned. For further information and hotel reservations, write to Eldon Nichols, Rally Chairman, 317 Arch Street, Greensburg, Pennsylvania.



Life on Other Worlds?

By RODMAN R. CLAYSON, Grand Master

PART ONE

Is there life on other worlds? This question is frequently asked by visitors to the Science Museum and Planetarium in Rosicrucian Park. The inquiry is undoubtedly provoked by scientific articles read in magazines, and by what may be seen and heard in the *Theater of the Sky* in the planetarium where lecture-demonstrations are given on the stars, the planets, and on various aspects of the science of astronomy.

The idea of life on other worlds stimulates the imagination. People feel, and perhaps rightly so, that the science of astronomy has the answer to this question. There is no doubt that astronomical discoveries have contributed much to the advancement of civilization. The foundation of machine industry and of modern navigation was laid as the result of astronomical studies by Galileo and Newton. Astronomers first found the element of helium in the sun; and this made it possible for them to discover helium in the earth. The production of atomic energy in the stars has opened vast fields of research in the sciences of chemistry, physics, and medicine. Other developments, too numerous to mention here, have contributed in a large way to the culture of civilization.

In the planetarium is shown what every school child knows—that the sun has a family of nine planets. The sun is the center of our solar system, and, traveling about it, in their respective orbits, are nine planets, of which the earth is one. In the planetarium the visitor learns that our star is a sun,



that there are billions of star-suns, many of which are double, triple, and quadruple stars. In double or binary systems, the two stars revolve around each other in rather eccentric orbits. Much consideration is given to our universe, or galaxy, and to other universes out beyond our own.

Many people are accustomed to thinking that even if there are other worlds, the earth is the most important; and, of course, the earth does receive the maximum amount of consideration because we live and walk upon it. We know more about the earth than about any other planet or star. But since time immemorial, man has looked at the stars and wondered if perhaps there is intelligent life on them just as there is on earth. Of course, life as we know it could not manifest in the gaseous star bodies at the extremely high temperatures at which they exist. Planets, however, are entirely different, being in many respects much like the earth.

Since the building of the 200-inch telescope at Mount Palomar, and the 120-inch telescope at Mount Hamilton which is now nearing completion, men and women have been eagerly and expectantly waiting for astronomers to tell what they find on other stars and planets as the result of their use of the large instruments. Minds become excited over the possibility of Cosmic neighbors.

Man has spent thousands of years trying to adapt himself to his environment as he finds it. He has learned that the earth is not flat, and that it is

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not the center of our solar system. Because man is very much of the earth, however, he finds it very difficult to grasp the enormity of celestial distances and the unbelievable size of faint twinkling stars. It is easy for him to comprehend the earth's diameter of approximately 8,000 miles, but it is almost impossible to understand the distance of 93,000,000 miles to the sun, or the diameter of our sun which is 866,000 miles. Light, which travels at the speed of 186,280 miles a second, traverses the distance from the sun to the earth in about eight minutes. The light from the next nearest star requires four and one-third years to reach us. This is the star *Proxima*, in Centaurus. The light from most stars requires more than one hundred years, while the light from some stars in the Milky Way requires several thousand years to reach us.

We can agree with the philosopher who said that the earth is like a ship on the infinite sea of space. The passengers are the members of the human race, and the port is eternity. There are as many stars as there are grains of sand in the Sahara Desert; and we must learn to think in such terms if we are to contemplate the possibility of a close neighbor—that is, a neighboring world with intelligent life upon it.

Planet Families

Our own universe is bounded by the Milky Way; and in our universe, of which our solar system is a part, there are about one billion suns. Dr. Gerard P. Kuiper, of Yerkes Observatory at the University of Chicago, recently stated that a million of the billion stars may have a family of planets revolving around them. Sir James Jeans, British astronomer, who died just a few years

ago, estimated that there must be at least two million million solar or planetary systems. Dr. Edwin P. Hubble, famed Mount Wilson Observatory astronomer, has estimated that the number of planetary systems must be infinite. The researches of astronomers have brought about such conclusions. These conclusions indicate that there are families of planets revolving around innumerable star-suns, just as there is a family of planets revolving around our own star-sun.



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

- By means of experiments conducted at pressures of 180,000 pounds per square inch, a Harvard physicist has collected evidence which indicates that the molecular structure of water has crystalline properties. This is contrary to previously-held theories as to fluid structure.
- G. P. Kuiper, Yerkes Observatory astronomer, estimates that out of the calculated one thousand billion suns in the totality of universes about a billion have planetary systems somewhat like that of our sun.
- The General Electric Company has developed a new cobalt-platinum magnet which is about twenty-four times more powerful than the Alnico material (aluminum-nickel-cobalt) that is in such great use today.

Assuming that intelligent life is found only on the earth, among the sun's family of planets, astronomers are immediately led to presuppose that possibly at least one planet in each of the multitudinous planetary systems has inhabitants. Can we correctly and properly say that the earth, which is a small particle in the infinite Cosmic scheme of things, carries the only intelligent life in this universe? Let us immediately state that it will probably never be possible to definitely determine this with our present instruments, by virtue of the fact that with even the largest telescopes the planets cannot be observed revolving around other star-suns. Planets receive light only from that star which is *their* solar center. Their reflected light cannot be seen from the vast distance which separates them from the earth. The presence of planets, however, can be determined when their mass is enough to affect the behavior of their star-sun. There is every reason to believe that the earth man is not a lonesome sojourner, but that he has living intelligent companions throughout the universe beyond the earth's solar system.

Science Aids Knowledge

The more scientists learn about the secrets of nature, the more they add



to our fundamental knowledge. Orderliness and adherence to definite laws prevail throughout the universe. We now know that stars are aggregations of atoms or atomic fragments which react on each other under conditions of pressure and temperature beyond anything that man can duplicate in his laboratories. We are told that the huge heavenly bodies composing a galaxy are held in their proper positions by gravity, and that energy which seems to be electrical in nature controls the behavior of the minute electrons which compose the atom. Man has learned that his own body is composed of electrons and atoms like those found in the stars and in all parts of the Cosmic universe.

Scientists continue to explore the mysteries of the universe. The law and order of the universe become more and more evident. The planets rotate around the sun. The sun, in turn, is moving through space and, like the other stars in our galaxy, is undoubtedly revolving around the center common to all of our stars. It is believed that the same condition prevails in other galaxies out beyond our universe. One wonders if all the island universes, of which there are millions, are wheeling around a common center.

Does anyone know the purpose of all this? Is our little earth the only body in the multiplicity of stars and galaxies where conditions are such as will support life? There must be thousands of planetary systems in the universe where conditions are not very different from our own. We ask, "Why should not life exist on one or more of the planets revolving around other suns?"

Mysteries Unsolved

The endeavor to understand our place in the nature of things is as old as the very early questioning of the meaning of the sun by day and the meaning of the moon and stars by night. Telescopes and broad-seeing cameras are providing the clues to magnificent universal mysteries. In the universal time scale we are not far removed from the days of Copernicus who pointed out that the earth was not the center of our solar system. Only a generation ago some scientists were confident that the sun was the center

of this universe, and it was thought that this was the only universe in existence. Thirty years ago Dr. Harlow Shapley found that the center of our galaxy, or universe, was at least 30,000 years of light travel from us, and that we and our sun are far off-center, being but one of millions of planetary systems within this one universe. Developments such as these inevitably raise suspicion that there exist worlds other than ours where the life force may be able to manifest.

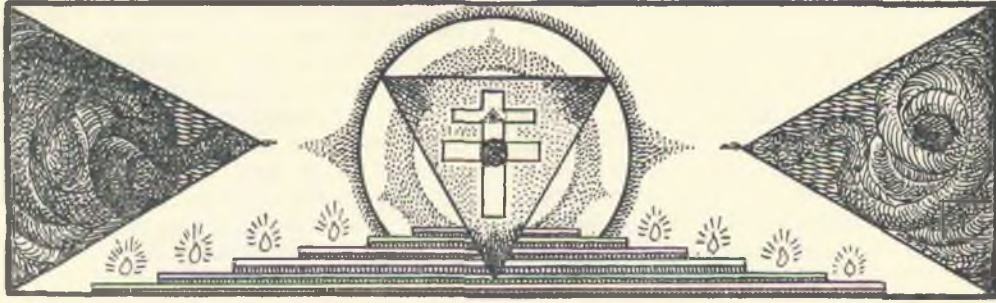
The future promises greater fruits in the exploration of space, time, and matter. Today we hear much about plans for interstellar space travel. An idea of this kind is not the result of idle imagination. The day is not far off when man will undoubtedly be able to reach the moon, and later also the planets Venus and Mars, by way of the space ship. If intelligent life is found on these celestial bodies, one wonders whether these beings will be able to converse, perhaps with the use of sign language. One can only speculate, however, on the possible forms of life which may or may not have developed on other celestial bodies.

Imagination has always striven to rise above conservatism for the domination of man's intellectual life. Imagination leads to adventure. And so it came about that man began to reason that if there were other worlds like the earth, such might also have human life upon them.

It was the Dominican monk, Giordano Bruno, who first drew attention to the fact that the whole universe is possibly a theater of human activity. He conferred upon every cosmic body the possibility that it was peopled with intelligent beings. To him, every planet was a neighbor; and the planets were the abode of beings who lived and suffered to some extent as did the earth men. History tells us that Bruno paid with his life for making statements of this kind, and during the Inquisition was burned at the stake in Rome.

Since Bruno's time the science of astronomy has developed rapidly. Larger and larger telescopes have been brought into use; astronomical cameras and

(Continued on Page 308)



The World Shadow

By RAYMUND ANDREA, Grand Master, AMORC of Britain



FOR the Digest issue of December, 1946, I chose as my subject that world famous classic of devotion *The Imitation of Christ*. I discussed the book not because I thought that the readers were unacquainted with it, but rather that they might have forgotten or overlooked its value, or that it might be considered not applicable in these years of unrest, disappointment, and pressing objective duties and responsibilities. Many great works have been forgotten, but the letters that reached me in response to that article assured me of the respect and love AMORC members have for the message contained in *The Imitation of Christ*.

But what of those aspirants for truth, and there were and are many, who are troubled with doubts and questionings about this ideal of the Christ life when the whole world is facing and involved in seething turmoil as the Karma of relentless evolution pursues its course and casts a menacing shadow in every direction? Shadows, as ever, are thrown upon the surface of life and things, and they immediately affect us all. It requires trained vision and a stable soul-personality not to be wrongly or unduly influenced by them. The shadows thrown over the surface of life today are mainly of an ideological and economic nature, but they are so deep and threatening as to obscure entirely, for the majority, the deeper issues and inexorable laws which are working toward the far-off events of spiritual purpose.

It is not that we have forgotten the ideal of the Christ life which we have sought and cherished in our best moments, for this is a kind of magical influence which will never let us go once we have surrendered to it. It is that we cannot reconcile the light of Christ with the shadow of a tormented world. We have come to a point in evolution where the shadow strikes across our path and confuses the senses and the mind, baffles our efforts, and indeed makes us wonder in which direction we are traveling or whether we are progressing at all. It sometimes seems as if a "dark night of the soul," that well-known factor in the life of the aspirant on the mystic way, had fallen upon the nations; and whatever reactions there may be against it, however much we may resent it, the "night" must be lived through.

Now, no one can go far in evolution without that shadow of the dark night falling upon him. It looms around and before him and settles within, until it seems that the compassion of Christ had forgotten him. How many have written me through the years of this same trial! It is no figment of the imagination. Every mystical teacher testifies to it in some form or other, and there are probably few of us who have not known it. The shadow is of such density that few can see truly or think wisely when it falls, unless they have learned to follow a light within themselves.

The early writers on mystical theology and those prominent in the monastic Orders of former days unfolded very circumstantially in their works the various difficulties and temptations



which the novice would inevitably encounter and have to overcome on his way to perfection. It is true that in accordance with their theological philosophy and belief the difficulties of the way were often attributed to the working of the devil who was ever watchful to oppose the upward striving of the novice by raising up obstacles within his human nature and deflecting him from the hard path of discipline, devotion, and prayer.

Although our philosophy differs much from that of the mystic theologians, the goal of perfection which they had in view differs little from ours. They were possessed with the ideal of Christ and sacrificed everything for it. We have much to learn from them. It is enlightening to note with what particularity and exactness they analyzed human nature and revealed its susceptibility to worldly influences, its failings and weaknesses, and how solicitously they instructed the novice by dealing with him patiently but with perseverance and in unflinching faith never to surrender that ideal.

Today and Yesterday

Therefore the shadow which lengthens before us today raises within us very similar obstacles which confronted the novice of the past. It is the same world with similar problems in a different setting, but a few steps onward in evolution. It is understandable and pardonable if the immediate scene and the peculiar shadow conjured by it should fasten the attention of aspirants and cause them to question the Christward direction and the future. However much the circumstances then differ from those we face now, the novice, aspirant, and mystic of the past had to deal with an enemy within their own selves which assumed reality from their personal reactions to those circumstances, just as we have to deal with the manifold reactions which our response to the shadow produces within ourselves. That the environment of the time and that the conditioning circumstances were different does not alter the crucial fact.

Whatever the environment and circumstances of the past, and some cycles of them were dark enough, they threw the same shadow of doubt, perplexity

and fear into the minds and hearts of men and women who were intent upon following those who taught the way; and the more advanced and sensitive types among them suffered the most. They saw more deeply and felt more keenly, and it was they who wrote most poignantly and searchingly of the various trials which ever beset those who essay to follow the Christ ideal. I know very well that many regard askance the earlier literature on these subjects. They consider it gloomy, perhaps even morbid. I think otherwise.

Our psychologists and psychoanalysts, whatever they may think of the nomenclature those teachers employed, are faced with precisely the same problems and difficulties in human lives, although no doubt these are greatly accentuated by the abnormal stringency of the times. The cure does not lie in their hands; at best it is only a temporary and doubtful relief.

Who of these would enjoin the name of Christ and the following of Christ as a light able to dissipate any shadow that the devil of circumstance casts upon men? Yet this was a sure refuge and the only panacea that the mystics of the past, of whatever persuasion or culture, ultimately found in all their study, vigil, and contact with human lives. "While reading gives knowledge of doctrine," wrote a saint, "the name of Christ drives out demons."

No matter what the road—whether of learned philosophy, mystical theology or asceticism, solitary prayer or retired meditation, or ministry to human hearts in perplexity and anguish and loss—they all came at last to realize that the potent influence of Christ was a present reality and could be an unflinching solace in all their trials and disciplines of mortal existence. I said, they came to realize at last, because it is not to be expected that we may enter into the fruits of divine fellowship with Christ in the sense in which mystical writers of all types speak of it, without due preparation for it. So many aspirants expect the fruition and graces of the interior life and higher stages of living before they have *lived* the earlier ones. Study of the upward path, of the many approaches to it, is preliminary: then follow its various disciplines, those which you

already know and are engaged upon. What we know, however, will not carry us far if it becomes in our hands merely an intellectual exercise to foster an ambition for mental cleverness and exploitation.

There is much we have to renounce *in mind and heart on this journey* toward the exaltation of soul. It may seem a hard saying, but what becomes of much of that which we have most valued in ourselves, which we have built with strong intent to make the *mental edifice a sure refuge from storm* and stress, a resistant bulwark against the pain and vicissitudes of life so that nothing may disturb a self-centered peace and happiness, that self-satisfaction, so prevalent among those having *the possession of more of the unusual* knowledge than others, and the conscious superiority which accompanies it? All this has to be left behind like some faded memory of childhood. It need not be so, now, if the aspirant does not wish it. He may make his own pace. There is no immediate time limit in life's progress.

If these things, and others of personal value, mean so much to an individual, he can retain them. I only say he cannot carry them with him beyond a certain point; and there is ample time for using and becoming disillusioned by them before he realizes their relative insignificance and feels a call to real service. He is safe where he is, so long as he does not invoke more. But if he has that intensity of soul to any degree commensurate with those who have taken the secret stages to perfection, and is attracted like a magnet to that divine adventure, then the deepening shadows of Karmic trial and discipline will constitute the answer to his petition. That may seem to be another hard saying, but it is familiar on the tongues of the mystics; and since it is true to experience, whether in the past or the present, there is no evading the issue.

Here arise disappointments and questioning in the minds of aspirants of sincere purpose and blameless life. They find it difficult to acquiesce in the justice of this fact of experience, that the more serious effort and purposeful advance made by them should be met with contrary circumstances

and unexpected testing of the best within them. Nevertheless, a definite threshold is crossed at this point, when the aspirant comes under the influence and direction of a will wiser than his own. The very nature of his persistence and progress evokes this higher guidance, and the kind of response though unlooked for should be a matter for grateful acceptance.

Why should one fight against his own good? Why after having spent some years upon the basic teaching and *experimental technique in moulding* the interior life to a fit capacity for the reception, appreciation and serviceable use of higher divine influences, and wider vistas of spiritual achievement open before the soul, should the individual resent, or fear, or retreat from the more exacting conditions which emerge from the silence and solitude around him to challenge his strength and endurance? The shadows cast by Karma before the soul appear very real and menacing, but they are neither impenetrable nor lasting. It only requires a strong will, a firm step, and an invincible confidence in the invisible guidance which has never failed him to this hour.

Men and Nations

Let us make an application of these thoughts, of the individual aspirant, to the collective life of the nations on their way of evolution. It is, I said, as if a Karma of the dark night of the soul had thrown its shadow across the whole world. If then, the aspirant may conclude, the world shadow is the dark night on a large scale, all he has to do is to isolate his infinitesimal fragment of it as a miniature personal tragedy and so evade its full impact. He can do this, but it will lead him to a dead end in consciousness and experience. It will lead him into a retreat of non-participation, instead of sharing with understanding and compassion in the sorrows and fears of his fellow men and throwing even a glimpse of light into the surrounding darkness.

The world shadow is of such a character, so involving, disturbing and threatening, that none can hope to escape it. The solitary petition of the aspirant for help, guidance, and peace in the hour of inward trial has also



become a universal petition of many nations in their fear and perplexity of what the shadow portends. Multitudes are so obsessed with what it may portend, and are so occupied with the ill effects of it upon every aspect of daily life, that any consideration of underlying causes is ruled out, and this is not limited to the masses only. This applies also to the mentally developed strata of society. The only difference between them is that some sections are more publicly expressive than others. But all are affected by it. None can escape what is the responsibility of all: and if the aspirant tries to escape, he surrenders his title of discipleship with Christ. He either elects to suffer the world shadow with and for Christ, or denies it.

I want now to introduce another aspect of the present situation to the attention of the aspirant, for I am assuming he is practical, has the courage of his own convictions, and does not fear to express them. I want to state that all classes of society in Britain are publicly expressive, although some more than others. There has been deeper resentment and more bitter criticism directed against officialdom from all sections of the community because of existing economic conditions than ever known before in Britain. Those who imposed and are responsible for the said conditions have had to swallow the criticism whether they liked it or not, because it has been justified and has emanated from all classes, irrespective of party or belief. The restrictions, controls, and the never ending and mounting sacrifices put upon our people in the name of freedom are bringing them rapidly nearer to the condition of a people subject to invasion by a foreign power. One may suspect that the reason responsible leaders in Britain are so vociferous in assuring us that we are free is that they know full well that we are on the way to losing the rights of a free people.

"Man is born free," said Rousseau, "and everywhere he is in chains." We in Britain are aware of this and are giving no uncertain expression to it. We know that the shadow of a war confronts us and the world, and the kind of reaction of millions to this knowledge is not surprising. Their

hardships are increased, their ambitions are thwarted, their possibilities of progress and achievement in practically every sphere, except those purely industrial and materialistic, are checked, with the disastrous consequence that apathy and indifference about the future have infected the national life. But I must say this: it is not the fear of war imminent in the shadow that is responsible for this apathy and indifference and loss of personal initiative and enterprise in our people: it is the steady and increasing governmental deprivation of the rights of the individual, the forcing him into narrower and narrower limits of personal action, the tying of his hands in every field of cultural expression in which he needs encouragement and cooperation. This condition is what the people of Britain resent today. They have known in the past how to deal with the shadows of war: they will know how to deal with another one; but to deprive them of the means, physically, mentally, and culturally, whereby they live as the sons of nature and of God, is another matter. The virility of man is not sustained on words and promises, empty and unfulfilled; and the time is very near when even politicians will consider how much it profiteth a nation to increase its wealth and lose its living soul.

A Viewpoint

With our friends in America the picture is different. I do not think that in America there is more fear of a shadow, such as may portend unavoidable war, than there is here. But I do think that the lowering of standards of life, the curtailing of individual liberty, the debasing of high ideals for which Americans have striven, as well as the blasting of personal enterprise and achievement, and a possible subjecting of all they have and are to the insidious encroachment of the influence and power of one political party or another, is a kind of fear the shadow casts upon their path. And knowing what has happened in Britain, America may well be apprehensive about it. But I do not think that Americans would tolerate it.

My belief is: that if the shadow should threaten to materialize in such

a pattern of ignominy, Americans would decide very quickly and unanimously that individual liberty is no less valuable than national liberty; that without the one they might as well be without the other; and that they would set an example to the world in that direction as they have in many others. America would show the world that Lincoln had not spoken in vain.

It may be thought that I am venturing into deep aspects of the shadow; but such aspects confront us all, including those on the mystic path, who can view these matters from a wider and esoteric standpoint. Such persons are faced with the same issues and will be confronted with the same problems, each in his own life and place. But whatever these students of mysticism can do or not do, they should see to it that they are not blinded by the psychological dope which political leaders prepare for them. They should hold fast to the truth and *refuse to act the lie*. Whatever the nature of the problems they cannot evade thoughtful participation in them nor responsible decision and action about them under the pretext that such questions are political whilst their aim is spiritual. Is not the

liberty of the individual a sacred thing, a freeing of the mind and soul from fetters of the past which have denied individual expression of the truth and a refusal to be bound by them now or in the future? The Rosicrucians have always fought hard enough for the right to express truth, suffered for it, and we now profit by it.

It is not for me to tell the aspirant for truth what he should do or not do in this or that circumstance. He must learn to follow the light within him, born of long championing of the cause of individual liberty of mind and soul, whatever the opposition of circumstances may be—nor must he fear the incidental suffering which may follow in doing so. For the Masters are not only those who have attained to divine things, but as well those who have suffered them. No man can so attain without suffering the conditions of attainment; and if his ideal is individual freedom on all planes of life in order that he may live the truth as it was in Christ, and in which alone is freedom, let him view it in the right perspective. Let him give the right value to any who would hinder him—act according to the truth seen.



Cities Eternal

All have not the gift of martyrdom—JOHN DRYDEN



IN that section of Southern France which the Romans called *Gallia Narbonensis*, there is a city where martyrdom and mysticism are time-honored words; Both have figured largely in its history.

This city, Toulouse, as different from Paris as the section of which it is a part is different from France itself, was anciently called *Tolosa*. As early as the Second Century B. C., it became a veritable mystic city—a refuge for pilgrims from Egypt and the Far East.

Set on a hill in an angle of the River Garonne, it must have reminded the pilgrims of that earlier spot on the Nile

where Amenhotep IV founded his new city.

In the days of Charlemagne, this whole section was proclaimed the County of Toulouse. A hundred years later, its rulers became hereditary, and famous. Count Raymond IV distinguished himself in the First Crusade and his descendant, Raymond VI, was a martyr for religious tolerance and mystic justice.

Toulouse may seem prosaic to those who see only the present. It is a symbol, however, to all who follow "the religion of the heart," for it has gloried in its opportunities to sacrifice for those mystic principles of truth dearer than life itself.





The Silver Ring

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

(Reprinted from *Rosicrucian Digest*, October 1931)

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.



YEARS ago while living in New York City, I received an invitation from California to visit the Rosicrucian lodges in the southern part of that state. Right after Easter, I started south in the midst of a severe snow-storm. Toward New Orleans we came into milder weather and enjoyable scenery. I spent a night in that city in order to visit a branch of our work there. The next morning I arrived at the station a half-hour early, and since there were many tourists, I boarded the train and sat on the rear observation platform in order to secure a seat. As the time drew near for departure, I was impressed more and more with the pitiful sight of the many persons who came on crutches or on the arms of other persons, or in wheel chairs, and even on stretchers. It seemed to me that the train was going to become a hospital train. Inquiry revealed that most of these ill persons were going to Arizona or California, because certain tubercular and other conditions could be helped by the climate of those states.

I noted one case in particular. An old man was brought on a stretcher, lifted into one of the cars, and then left alone. I had a compartment on the train, and I noticed that this man had been placed in a lower berth of the car among many other sick persons, and

that he was extremely sick, coughing hard and with every indication of great pain. As I saw these many sick persons around me, each trying to help the other, I felt that as a Rosicrucian I must see what I could do. Surely, here was a Cosmic call, if ever there was one.

My attention was attracted first of all to the old man. He was at least sixty and looked much older. There was an air of culture and refinement about him, and in all of his sickness and pain he was attempting to make himself look tidy and to restrain any annoyance that he might be causing others. I sat down beside him to talk about his case. He told me that he was alone in the world, that his wife and children had passed on some years ago, and that through business reversals due to his bad health he had to finally accept the hospitality of the county poorhouse. He had entered that place with all of his savings amounting to several hundred dollars, which he turned over to the organization for his care; however, after a few months, his tubercular trouble developed to such a degree that it was decided he would have to go to some hospital, or if he wished, he could go to one of the semi-charitable places in Arizona. The money that he had given to the institution would pay his carfare to Arizona, and for his care for a little while. He was on his way alone, sick, hopeless, and dejected.

He was much worse off than anyone else on the train because most of the others had someone with them, either mother or father, husband or wife, and none of them were quite as ill or as old as he. As I noticed his watering eyes and trembling hands, I could not help thinking of my own father, well and strong back in New York, and of others who were dear to me, no older than he and yet in perfect health, and I felt a special interest in him.

Response to a Need

I, therefore, offered to let him have my compartment in exchange for his lower berth, because in the compartment he could lie comfortably all day in a bed and have an electric fan and other special facilities, and I could also be with him and treat him. I began that very noontime by getting him some appropriate food and then giving him treatments, according to Rosicrucian principles, every hour of the afternoon and evening, and finally at 8:00 o'clock in the evening, I saw him tucked into bed for the night. I did not hear him cough during the night even when the train was standing still. Early in the morning I found him much brighter than he had been the day before, and he confessed that he had slept longer and better than for many a night.

For two days I kept up the treatments and the nourishing food, with delicacies that tempted his appetite. I felt that the Cosmic was using me as a channel for the transmission of stronger treatments than I had ever noticed passing through me in any previous case, and I was delighted. When we reached a station in Arizona where he had to change cars, I assisted in having him taken out on the platform and engaged a taxicab to transfer him, for he was now able to walk a little, and did not need to be carried on a stretcher. I planned to get in touch with the institution where he was going and to carry on the treatments for many weeks, believing that he would become strong enough to go back to New Orleans.

As I shook hands with the old man, tears of appreciation ran down his cheeks. He promised to write to me once a week, and he gave me a small ring from his hand to keep as a token. It was a silver band upon which there

were some faint markings, either of a decorative or symbolical nature, which I could not decipher. He frankly told me it was not a costly thing, and that he was only giving it to me as a keepsake that I might be mindful of him. I placed it upon my little finger, and then shook hands with him again. His last words were, "The only benediction that I can give in return for what you have done is this: "May God bless her who loves you the most."

I went on my way in the train, helping the others as much as I could, having the satisfaction of seeing some hemorrhages stopped, and some terrible coughing modified, and other direct benefits of Cosmic healing. I arrived in Los Angeles in due time, and after a day or two of official activity I traveled toward a city further south. I am purposely avoiding the name of this city because of the events that occurred.

Destination Reached

I arrived about 6:00 o'clock in the evening and was met by a committee who escorted me to a hotel where an elaborate banquet had been arranged in my honor. After the banquet I was taken by the committee to a large hall to make a public address. At the close of the lecture the committee and a number of the members accompanied me to the hotel again where we enjoyed a social visit.

About 11:30 o'clock I admitted that I was somewhat tired and would enjoy retiring for the night. The committee asked me whether I preferred to go to a hotel or to a private home. They explained that there was a private home available where in a wing of the building I would be all alone with the same service that a hotel would afford, and yet with perhaps a little more of the luxury of a private estate, because the home was on the edge of a beautiful park. I felt instantly that the committee would like to have me go to the private home. Possibly it was the home of one of the officers or members of the organization, and I should be adding to their joy by accepting the invitation.

I did not think to ask the name of the host and hostess when I was being taken late at night to the large home that was situated in the middle of lawns that seemed to reach in all directions.



Busy talking to those who were with me in the automobile, I did not notice the name or nature of the station through which we drove, and was really unaware of my location until I found myself being escorted from the automobile up a long pathway to the main entrance of a very large house. After a few minutes' conversation with my host and hostess, I was taken through a number of rooms to a wing of the house, and then upstairs to a very attractive Oriental den room that seemed to occupy the whole of the second floor of the wing. My host and hostess pointed out that there were many windows in the room overlooking the park, that there was a private bath and other conveniences, and that I would be absolutely alone and undisturbed so far as the rest of the household was concerned. In fact, they told me that I could even go out in the morning or during the night, without passing through the rest of the house, by way of the windows and a balcony which led to a private stairway.

A Strange Room

After bidding them *good night*, I opened wide the windows and stepped out on the balcony which had a stairway leading down into the yard; I really was quite separated from the rest of the home.

The room itself was part of an attic that had been turned into a den by a partial false ceiling decorated in old-fashioned beam style with panelling in wood and soft tints on the plaster, and with Oriental rugs and draperies, and antique furniture. The room felt to me as though it were quite old in all of its fittings. Practically everything in the room was an antique of some kind. The hostess had explained to me that the room had been idle for a year and that since they had joined the Order they had fitted it up in this Oriental style for a study room and as a sanctum. It had not yet been used for that purpose and they wanted me to be the first one to spend a night in it, and then perhaps in the morning give it my benediction and blessing, thus making it appropriate for use as a sanctum.

Feeling that I was going to spend a night in appropriate surroundings, I turned out the lights and threw myself upon the bed, thoroughly tired and

ready to attend to treatments and to contacts with various members with whom I was conducting experiments or whom I had promised to help.

I thought first of all of the old man. Unconsciously I felt the silver ring on my finger and thought how this ring would help me to reach him as well as to reach the Cosmic. Throughout my treatment I held my fingers on the silver ring which was wedged quite tightly on the small finger of my left hand. After giving him the treatment, I answered the needs of perhaps a dozen others and then offered my psychic consciousness to the Cosmic, for whatever services it might require of it, and fell asleep.

About 2:00 o'clock in the morning I was awakened. I know the time because in a few moments the chimes of an old clock in the room struck twice. I was awakened by a very definite sense of depressing and annoying vibrations in the room. After struggling for fully fifteen minutes and doing my utmost to go back to sleep, I got up and walked about the room in the faint moonlight that came in through the open windows and finally went out to the balcony to admire the deep shadows and silver spots of the moonlight and the effect of it upon the lawns and trees around the house.

A Psychic Visitor

Having enjoyed the air for a few minutes I returned to my bed and was about to make myself sleep when I noticed a figure moving across the room as though it had come from the bathroom near the foot of my bed. I saw that the door to the balcony was still closed; and, since it had a spring lock, I knew it was impossible for anyone from the outside to come in, unless he had a key, but I was sure also that this figure had emanated from the bathroom.

As I looked more closely, I observed that it was a transparent figure, and I knew at once that it was a psychic visitor that I had seen and not a human one. However, the figure was short and bent over, and seemed to be covered with some very large piece of material of a dark nature. As I watched the figure moving about and attending to things in various parts of the room, I noticed that the room itself now ap-

peared quite different. I saw that the furniture was different, although very indefinite in its coloring and detail. The large old-fashioned or antique dresser that had been at the foot of my bed was gone entirely, and in its place was a very common-looking bureau. I noticed also that there were two trunks of an old style, like painted chests, in one part of the room where a chair had been before. Turning over on my right side so that I could view the whole room, I saw that the figure was unaware of me, even when it turned in my direction. I realized, of course, that a psychic figure would pay no attention to a human being unless it had some message for it.

Finally, the figure went over to one of the trunks and lifted the lid and began to take out some small things which were placed upon the floor. In the moonlight I could see the outline of the figure a little better. It was a very old woman, with gray hair and a hatchet-shaped face with deep lines and many wrinkles. I saw that she was stooped and quite shaky in her actions. Her entire appearance gave me the impression of the proverbial witch, and I instantly classified her as such. Finally, she took from somewhere in the shadows of the room a stand and brought it out into the center of the open part of the room. It was a stand made of four pieces of iron fastened together with bands of some kind, making a thing that looked much like a tripod, except that it had four legs. It appeared to be about thirty-six to forty inches high with a large bowl of metal on the top. Immediately, I thought of the old iron stands that held bowls in which flowerpots could be placed, and then I began associating this thing with an incense burner.

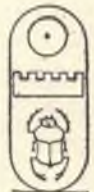
Just at this point in my reasoning the figure began to pour something from a bottle into the bowl, and then placed some other objects in it. In a few moments she lighted this with a taper which she had previously lighted with a match. As the chemical in the bowl began to burn much like alcohol would burn, only with longer flames of a yellow color instead of blue, I saw that she was standing in a position so that her face was over the flames, and her two hands extended in front of her,

while she chanted. It was a peculiar bloodcurdling sort of chant, and in that dark room, it had a very depressing effect upon me. By the light of the flames I could see that her eyes were cruel in their expression and that she was chanting angrily. As I listened, an inner psychic interpretation of her chanting seemed to come to me; it appeared that she was condemning or attempting to blaspheme somebody or something. Finally it occurred to me that she was practicing one of the ancient witch arts of Black Magic or trying to do so, and that whatever she was doing was intended to be an evil curse upon someone. I know how foolish such a thing is and how ineffectual such practices can be in reaching anyone, and doing harm. However, knowing that some of the old witches were, and many men and women of today are, foolish enough to believe in such things, I waited for the outcome.

Suddenly, the flames leaped high in the air and there was a sort of explosion. Then the old woman's figure fell back on the floor with a gasp and a cry, and a loud thud. The flames instantly died down. Before they were entirely out, I leaped out of bed and rushed toward the figure on the floor, forgetting for a moment that I was witnessing only a psychic vision. However, I plunged myself into the vibrations of the etheric mass that had been acting in front of me. A shock resulted, making my nerves feel as though every one of them had been impinged by tweezers, causing them to ache as the nerve in a tooth aches. If I had been shocked and my brain or heart pierced by a bullet, I could not have had a greater shock than at the moment when I plunged into those psychic vibrations, but the shock was over instantly, and, as it passed away, I saw the figure at my feet fading out and in a moment there was nothing more to be seen than the faint outlines of the articles in the room lighted by the moonlight.

Turning on the light, I found that the room was undisturbed. There was nothing unusual in any part of it. Realizing that it was a psychic experience, like many others I had had in my life, I went out on the balcony for a while and enjoyed the fresh air. Upon

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Art of Mental Creating

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

LESSON ONE

THE subject of *creating* usually presumes an immediate discussion of the technique or the ways by which the creating is accomplished. Such an approach is a presumption that it lies within the province of man to be a creator. If, however, it can be shown that man does not create or cannot create, then, obviously, the approach to the subject must be different. We are then obliged to ask ourselves, What is meant by the word *creating*?

An absolute creation would be the bringing into existence of something which had no prior reality either as a form or as a substance. Such absoluteness would need to include not only the idea of the reality and its function, but also the necessary elements of which it consists. In other words, an absolute creation would consist of the conception or the idea, the elements of which it would be composed, and the end to be served by such a creation. If there already were in existence any reality which would contribute to the final manifestation, then, obviously, such would not be an absolute creation.

Creating is closely related to the subject of *ontology* which concerns the nature and problem of being. From the point of view of abstract ontology, an absolute creation is an impossibility. An absolute creation would require that the being or reality emerge from non-being. If only the essence of the creation existed (on which a universal mind would act), even that would not be a true creation, for there would first need be the essence and then, as well, the mind which would act upon it. Consequently, those creations of mind



referred to are, in fact, the *assemblies* of realities or of ideas. Human creation is but the combining of a number of elements, ideas or substances, which come to compose a different appearance or reality to us, but which actually are not absolute creations.

Creating, in the human sense, is more than a casual or adventitious assembly of ideas or objects. Creating must not be confused with mere change. It is quite true that creating implies transition, but it is far more than that. For analogy, let us imagine a room filled with various pieces of furniture. The position or location of these objects constitutes a particular pattern or arrangement of them. Suppose we are obliged to pass through this room. To make passage for ourselves, it is necessary that we push aside certain pieces of furniture—perhaps put two pieces side by side or remove them some distance from our path. The arrangement, then, of the furniture or its pattern has been altered in the room. In effect, the objects have changed their relationship to each other. Now, though we have brought about this new arrangement of furniture by pushing it out of our way, can it be said that we have created its pattern? The answer to such a question must be *no*. If we were to say *yes*, then, in effect, we could say that a tree is the creator of its own shade merely because it happens to stand in the way of the sun. Further, lines which are at right angles to other lines cannot be said to have created, by such arrangement, a rectangle. Such things or arrangements follow from the nature of the change; they are what they are.

All changes in the relationship of things must, obviously, produce some kind of reality, some form or new appearance. However, that does not imply that the effect was intentional nor that it was purposeful.

The important factor is this: in any assembly or change out of which a new arrangement emerges, we must ascertain whether such was *determined*. There is no creation in the assembly of ideas or things, regardless of how frequently they change appearance, unless such changes are preceded by determination. It must be asked, Was the primary or initial action, which brought about the change, intentionally causative? The initial cause must conceive a sequence of order from which certain results will emerge. For analogy again, if we placed the furniture in the room according to a *preconceived* location so as to effect an order pleasing to ourselves, such would be a creative act. It is apparent, then, that anything worthy of being called *creative*, must be teleological. The cause of the change must be a *mind cause*. It must show purpose. In fact, mind is the only way to distinguish creation from changes which follow from unintentional actions. Where we can trace a change to an intent, there we have indication of creation.

Is the Evolutionary Process Creative?

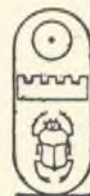
We are accustomed to think of so-called evolutionary processes of nature as being creative. In fact, we point to what we call *evolution* as indicative of a creative impulse. How do we arrive at such a conception? Why, in fact, do we call a series of changes in nature *evolutionary*? Is it not because we arbitrarily conceive that the more complex state or condition is always the higher one? Can we be certain that the simple expression of any phenomenon is not, after all, its greatest manifestation? Could it not be that the complex is perhaps a corruption of the simple? When we conceive or imagine, in our personal affairs, certain final ends for a process or as a course for our own activities, this conception causes us to realize that evolution in nature, by which there is a change from the simple to the complex, is a creative trend.

Every creative process does not necessarily have a constructive objective. Even if the process follows the principle of having a definite preconceived end, the end in itself may be destructive. Men, for example, create menaces for each other. They plan wars. The ends of many of their creations are destructive. It is indeed a false concept held by many people that all things you seek to create must necessarily be altruistic. Look about you and note the destructive creations.

It is not difficult, however, to determine whether the end of a creative process is, in itself, creative. If a sequence or progression of ideas or realities sustains an accepted good throughout—that is, what is generally held to be good—and further evolves and develops that good as it proceeds, then we can say that the objective or end of such is likewise creative. Of course, here the moral and ethical factor enters in. What constitutes the good or evil of a situation or of anything? This must be considered later.

The next consideration in mental creating is the psychological factor. If creating is the assembling to compose some new order or arrangement, then that end or purpose must be potential within the mind. Obviously that which has not yet had physical existence could not have been previously perceived. The mind engenders ideas from the impressions received through the senses, and from such ideas it draws inferences. These inferences in themselves become other ideas. They are, however, the ideas of *reflection* as distinguished from the ideas of sensation, that is, from things that may be seen, felt, or heard.

Those who seek to create, as for example, inventors or poets, are in fact mental herdsmen. They must round up, if they are to be successful, the elements of their experiences which they believe are, in some way, related, or out of which they hope to establish a relationship. Consequently, they must first have a purpose in mind before they can relate ideas to such a purpose. How does that purpose originate? If we are not to be confused in our thinking, the result of our varied experiences must, to our minds, assume an order. This order is nothing more than an



understandable arrangement to us. By repetition of experience, that which once seemed chaotic may eventually become comprehensive. For analogy, if you have to walk through an alleyway to and from your work every day, the alley at first may seem to be piled with a disorganized collection of objects; that is, they do not seem to assume any understandable relationship to your mind. However, if you walk through that alley twice a day, week in and week out, what was once chaotic takes on order in your mind. Eventually you know exactly just where that barrel is going to be located, where that box stands, where that empty carton may be found, and so forth. In other words, the elements arrange themselves by experience in a comprehensive form so that what was disorder becomes *order* to your mind.

The Idea of Purpose

In our daily observance, we see patterns of things that appear to have a progressive order; that is, they are understandable to us. One thing seems to evolve out of another. At other times, however, we observe things which may seem to reach an end. Their progress or arrangement seems blocked, ends in confusion, or we cannot seem to advance it any farther. In reasoning about such an observation, we may infer what the next progressive factor should be. The mind conceives some reality, something completing the image of the order which it has. For further analogy, if you saw a long row of chairs and walked down alongside that row, you would finally notice that the chairs were two feet apart. You would come to the conclusion that it was intended for those chairs to be two feet apart. If upon reaching the end of the row of chairs, you wanted to continue that row in a similar manner, you would know what to do. You would have in your mind an image of the order of their arrangement, that is, a spacing of two feet between them. Such an inference as to the spatial arrangement would be the progressive factor. In fact, it would become the cause by which you would extend the row of chairs in the same order, if necessary.

This functioning of the mind which we have been considering is the inductive process of reasoning. It consists of finding some common underlying principle in a series of particular things which can be considered the end or purpose of those things. Therefore, if we believe that the end or series is not complete, we are then in a position to try to find that which will terminate or extend the process to our satisfaction.

More mystifying is the *deductive* process of reasoning as applied to mental creating. Here the general conception is already had. It consists of grouping a number of ideas together. Perhaps all of these ideas are the result of entirely *different* objective experiences. However, in the mind, the nexus, the principle which would tie these separate ideas together in a way we would like them to be tied, remains unknown. But nevertheless the mind is stimulated by the apparent integration of such ideas. The image which these combined ideas form is gratifying to the mind. The mind desires to experience a similar unity objectively. It seeks externally in the things of the outside world that which will compose a form, or state, like the image in mind. The individual tries to bring things together objectively into the same unity as the concept of them which he has. He attempts to put the particulars of the experiences of sight or touch, for example, into the same frame as the reason or as the imagination has conceived.

From the psychological point of view, then, ideas constitute the building blocks of creative thought. These ideas emerge from the sensations caused by the impressions received through our objective senses and from the special relationships into which the mind assembles such sensations. The objective mind, as the philosophers have said, is a *tabula rasa*; that is, the brain is a blank tablet and it must have ideas written or impressed upon it. The most important means of accomplishing this is to cultivate acute observance or attentiveness. Even if we are endowed with an excellent imagination, gifted with such a faculty, still we must have experience from which ideas are derived so that the imagination can work with them and extend them.

Experience comes from placing ourselves in varying relationships with the things of our environment. We need to meet people, go places, listen to others—read and derive concepts different from our own. We must not be perfunctory in our observations. As we walk down a street, we must see with the mind as well as with the eyes, not just see but *understand* what we see. We must hear with the mind as well as with the ears—comprehend words,

not just accept them as sounds. We should be able each day to summarize the day's events—to extract from the daily series of happenings some point of information, some little bit of knowledge that contributes to our fount of ideas. We should think this over before retiring, recall as best we can the important incidents of the day. This recollection gives them a renewed force in memory.

(To be continued)



A New Way for "Peoples to Speak to Peoples"

Today half of the world's children live in countries left behind by human progress or set back by human conflict.

To equip them for the modern world they will inherit tomorrow, we must equip their schools and universities with the tools of modern teaching. We must fill their libraries, stock their museums, replenish their art galleries.

We must share with them the printed word, the pictured image, the keys to science. . . .

In countries favored by progress and spared by war, people ask: WHAT CAN WE DO TO HELP? While the United Nations strives to build a unified world, peaceful and prosperous, world-minded men and women—and children—of goodwill seek ways of aiding as individuals in the common effort. . . .

A class of English school children sends Unesco a package of pencils and notebooks, addressed simply: "To a classroom in Greece. . . ."

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Three dozen Danish students spend their summer vacation restoring a war-damaged library in France. . . .

Canadians ship supplies for artists and musicians in Austria. . . .

Norwegians send blackboards to the Middle East refugee schools; school radios to India and Burma. . . .

From New Zealand come 5 tons of scientific books for the technical libraries of Yugoslavia and Poland. . . .

By sharing with colleagues in less favored lands peoples "speak" to peoples and feel a personal bond with their fellow men. When in this way student speaks to student, teacher to teacher, scientist to scientist, housewife to housewife, something everlasting is said . . . and done.

To world-minded groups, Unesco offers A NEW WAY of sharing.

—Reprinted from publications of Unesco Reconstruction Committee



The Silver Ring

(Continued from Page 299)

returning to the room, I sat down at a table and wrote a letter to my wife. My watch showed it was ten minutes after three in the morning. I dated my letter that hour and explained exactly what I had seen just as I am explaining it here. That letter was mailed early in the morning before breakfast. I arose early, went down the private stairway, and walked until I found a mailbox. I wished the letter to be on its way and be a record of this event and an explanation of my experiences, in case any other things should happen or some event occur which might affect my health or even my life. When I returned to the house an hour later for breakfast, I asked my host and hostess about the room and its previous history. The story they told me was entirely satisfactory and gave a complete explanation of what I had witnessed.

Mystery Solved

According to my host and hostess, the house they occupied had been owned, for many years, by a large family. After the children had married and left there were parts of the house unused. One day a woman asked permission to rent the wing of the house for her own private use. She claimed to be a midwife and some sort of healer. Because there was a private stairway, which could be used without going through the house, it was considered desirable to rent these rooms for a semi-business purpose as the old woman suggested. After she had been living there for a while, everyone in town became acquainted with the fact that the woman was advertising herself as a fortuneteller. She told fortunes by cards, by tea leaves, palmistry, astrology, and any or every method that anyone would suggest. In fact, no matter what anyone came to get and had the money to pay for was delivered to them with some or no satisfaction. She also practiced healing and claimed to make preparations of her own out of herbs.

Persons who had visited her said that she had many chemical contrivances about the room and that her room

looked more like a witch's den than anything else. The story was that the woman was old and wrinkled and had such peculiar vibrations that she frightened most people who stayed with her an hour or more for her readings, because she invariably entered into what she called a trance state, and chanted, made incantations, and often burned peculiar incense and other chemicals in a large urn which she stood in the middle of the room.

It appeared that after she had been practicing her *art* for several years, some sailors called upon her one day for information and one of them had stolen some of her old jewelry or what-nots. She had reported it to the police and to others and had sworn that she would destroy these sailors. About this time, a man and woman also visited her for advice. They were an elderly couple, had been visiting in California, and were on their way home in the East. The advice that the woman gave them was so remarkable that they paid her well. Afterwards, the witch told the police who tried to arrest her for obtaining money in this manner that she had not accepted the money for her advice but for a silver ring which she had sold to the gentleman. She claimed that it was a good luck ring because it had some sacred symbols on it that would always bring him good luck, and would keep him in good health.

The police continued to persecute her, however, and she blamed all her trouble upon the two sailors that had robbed her, and so she began to hold nightly sessions of Black Magic against them. On one occasion near midnight, everyone in the neighborhood was startled by hearing an explosion and seeing a bright light formation in the windows of this upper story. Rushing up the stairway from the outside, the people of the neighborhood found the old woman on the floor lifeless, the hair around her face badly singed, her face badly blackened, and the old cauldron on the four-legged stand still hot and smoking from some fire that had been burning in it. This was the

end of her attempts at Black Magic. As is always the case, the curse and the evil she had been wishing upon someone else had destroyed her.

The witch was buried by the County in the cemetery for the poor. The place was cleared out and the man and woman who owned the house sold it, since they did not care to live there in such vibrations. The present owners purchased it after it had stood idle a year but had never fixed up the upper room in that wing because they had no need for it. Then somewhat forgetting the old story of the witch, they had planned to make the room into a den. The witch, on the other hand, had evidently wanted to tell her side of the story and explain her death; therefore, her personality returned on an occasion when it felt that someone would listen, and watch, and understand.

The interesting point, however, is one that is surprising and will probably astonish my readers. As I was told about the old witch and the man who had received a silver ring from her, I looked at my hand to see if it might be the ring that I had upon my little finger; and, lo and behold, the little silver ring was gone. It could not have slipped off because it was wedged on tightly. I searched vainly all over the room for it, and had others help me.

Two days later I received a letter from the old man in Arizona written by a nurse stating that on the very night when this strange occurrence took place, a great change had come over him for the better, and that he was now able to move around on the lawns of the hospital, and money was being sought to pay his way back to New Orleans where he could live with some friend who would be able to take care of him, since he was now improving in health. I sent some money to pay for his carfare back to New Orleans and to this day I hear occasionally from the old man who is well, indeed. I have never forgotten his benediction and blessing upon the one who loves me most of all, and I have felt that there was a protecting influence that the Cosmic has seen fit to fulfill in exchange for what I tried to do for him.

It Began In Egypt



THE SISTRUM

By James C. French,
M. A., F. R. C.

Curator, Rosicrucian
Egyptian Museum

THE SISTRUM was used as a sacred musical instrument in the Temples of Ancient Egypt in the adoration of the goddess Isis. By the Egyptians it was called *sesesh*. It was usually made of bronze but sometimes of gold or silver. A figure of Isis served as its top ornament.

When shaken, the Sistrum emitted a rattling sound and became a symbol of Cosmic motion, depicting a profound universal law. It was used principally by women during religious performances. It is still used in a similar manner by the priests of a Christian sect in Abyssinia, where it is called a *sanasel*. The present-day priests believe that the sound drives away evil spirits, even as the ancient Egyptians had believed.

Plutarch refers to the Sistrum in the following manner: "The Sistrum, too, shows that things that are must be *shaken* and *never cease from motion*, but be, as it were, aroused and stirred up when they slumber—showing that when corruption has tied fast and brought to a standstill, Generation again unlooses and restores Nature by means of motion."

Plutarch also explained the symbology of the Sistrum as follows: "And as the Sistrum is circular in the upper part, the arch contains the four things that are shaken, because the part of the universe that is born and perishes is surrounded by the lunar sphere, but all things are yet in motion and changed within it by means of the four elements, *fire, earth, water, and air.*"

Modern natural and occult sciences continue to recognize these four elements as the basis for classification of planets, bodies, herbs, etc.



White Miracle Food

JACK G. MARTIN, F. R. C.

MILK in its pure state should be termed the miracle food, although the average layman considers it just another drink—preferably for children. Actually it has more nutritional value than many solid foods. Also, from it come butter, cream, all kinds of cheeses, evaporated milk, casein for dozens of purposes, various milk powders, buttermilk, milk sugar, and others. It forms a base for sweetened condensed milk, ice cream, chocolate and malted milk drinks, and many, many other foods.



Even pasteurizing robs milk of certain of its qualities, including *soluble* calcium, of which the importance in the blood stream is now being studied.

It is interesting to consider that although milk is only 87% water, it is a liquid. Many ripe fruits have far more water and,

of course, are solid.

Milk, because of its fluidity and food value, is a haven for bacteria, commonly termed *germs* or *microbes*. There have been several epidemics caused by milk-borne bacteria; but happily, close inspection and modern methods of handling milk are wiping out this danger. The pH of milk (alkalinity or acidity) is very slightly acid, and consequently is excellent for bacterial growth. No ten-gallon can of milk coming from the farm into commercial channels has ever been entirely bacteria-free. There are many forms of bacteria not affected by the process of pasteurizing at the average heat—increasing the heat devitalizes the milk.

Bacteria and Food

Milk, when freshly drawn, is more or less free from bacteria, and has a peculiar germicidal (bacteria-killing) action which lasts for a short period, depending on the treatment given the fluid. Most bacteria found in milk are carelessly placed there by handlers or dirty equipment somewhere along the line. Scrupulous cleanliness must be observed with all of its handling, as any contamination can easily lead to a major problem, because of the incredible prolificness of the pests.

Milk consists of a combination of very complex substances. One of them, casein, is known to belong to a certain order of proteins, and the least possible number of atoms in each molecule must be over 100,000. It is so intricate that chemists cannot identify its molecular structure with any degree of certainty.

The constituents of milk are: approximately 87% water and 13% "solids." These are roughly 4% fat, made up of 11 or more fatty acids, combined as triglycerides of fat; 3.3% protein, i.e., casein, lactalbumin, and lactoglobulin; 5% milk sugar or lactose, giving milk that sweetish taste; 0.7% ash, which includes many mineral phosphates, and other substances. Other constituents comprise pigments, enzymes, gases, cells, the fat soluble vitamins A, D, E, and the water soluble vitamins B₁, B₂, B₆, C, niacin, and pantothenic acid. These percentages vary tremendously with different breeds of cows, with various feed, with seasons, handling, weather, and many other conditions.

It is rapidly being realized that we need healthy cows and cleanliness in handling milk more than the scientific treatment of deficient and dirty milk.

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Digest
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1951

temperature for most bacteria is circa 90°-100°F.; of course, they will grow outside of this range, but probably slower. When a bacterium starts multiplying, in twenty minutes there are two bacteria; in forty minutes, four; in one hour, eight; and in five hours, over 32,700 progeny! In a few days its offspring would equal the weight of the earth; but its own reproducing stifles the action by making the fluid so acid and otherwise unsuitable that propagation must stop.

There is a continuous motion in milk, independent of agitation, termed the Brownian movement, which is perceptible under a microscope. This coupled with agitation, both deliberate and involuntary, keeps spreading the plants to new food; and so a small contamination can spoil a large quantity of milk.

Obviously milk consumed at once, without any heat treatment, is not as dangerous as the same milk would be after the bacteria have had a chance to multiply. A limited number of bacteria, even *pathogens*, the disease-formers, cannot hurt anyone; but if they multiply to several millions the story then changes. Only a very few types of bacteria, relatively speaking, are pathogenic. Rosicrucians realize that, in the case of diseases, bacterial action is a secondary effect. Most bacteria are pests since they cause food to spoil; however, some are beneficial.

Among the beneficial bacteria are those which cause milk to sour naturally. These will not cause gas or putrefactions. They are used to inoculate milk to make cheese, buttermilk, "starter" butter, yoghurt, and so forth. The soured milk which people of some foreign countries eat makes use of these organisms. When the other types of organisms gain the upper hand, the product becomes inedible. In the past all "starter" products were handled by putting in a little sour milk and hoping for the best. Consequently whole batches were lost and the product was said to have "gone bad."

Today, the fluid is generally cooled as soon as possible, and this stops or at least slows down most bacterial action, except for a very few cold-lovers.

If milk enters commercial channels it usually is pasteurized; this destroys all pathogens but not all of the plants. This

operation was invented by Pasteur, the great bacteriologist, and consists of heating the milk to 140°F., or higher, and with constant agitation, holding it circa forty minutes. However, there are many variations of this operation.

Evaporated milk and a few other canned products are sterilized; this consists of holding the food at a temperature of circa 243°F. for twelve minutes or longer. This process undoubtedly destroys food value, including vitamin C. Pasteurization is much more desirable, as there is less destruction and not so much altering of nutritional value and flavor. Sterilized products should "keep" forever or until opened. The tests for proper pasteurization and sterilization are rather complicated and must be done in the laboratory. Both processes need further consideration by science, or, shall we say, by the consumer.

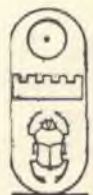
Milk Classified

Milk falls into one of three grades: (1) certified milk which is produced under extremely rigid conditions, with a very low bacterial count, and selling at premium prices; (2) grade A or common market milk, used for drinking and table purposes, having a low count, produced under sanitary conditions; (3) manufacturing milk, which fails to meet above requirements, used for ice cream, both whole and skim milk powder, condensed skim milk, evaporated milk, sweetened condensed milk, various kinds of chocolate drinks, butter, cheese, and other foods. Most milk falls into the last class. The first two grades are the most nutritious, as they need and get less treatment commercially, and are produced under better conditions, and from better animals.

Sour milk is never accepted in commercial channels, as it is illegal and its use is far too risky. It might contaminate a batch of milk and result in the degrading of a quantity of product.

Yoghurt, Buttermilk, Cheese

All sour milk, or starter, products such as yoghurt (it is spelled many ways), cheeses, buttermilk, and some butter are made from sweet milk. It is usually pasteurized, and then inoculated with a combination of two or three pure cultures of bacteria. Dif-



ferent organisms are used to produce different foods.

Yoghurt has been used for thousands of years but it is a new product to most Americans. It came from the Balkans, also the home of one of the indispensable bacteria used in its manufacture. It may be made from goat's, as well as from cow's milk. In appearance it is a coagulated, snow-white curd. The flavor is acid but very pleasant.

In making this food, the milk is evaporated a little and inoculated. Incubation at a high temperature follows until the acidity is developed to a certain degree, then the product is refrigerated and packaged.

Yoghurt is healthful since it is not only extremely digestible, but contains beneficial bacteria having a tendency to overcome the more harmful ones in the intestinal tract. This is true also of Bulgarian and other properly cultured buttermilks.

Cheeses high in protein and having other food values are worth investigating. The price of cheese, as well as that of other milk products, has not increased percentage-wise as have many other foods; this is of interest to the budget-watcher. It is deplorable, however, that so much of the cheese on the market, and being served in eating places, is of poor quality, because of prevalent marketing processes and the tendency toward artificiality in food making.

Although milk is consumed in large quantities, a great many people are not able to drink milk because of deficiencies in their digestive systems—usually the lack of hydrochloric acid or rennin. It certainly is to one's advantage to use regularly, and in their purest state, all of the products of our most commonplace and yet wonderful nutriment—milk, the miracle food.



Life on Other Worlds?

(Continued from Page 290)

spectroscopes operate in conjunction with the use of telescopes. With these instruments it may be possible to determine whether life can be sustained on those faraway places.

Everything in the universe is gradually changing, and stars are not exceptions to the rule. Some stars are young; others are in the prime of life; and still others have apparently fulfilled their missions—this recognition is determined in part by the color of a star. With the planets revolving around stars, conditions are bound to be different in each instance. There are varying degrees of evolution and devolution. If intelligent life exists on some of these planets, one ponders what point in the scale of animal and human life has been reached. Will we ever know the answer?

Stapendous Realizations

If one or more planets were revolving around the North Star, Polaris, and if one planet were inhabited with beings like ourselves, and if those be-

ings endeavored to communicate with us today by radio, it would require at least 400 years for their message to reach the earth. The radio message, although traveling with the approximate speed of light, would take 400 years to reach us. Recognizing the difficulties of time and space for what they are, it is best, perhaps, that we devote our attention to the planets within the solar system, about which we know a great deal, and the distances of which are more comprehensible.

If we are to consider the possibility of intelligent life on another planet in our solar system, that planet must have an atmosphere surrounding it very similar to that of the earth. It cannot have extremely high or extremely low temperatures. There can be no noxious or poisonous gases in the atmosphere. There must be the presence of water, or at least the proper ratio of oxygen and hydrogen. On the planet there should be the presence of vegetation. Now, do we find the proper conditions to sustain life on any one of

the other eight planets in our particular solar system?

Let us, first of all, locate the planets and their orbits, and visualize the scene of our exploration. The orbits of the planets may be likened to concentric rings with the sun in the center. All planets are traveling in the same direction. Nearest the sun, but at a distance of 36,000,000 miles, is Mercury. The next planet, Venus, which is said to be the earth's sister because of similarity in size, travels in an orbit about 70,000,000 miles from the sun. The next planet, of course, is our earth. As has been already stated, the sun's distance from us is calculated to be 93,000,000 miles. Beyond the earth's orbit is Mars, located 141,500,000 miles from the sun. Then comes Jupiter, the largest planet in our solar system. Its distance is virtually 500,000,000 miles. Outward from Jupiter is the planet Saturn, the second largest planet in the solar system, whose distance is 886,000,000. The seventh planet is Uranus—so far away that it seldom may be seen with the naked eye. The distance is 1,800,000,000 miles. A billion miles farther is the eighth planet, Neptune, the sister planet to Uranus. The farthest planet from the sun, and ninth in the solar system, is Pluto. Its distance from the

sun is estimated to be 3,753,600,000 miles.

The above figures are almost incomprehensible. However, Sir John Herschel, distinguished astronomer of the nineteenth century, gave the following more understandable illustration of dimensions: "Choose any well-levelled field. On it place a globe two feet in diameter. This will represent the sun. Mercury will be represented by a grain of mustard seed on the circumference of a circle 164 feet in diameter for its orbit; Venus, a pea, on a circle of 284 feet in diameter; the Earth, also a pea, on a circle of 430 feet. Mars, a rather large pin's head, on a circle of 654 feet; the planetoids, grains of sand, on orbits having a diameter of 1000 to 1200 feet; Jupiter, a moderate-sized orange, on a circle nearly half a mile across; Saturn, a small orange, on a circle of four-fifths of a mile; Uranus, a full-sized cherry or small plum, upon the circumference of a circle more than a mile in diameter; and, finally, Neptune, a good-sized plum, on a circle about two and one-half miles in diameter." Pluto was not known at the time Herschel lived.

Next, we will discuss the possibility of intelligent life among our Cosmic neighbors in the solar system.

(To be continued)

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These books are standard-size volumes, well printed and bound with stiff paper covers in the manner of books on the European continent. They may be ordered by sending a money order or a check to: AMORC Grand Lodge, Attention Mlle. Jeanne Guesdon, 56 Rue Gambetta, Villeneuve Saint-Georges (Seine & Oise), France.

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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the mostly 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.*)

WHERE CAN MAN FIND GOD?



HERE is definite evidence that man has always searched for God. He may not have expressed his idea in exact words, but he has continually sought an explanation for those things which he did not understand. In the cases where the interpretation was not forthcoming, tradition and myths were built up about an external force that was the cause of those manifestations which man could not interpret. These became the basis of his religious ideas, and to God was assigned all that man did not or could not know.

Through man's evolution and development in degrees of civilization, religion has repeatedly been in a position

requiring corrections, since those things that were thought to have been the direct actions of God, such as lightning and thunder, for example, came to need physical explanations when it was no longer believed that they were a direct act of God's will. As man's consciousness expanded, the meanings of various physical laws were discovered, and man came to know that God does not become smaller with man's understanding but greater, as man realizes that there is still more that he cannot completely understand.

The earth and all its manifestations are believed to exist because of a central force or power. The universe is the garment of God; it is a part of His being. The laws of God are the functions of the universe. We find them

*The
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Digest
August
1951*

manifest and being carried out in accordance with their ordained purpose. Man has only at various intervals glimpsed even a part of these purposes, but he is prone to arrive at the conclusion that in view of the inevitability of the laws maintaining universal functions, there must be a goal. The intelligence of God is indicated by the manifestation of these laws. Here we see effects and not causes. We are aware that the many parts of the universe fulfill an individual function with a degree of precision and regularity, and that as man becomes more familiar with the operation of these universal laws, he gains more respect for the intelligence that directs them. Some deny that an intelligence exists, thinking that the laws which we observe to function are only a manifestation of physical and chemical forces; many others realize that back of all this manifestation is an intelligence that has set up and established the universe and all of its manifestations.

The expression of God's being is in life itself. This expression cannot be isolated by a physical formula. While life is an accompaniment of a certain form of physical manifestation, it is in itself isolated from the physical in that its function, although dependent upon certain physical composition, is witnessed within the physical body but is not found to either add or detract from the chemical composition which composes a body. Today many have accepted the theory that God is a supreme

entity, but not an entity in the same sense that man is. In other words, the concept that God is a counterpart of an individual human being is only an attempt upon the part of man to ascribe to God man's own attributes on a greater scale.

As man realizes his own shortcomings and imperfections, he comes to comprehend that God must be even more than the childish concept of a great man. God, therefore, transcends the universe and yet is imminent within all creation. He manifests Himself through His creation, but also is greater than any universal thing. The mystic looks upon creation as the handiwork of God; and he looks upon life and mind as an evidence of God's being. A mystic further believes that man has within his mental capacities the ability to rise to a fuller understanding of God and thereby contact the greater intelligence of which man is but a simple unit. God is therefore what man is able to interpret Him to be, and God can be found by men in terms of His expression through men. Regardless of how imposing or inspirational may be the theological and philosophical interpretations of God's nature, we realize that in a final analysis we know God only through His manifestation in the universe and through His manifestation in life. It is man's place to reflect God, to show life as being a part of God; therefore, if man is to find God he must find Him in the expression of his own being.

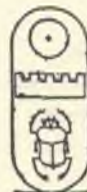
ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Meditation Periods are invited to participate in, and report on, the following occasions. In each case, the time is Pacific Standard Time.

October 18, 1951, 8:00 p.m.

January 17, 1952, 8:00 p.m.

By marking these dates upon your calendar and arranging in advance for a few uninterrupted minutes, you may not only benefit yourself, but perhaps aid the Hierarchy. In reporting to the Emperor, kindly indicate the monograph last received as well as your degree and key number.



Temple Echoes



DURING June, visitors to the Modern Gallery of the Rosicrucian Egyptian and Oriental Museum were shown the works of a contemporary artist of near-by San Francisco, Ethel Pearce Nerger.

Those looking for photographic portraits confessed themselves puzzled by works which the artist described as "sublinear." Others were equally piqued by the fact that they could not write her off as an imitator of Picasso, Dali, or other brands of modernism.

Without doubt, Mrs. Nerger is simply herself without knowing or caring too much about schools, modes, and manners in art. Trained somewhat in sculpture, she has clung to the sculptural line and has insisted on seeing more than the "front" of anything.

This makes for momentary impatience when the viewer sees patches of balanced color somehow unrelated to the curving lines which hold the pieces together after the manner of leading in a stained-glass window. But the color has quality and the lines have meaning, and when one allows the title to suggest a mood and waits for it to develop, the story inevitably unfolds itself.

Almost every work shown passed this test, but it was inescapable in *Farmer Boy* where the rather wistful face seemed to merge into eyes and ears. Then, the feet caught the attention—farmer boy's feet—constantly on the go, trudging here and there, running errands, doing chores. There is the theme—one can't escape it; and so the *Farmer Boy* poignantly tells his story.

Mrs. Nerger's themes in general are equally homey, for she was a farmer

girl; also, her canvases are enriched from the subjective layers of her own mind. *Jersey Herd, Farm Fun, Chickens and Pigs, Girl with Lamp, Lonely Waiting, Whoo-Who are You?, The Fresh Heifer,* and *Lost in the Woods* are straight out of the artist's farm past.

But her gift is not all nostalgic; there is also humor as well as satire and piquant social comment, shown for example in *Cats, The Milliner's Mirror, Generations,* and *Madonna.*

Mrs. Nerger's fifteen years of painting have been prolific because she has had something to say. More than a hundred of her canvases are already in the hands of private collectors and she has been represented in important shows throughout the United States.



The sixteenth annual session of Rose-Croix University has passed into history, completing the fullest three weeks possible on anybody's calendar. Enrollment was above last year, and substantially weighted with those who have made the annual university session a *must*. There were more than the usual number, however, who experienced, for the first time, the thrill of purposeful study approached from the Rosicrucian viewpoint.

The faculty presented notable changes this year. Soror Ruth E. Smythe was enthusiastically welcomed back to the Psychology Department and Frater Arthur Piepenbrink, who substituted for her last year, took over the deanship left vacant by Frater Jay R. McCullough's entry into fields of activity outside Rosicrucian Park. Frater James R. Morgan of Dickinson, Texas, succeeded Frater Ralph W. Kerr in the Chemistry Department.

Frater Paul Plenckner of Washington, D. C., brought his wealth of experi-

ence in the active ministry to bear on the course in Comparative Religion, and Frater Joel Disher, who substituted in that course last year, was moved to the courses in Alchemy in the College of Mundane and Arcane Science.

Frater James French and Soror Mildred French were their usual charming selves in music. Frater Maurice Pardue of Loving, New Mexico, handled the Philosophy, and Frater Oronzo Abbatecola succeeded to Art formerly taught by Earle Lewis.

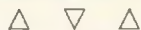
Extracurricular activities were this year as always a memorable feature. The international dinner, first sponsored by Chris Cabaluna and Servilliano Masinda with a few friends, grew to more than a hundred this year. As always, too, the RCU banquet was an occasion for merriment unrestrained. This year it evolved into a smorgasbord and was held at Rosicrucian Park.



The Fairchild Institute of Technology of Cleveland has announced a yearly scholarship award available to an RCU student in good standing—for study at the Institute. The award covers tuition, supplies, and resident instruction for one year to the value of \$1200, in any branch of engineering—general, mechanical, electrical, structural, or aircraft. The scholarship may be on a full or part-time basis, and all courses lead to diplomas.



An old-timer at RCU, Frater William La Croix, recently presented the Rosicrucian Research Library with a folio-sized volume of *The Book of the Dead*. This is a handsome volume, a collector's item, and one which will add immeasurably to the wealth of material now available on Egypt.



Soror Margaret Chamberlain, until recently head of the Assembly Department at Rosicrucian Park, has been appointed as Colombe Counselor to

succeed Soror Gayenelle Jackson who is accompanying her husband, Churchill, to Paris where he will study voice.

Soror Chamberlain, who comes originally from Canada, has had varied experience in Lodge work and without doubt will serve most acceptably in her new post.



Recently, Soror Isobel Mulvey visited the Park on her way homeward to Capetown, South Africa, after almost a year's stay in the United States. Her visit to the Park was timely, for she translated some interesting material that had been received in Afrikaans.

Soror Lili Berndt of Honolulu, another Park visitor, brought fascinating tales of old Hawaii where she has made her home for many years.

From nearer home, Frater and Soror Howard Thrasher of Long Beach, came to the Park a few weeks ago bent on photographing the hands of the Supreme Lodge officers. The study of hands has been an earnest hobby for Frater Thrasher for a number of years. It is his conviction that the lines of the hand are not the result of folding and unfolding. These flexure lines, he holds, are reflections of certain distributions of nerves; there is therefore always a certain pattern of forces in the hand which agrees with the kind of brain or mind possessed by the individual.

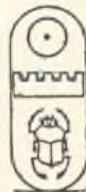


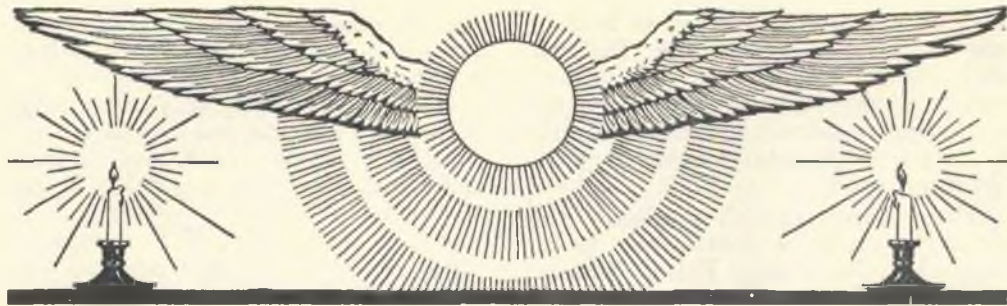
Thomas Jefferson Chapter, which very neatly describes itself as "the Rosicrucian Center in the Nation's Capital," has awarded honorary life membership in the Chapter to Soror Nellie G. Hardy. Soror Hardy, recently retired from the Veteran's Bureau of the United States Government, has been made this award because of her many years of untiring and invaluable service to the Chapter. She has been described as historian, genealogist, and robe maker extraordinary.



Each individual lends the color of his understanding to his surroundings.

—Validivar





Today's Outstanding Poet

By HELEN BARNES LACY, M. A., F. R. C.



An outstanding influential figure in poetry on both sides of the Atlantic in the quarter century since the publication of *The Waste Land* is T. S. Eliot. He has been renounced, reviled, and spurned by some, while being recognized, defended, and passionately acclaimed by others.

The Waste Land itself has called forth a vast amount of literature and criticism by reason of its subtlety and difficulty. "People are exasperated," Eliot remarks, "by poetry which they do not understand and contemptuous of poetry which they cannot fathom without effort."

Distressed after World War I by the ruthlessness of living, the hypocrisies of thought, the transparent falsity, and trivial happiness, Eliot "plunged an exploratory knife into his own mind and soul" in an attempt to expose the diseases that had poisoned humanity.

Intimately conscious of chaotic conditions, suffering the agonies of the race, smitten with disillusionment, this man was artist-scientist enough to set things down in apparent detachment. Not with bitterness but with acceptance, he recorded the horrible facts and shaped an ordered program and philosophy: There is a changeless Truth, he argued, "the search for which is the object of man's will, and without which man's will would be meaningless."

Eliot's methods were startling and

his compound of symbology and metaphysics, readers have found unfathomable. He condemned the sterility of a society that skimmed only surfaces and cringed before the merest glimpse of what lay beneath. In his pursuit of knowledge, he "probed into the whole of man."

Jessie Weston's book *From Ritual To Romance* gave him the framework into which he could gather the ideas of the poet who was ever seeking to transcend the world of chaos and confusion. In this book, he found the particular *waste land* which suggested the world as he saw it. Here was the symbol of the poet, searching for a gleam of hope of spiritual life amid the dreariness and confusion of the modern city.

Miss Weston's book gave him two other things he could use: the Legend of the Holy Grail tied up with the Fisher King, whose personal infirmity was reflected in his kingdom, and the Tarot Cards—those enigmatic pasteboards said to have been used in Egypt to predict the rise and fall of waters and the land's fertility, and since used for fortunetelling.

The theme of *The Waste Land* is dual: "Death in Life" and "Life in Death." The people in it know only a material existence, are dead to spiritual realities, and are mostly unaware of the eternality of the spiritual in man. Everything—most certainly religious ideas—is debased. In their sense of impermanence, the people reach no higher in their hope of redemption than Madame Sotris, the clairvoyant. Her view of such matters

is bound up in three considerations explained by the Tarot Cards: the drowned man, the hanged man, the eternal woman. She is a discerner of false certainties.

The spectator of all that goes on in *The Waste Land* is the poet himself, identified as the Greek seer Tiresias, who has foresuffered all—who knows all things from beginning to end, who has experienced life as both man and woman. Tiresias speaks for all who are helpless, hopeless, and spiritually dispossessed. He contemplates the age, shell-shocked by war and assaulted by economic uncertainty where faith has been shattered and moral foundations undermined. The chaos of broken fragments he evaluates, seeking that mystic unity which will harmonize them into a whole again.

In *The Waste Land*, he evoked a panorama of civilization from earliest times to the present day. He presented a heap of broken images with the view of creating a harmony and a unification. He converted these ideas into concrete images and produced a Reality.

The five sections into which the poem is divided, then, while diverse and seemingly filled with a baffling perplexity, nonetheless make progress toward a hopeful conclusion.

The Way into Life

The Waste Land is built on a major contrast, two kinds of *life* and two kinds of *death*. Life devoid of meaning is death; sacrifice, even sacrificial death may be life-giving, or an awakening to life. When men lose the knowledge of good and evil, they are not alive; hence the people in the modern *waste land* do not even exist. They are like those in his play *Murder in the Cathedral*, who say:

*We do not wish for anything
Seven years we have lived quietly,
Succeeded in avoiding notice,
Living and partly living—*

Then, in a sort of reverie, "the protagonist" gives glimpses of his life that glide before his memory—he asks himself: "What are these roots, these memories that grow out of this stony rubbish?" He answers in the words of

Ezekiel, "Son of man, you cannot say or guess."

*Come in under the shadow of this
red rock
And I will show you something
different from either
Your shadow at morning, standing
behind you
Or your shadow at evening, rising
to meet you:
I will show you fear in a handful
of dust.*

The sense of the shadow and the rock may be here a feeling of security, or protection and salvation. The fear in this instance may be a wholesome one. Out of this fear must grow knowledge and out of knowledge a sense of understanding. Then comes the happiest section of the whole poem. Out of his memory perceived through a moment of love, comes the vision of "the hyacinth girl" returning from the garden, "with her arms full and her hair wet." The picture of the Hyacinth Garden with its exotic perfume and fragrance—makes the reader aware he is looking into "the heart of light, the silence" of an emotion that is felt to have a permanent meaning.

In decided contrast, Madame Soso-tris—using her Tarot Cards—finds the card of the Drowned Phoenician Sailor and warns of death by water. She does not realize that through baptism by water, the way into life might be by death itself. The Phoenician Sailor symbolizes the god thrown into the water annually as a symbol of the death of summer. Then comes the reference to those dead in life:

*Unreal City
Under the brown fog of a winter
dawn
A crowd flowed over London
Bridge so many
I had not thought death had
undone so many.*

This is perhaps made clearer by a brief summary of each section:

"The Burial of the Dead" opens the poem with the thought that spring is not the most joyous of seasons. Although the time of rebirth, the pall of death and winter still hover over life. Men who have been lulled to forgetfulness by winter find April a



cruel time which they are afraid to face. Spring stirs roots that are dull and would not be aroused.

"The Game of Chess" depicts the love conflicts of life and uses the Rape of Philomel to enforce its conclusions giving a contemporary interpretation to the classic legend. Transformed through suffering, Philomel becomes a nightingale; but here her voice is vulgarized and becomes no more than "jug, jug, to dirty ears." In the second part of this section, the scene changes, but again the lesson remains: Responsibility cannot forever be avoided without depriving life of all meaning.

"The Fire Sermon" deepens the note of desolation in *The Waste Land* and prepares the way for the lifting of its curse. Fire can be a symbol of consuming lust and spiritual cleansing as taught by both Gautama and St. Augustine. The turning point of the poem is here in the vision of fire and the fact of prayer:

*Burning, burning, burning,
burning
Oh Lord thou pluckest me out
Oh Lord thou pluckest burning.*

"Death by Water" is a short interlude which drops from the level of "Fire Sermon" to the plane of false certainties where Madame Sosotris operates. The theme of "death by drowning" is made to signify one way of liberation in contrast to that of purgation by fire.

"What the Thunder Said" has no actors, but sets forth the inward personal tossing of hope and despair:

*Here is no water but only rock
Rock and no water and the sandy
road*

*The road winding above among
the mountains
Which are mountains of rock with-
out water.*

The final struggle is becoming evident as the protagonist is moved in his development nearer the Chapel Perilous for his supreme test. According to Miss Weston's *From Ritual to Romance*, the chapel was filled with horrors to test the candidate's courage. Into the desert of evil and desolation comes the voice of thunder "Da" promising rain—redemption. The thunder uses natural sounds out of which all language grows to form words. The sounds that the thunder utters are Sanskrit—denoting both eternal and universal qualities. Its message is therefore addressed to the inner self—it is: Datta, Dayadhavan, Damyata; Shantih, Shantih, Shantih. Give, Sympathize, Control—only then, the peace that passeth understanding.

Eliot conveys the various stages of the spiritual struggle and growth of all mankind. His poetry conveys the mood of repentance and growth and the hope that after the necessary suffering man may look for peace, "... the Peace that passeth all understanding." This purgatorial mood gradually blends in his other poems. In "Four Quartets," the poet presents the vision of heaven corresponding to the central idea of Dante's *Paradise*. Here, Eliot, the mystic poet, "gives Reality that is eternally underlying all things" in:

*And all shall be well and
All manner of thing shall be well
When the tongues of flame are
in—folded
Into the crowned knot of fire—
And the fire and the rose are one.*



A war of ideas can no more be won without books than a naval war can be won without ships. Books, like ships, have the toughest armor, the longest cruising range, and mount the most powerful guns.

—Franklin D. Roosevelt



COSMOPOLITAN

One of the advantages of attending the Rose-Croix University is the happy association with interesting people from distant lands. Above, looking over the grounds at Rosicrucian Park are Arthur Piepenbrink, Dean of the University, and three of several students from distant places—Pauline Mathieu of Montreal, Canada; William Adams, Annette, Alaska; and Roland Ehrmann of Springs, South Africa.



The Deluge of Time

WHY ARE some humans yellow, others, black; and still others, brown? Why did the animals and man develop teeth and hair? Is man a Divinely decreed spontaneous creation—was he thrust into existence by a single command? Or is man the gradual expansion of the *Silver Thread* of life as it passes through one form after another?

Atom smashers have revolutionized the theory of evolution by revealing the simple creative beginnings. After all, by the clock of creation, all evolution is "in the twinkling of an eye."

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

Supreme Executive for the Jurisdiction of The Americas, British Commonwealth and Empire, France, and Africa: **Ralph M. Lewis, F. R. C.—Imperator**

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Havana:
Havana Chapter, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos, Santos Suárez, Srta. E. Montalvan, Master, Calle 16 No. 53, Apto. 1, Vedado.

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John Dalton Chapter, St. Michaels, Spath Rd., Didsbury. C. E. D. Mullins, Master, "Woodlands" 6 The Priory, Higher Broughton, Salford 7.

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Monterrey Chapter, Calle Doblado 622 Norte. Eduardo Gonzales, Master. Hidalgo 2625 Pte.

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Aruba Chapter, The Foresters Court No. 10028. H. Spong, Master, 47 Mgr. Neiwindstreet, San Nicolas.

Curacao:
Curacao Chapter, Klipstraat 27. Stephen Vialva-la Roche, Master, Morris E. Curiel & Sons.

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Panama Chapter, Logia Masonica de Panama. Octavio A. Arosemena, Master, Calle 10-A No. 8.

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