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FEBRUARY, 1953 - 30c per copy

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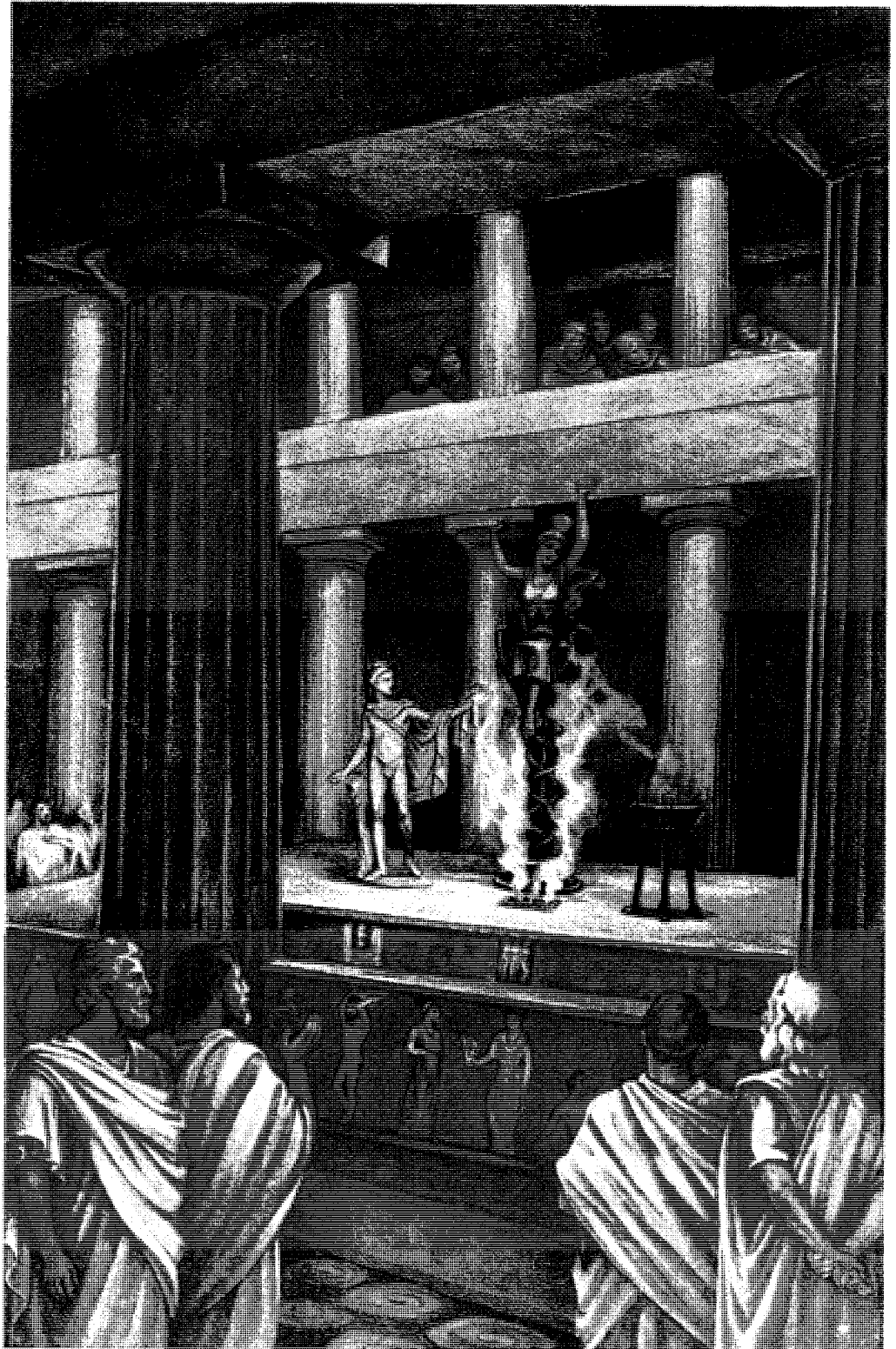
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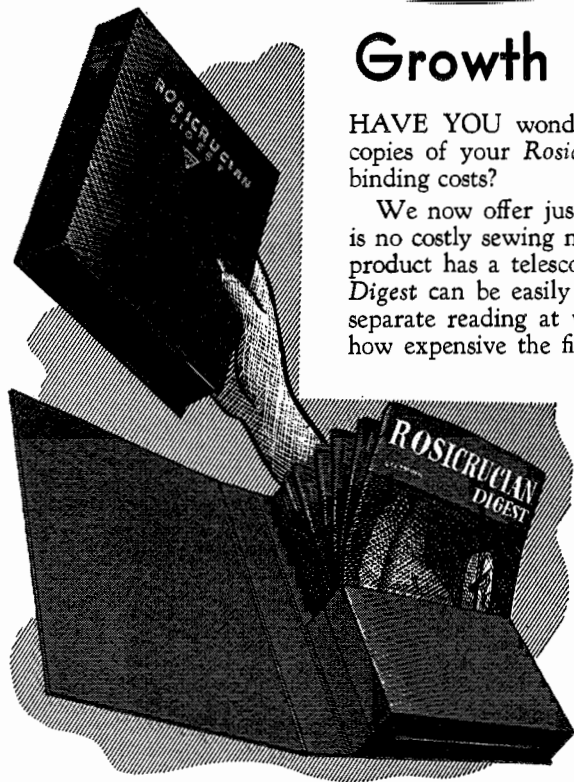
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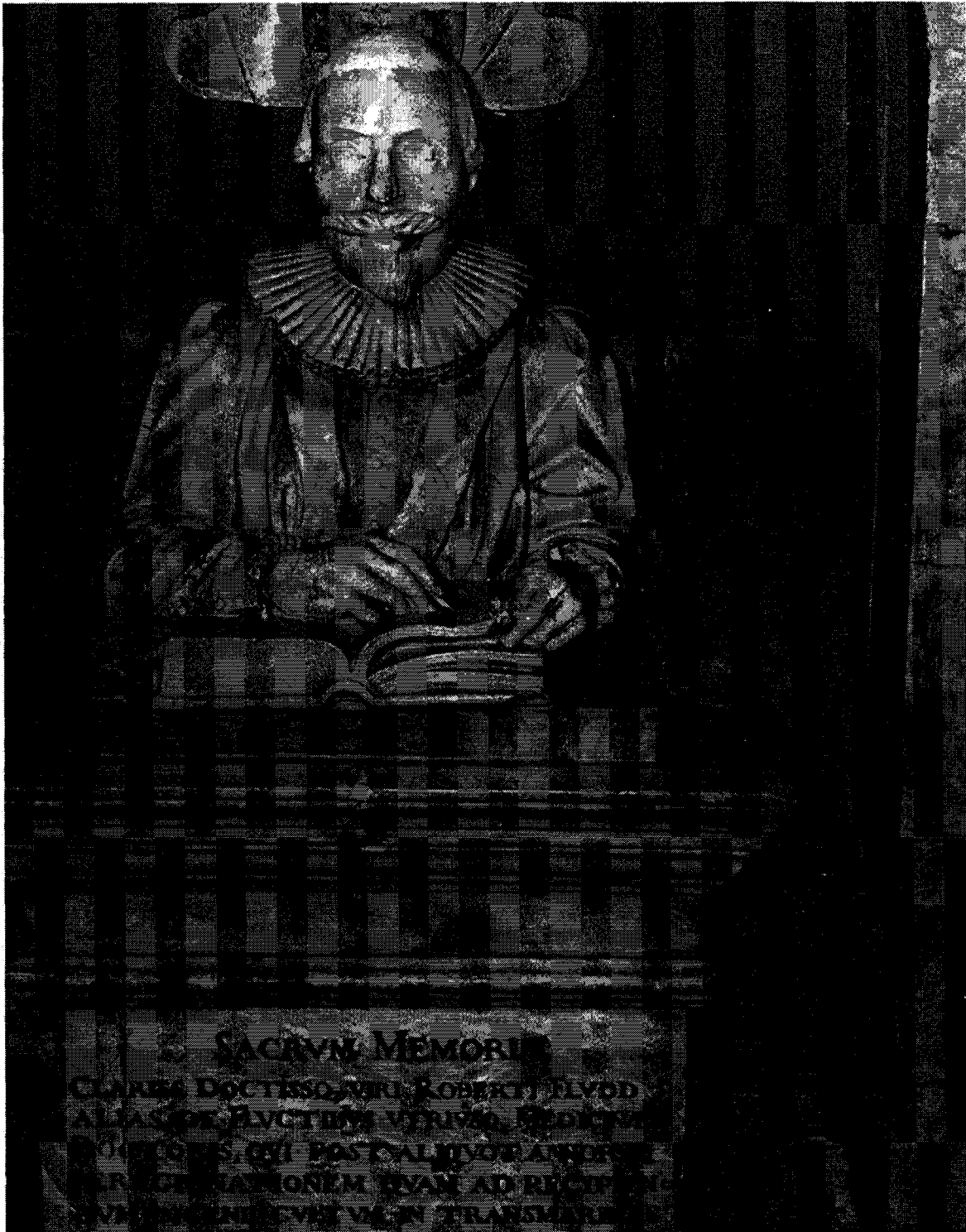
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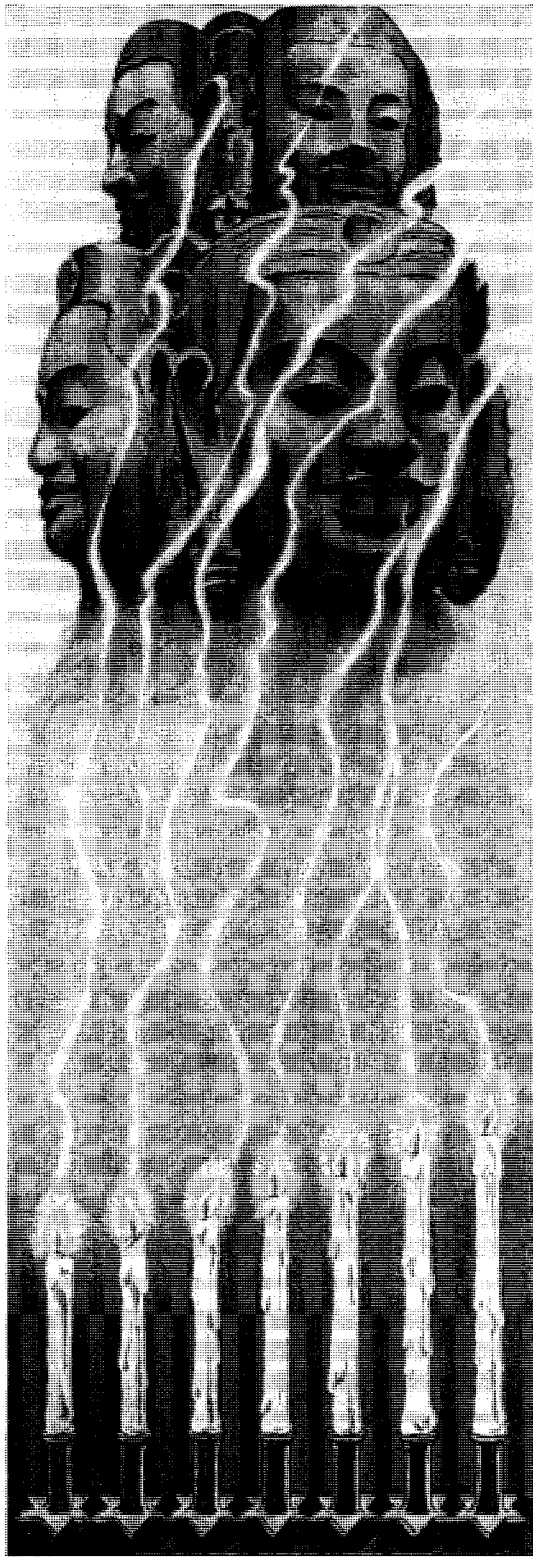
(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES)



CELEBRATED ENGLISH ROSICRUCIAN

Above is a marble bust of Robert Fludd (1574-1637), physician, philosopher, and prominent Rosicrucian. This bust, mounted on a pedestal of like material, is inscribed in Latin. Upon the monument are two books—Fludd's hand is resting upon one of them. They are inscribed: MYSTERIUM CABALISTECIUM (Cabalistic Mystery) and PHILOSOPHIA SACRA (Sacred Philosophy). The monument is in Bearsted Church, the foundations of which are in part of Norman origin. Bearsted is a quaint Kentish village in England. Historically, Fludd is known as a Rosicrucian apologist because of his writings which nobly defend the Order against the attacks of orthodoxy.

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

Vol. XXXI

FEBRUARY, 1953

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THE
THOUGHT OF THE MONTH
RADICAL CONSERVATISM

By THE IMPERATOR



WHATEVER men conceive as good, they will staunchly defend. The good is that which they think of as contributing in some way to their benefit. Thus, every individual, normal in his thinking and living, consciously endeavors to increase the content of what is good to him. He further strives to oppose all activities or circumstances which, in his opinion, threaten the security of that good. When that which men cherish has been subject to periodic attack and they fear the loss of it, they become especially sensitive to any thoughts or actions which are uncommon. They believe they see in the unusual, or that which deviates from the ordinary, a probable menace to their welfare.

This attitude upon the part of men—and even of a whole society—is generally known as *conservatism*. In its less extreme form, it is logical and advantageous; it can be identified with caution. What men have done and what they have is a matter of experience. Such matters are empirical, tangible and removed from the field of speculation. If one finds that what he has or what he has aspired to is advantageous, such constitutes a positive knowledge. Instinctive prudence, therefore, will cause men to hesitate to abandon that which appears to them to be so self-evident in its content. That which we think has proved itself to us, at least for the time—whether that be a month or a century—becomes the very foundation of our personal security and often that of society as well.

How do men gain those things or knowledge which they come to believe must be conserved? Is it not by adventuring into life? Only those who come to grips with the vicissitudes of life can wrest from them those elements which they may eventually evaluate as worthy of conserving. An adventure into the experiences of life need not be a blind sallying forth. It can be a thoughtful and intelligent approach to new realms of activity, whether mental, economic, social, or physical. The *new*, the different, is not necessarily either wrong or dangerous. That which men have found to be good is not wholly or absolutely so. There is nothing which man has achieved, or has come to know, that is perfect. There is no standard of which we know that further and perhaps different experience could not refine and improve. There is nothing which is to human advantage that is beyond the possibility of further expansion. The conservative too often reasons that the only progress he should make is along the lines of *quantity*, that is, adding to whatever he believes best. By this thinking, he confines all his personal efforts to a single and often well-worn channel.

Men arrive at a conception of what is superior, or best, by experiencing contraries. Unless we have the opportunity of reacting to different functions or circumstances, we cannot determine what may be really worthy of conserving. The conservative often hushes his ideas, or ways of living, not because he knows by experience that they are the best, but often because he dislikes—or fears—a change. Many men are content with a degree of satis-

faction. That there may be that which exceeds what they consider excellent, they do not know. Moreover, they are reluctant to risk the aggravation that may come from the expenditure of effort to determine whether there is anything more gratifying. There are multitudes of men who, under the pretext of conservatism, are merely satisfied to sink into a bog of continuous imperturbability. The very things which most of these conservatives avouch to be their very foundation of security and satisfaction have often come out of liberal thought—yes, even from previous radical departures from the conventional. Some individual or group at some time dared to disturb his complacency in order to discover or develop what the conservative now enjoys.

This is not a plea for what is ordinarily thought to be *radicalism*. Today, the common radical is one usually who advocates a complete rupture of all experience in certain fields of endeavor regardless of consequences. He is so imbued with what frequently is nothing more than his speculations, that in his mind all existing factors and habitual thoughts are not only obsolete but corrupt! Such radicalism in philosophy, politics, or otherwise, is neither sound reasoning nor safe. The true radical, however, might better be termed *the progressive*. He is only radical in the sense that he will move out from the center of a circle of fixed thought at a radius to and beyond its periphery, if such is justified. He will completely depart from the accepted thought or way of doing things if such can be proved superior.

The intelligent radical is a human being. He is subject to the same basic likes and dislikes of human nature. All fundamental good and needs of security are recognized by him, as well as by the conservative. The radical, therefore, as in the case of the conservative, wants freedom of person and of thought and the right of opportunity, the security of home, family, and society. He wants physical and mental pleasures as well. His distinction is that he believes man has not as yet fully attained these things. He further thinks they may be acquired in somewhat different ways from the customary. He has conceived or experienced ways and means which

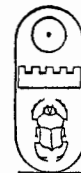
revealed weaknesses in the accepted order which he believes should be remedied. To condemn this type of mentality is to arrest all human thought and progress and to revert to inertia. There is no way of living, under any society known to history, that could not be improved upon.

In Democracy's Name

Because the existing democratic political order in most of the Western world has been threatened by unprincipled and insidious attack, *liberalism* as well as conservatism is in jeopardy. A kind of hysteria has swept the minds of millions of persons in the democratic nations, most especially in the United States. Because of a constant haranguing by certain political demagogues on how the traditional security of the individual is being jeopardized, men are being made suspicious of every new conception in social and political relations. That which seeks to express a different viewpoint, to offer a constructive and beneficial criticism of the prevailing thought or practice, is held up to scorn as a public menace. Every philosopher, every forward thinker who delineates any weakness in our political structure is derided as a destroyer of the security of society.

In the name of democracy, a conception and a practice the West has long cherished, there is a growing tyranny and intolerance born out of this hysteria. By being incited to an almost fanatical conservation of our ideas of freedom and equality, we are being forced into *radical conservatism*. Here I use the word *radical* to mean an unthinking, emotional behavior. In being suspicious, even jealous of every thought which does not fall into the category of traditional conceptions, we are mocking and corrupting the very freedom we seek to conserve. If this practice is allowed to continue, we shall find that we have conserved only the *names* of ideals, the original content of which has long since been lost to us. A banner carried in a crusade of intolerance and bigotry may well have the misleading word of freedom written upon it.

Whenever men become dominated by emotion, swept by hysteria and fears, they are easily made the victims



of that which has ulterior purposes. The new American policy of an exceptional screening of all those who seek to enter the United States as immigrants, or as visitors, can easily be abused. It could, as well, keep from these shores every liberal intellectual whose progressive thoughts conflict with the vested interests—or conflict with the religious sect that itself seeks domination in the United States. It could well keep from our land foremost philosophers and scientists whose views are not hostile to American security, but which do challenge unprogressive orthodoxy in any form. History confirms that one of the most effectual ways found by an international religious sect to gain its end of political domination of state or government was to suppress or to restrict all intellectuals whose views and

purposes were contrary to its own. In this we see the very destruction of one kind of freedom which this *extreme conservatism* professes to be securing.

We of the democratic world condemn the policies of communism and of any police state in liquidating those intellectuals who might inveigh against inhumanity and illogical theory. However, suppressing intellectuals who are sincere, constructive but progressive, in their views, is but another form of execution. Are we to be guilty of it? One must beware when he throws a boomerang, that it may not return to strike him. This intolerance in the name of the ideals of democracy could destroy our institutions of learning and our cultural societies and fraternities. Let us avoid the serious ills of *radical conservatism*.




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February
1953*

“HEROIC PIONEERS” By Ben Finger, Jr.

Democritus
 WAS FAMED THROUGHOUT GREECE FOR HIS NOBLE MORAL IDEALISM— COUPLED WITH A BELIEF IN THE PROCESS-ULTIMACY OF ATOMS AND THE VOID. "TO DO WRONG IS MORE UNHAPPY THAN TO SUFFER WRONG," SAID DEMOCRITUS.

HOMER
 CRIED OUT FOR MORE LIGHT, EVEN WERE IT ONLY LIGHT TO DIE IN. HE INHERITED A SEMITIC CULTURE OF MANY CENTURIES. HIS POETIC GODS WERE NOT INHUMAN MONSTROSITIES, BUT HUMANLIKE.

Protagoras
 THE FREE-SPEAKING SOPHIST, FOUNDER OF EUROPEAN GRAMMAR AND PHILOLOGY, SAID: "MAN IS THE MEASURE OF ALL THINGS."

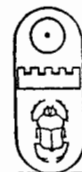
DIOGENES THE CYNIC LIVED IN A TUB, AND CARRIED A LANTERN WITH THE ANNOUNCED HOPE TO SEE ONE HONESTMAN.

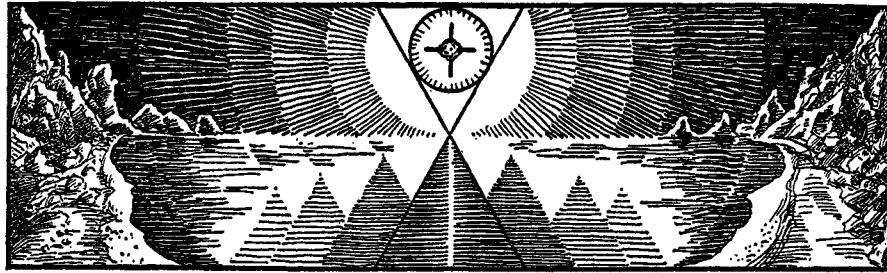
Anaxagoras & Xenophanes
 ATTACKED TRADITIONAL CONCEPTIONS OF THE GODS, THE FORMER AT THE PRICE OF EXILE!

Ben Finger, Jr.

No man today can lay claim to a liberal education unless he knows something of the reach and sweep of those peaks of poesy and learning raised by the spirit of man in the civilizations of Greece and Rome.

—EDWIN MARKHAM





Romance of the Seas

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

This information comes mostly from original research. E. Miall Skeats, father of this writer, was the first to start the production of magnesium chloride in the United States. Also, the father and son together worked out much of the original geological history of the New Mexico area.

—EDITOR



MUCH literature has been written about the ocean—its beauties, its powers of destruction, and its mysteries. Some people enjoy its mild, friendly waves on a clear, warm day; others are inspired by its awesome, powerful lashing in stormy weather; still others thank the Creator for the many and varied (and some exceedingly grotesque and curious) kinds of sea foods that come from the ocean; and to many it is merely a means of economical transportation. Very few think of the numerous other material benefits that we derive from sea water, or of the part that the seas have played in the evolution of the earth. Few, indeed, realize that the bulk of our great buildings and much of the metal that goes into our airplanes is made from sea water!

In early geologic eras, the ocean water contained much calcium chloride in solution, and very little, if any, sodium chloride (common salt). Rain, especially when it is fairly cold, as in the mountains, absorbs a certain amount of carbon dioxide from the air. This carbonic acid, as it is called, assists in breaking down and dissolving various minerals out of the rocks as the rain, streams, and rivers pass along to the ocean. The minerals mostly attacked

are feldspars and from them sodium and a little potash are dissolved as sodium and potassium carbonates. These are carried in solution to the ocean. The remaining broken-down, but undissolved, particles of the feldspars are clay and silica (sand) which are carried downstream partly in suspension and partly by force along the bottom of the stream.

Chemical Affinity

When the carbonate minerals in solution reach the sea water, "chemical affinity" takes place. This is the natural law of attraction and repulsion, of positive and negative, as explained so fully in our Rosicrucian lessons. Because of this law and the different polarities of the various chemical elements, when calcium chloride is mixed with sodium carbonate, the carbonate radical is attracted to the calcium, and the chloride radical is attracted to the sodium, so that there is calcium carbonate and sodium chloride formed. The former is not readily soluble and it precipitates in very fine particles. In time, it settles to the bottom and eventually becomes the thick strata or beds of limestone which is the basis of the cement that is used in building. The sodium chloride, or common salt, remains in solution. In this manner, over a period of millions of years, the ocean has be-

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come devoid of calcium chloride and has increased in sodium chloride. In a similar manner, but to a much lesser degree, potassium salts have replaced calcium. Another chemical that is being gradually replaced is magnesium chloride. This is more or less a twin to calcium chloride, but not so readily attractive to carbonates as is the calcium, and so there is still a lot of it in the ocean. This (and some potash salts) is what gives sea water its bitter taste.

Minerals Express Law

Another natural law which is explained to a certain extent in the Rosicrucian lessons is "crystallization." Every mineral has its own form of crystallization, and also each mineral has a different solubility in water. For example, calcium carbonate dissolves only slightly, calcium sulphate (gypsum) is saturated and will precipitate at 1 to 5%; sodium chloride, at 26%. Potash salts and magnesium sulphate (epsom salts) come next, and then magnesium chloride and many others. This law is used in the commercial separation of the various minerals. Common salt has been obtained from sea water by solar evaporation since time immemorial; and a great deal of our present-day table salt is produced in this manner. The salt companies on the Pacific coast allow sea water to flow by gravity into large, fairly shallow ponds, where, by evaporation, the density increases and the gypsum precipitates in beautiful crystals. These crystals are often colored, owing to impurities, and will form on pieces of wood or other objects in the pond. Although the amount is not enough to be of commercial value, they make very nice garden ornaments, and are hard.

After the gypsum has precipitated, the water is allowed to continue evaporating until it contains about 25% of minerals, when it is pumped or drained into other large, shallow ponds. Here, by further evaporation, it reaches about 30% minerals. At about 26% common salt starts to precipitate. At 30% nearly all the salt has crystallized out, and no other minerals have precipitated. The salt forms in large cubic crystals and is pure sodium chloride. The remaining liquid, called *bittern*, is drained off and the salt harvested by shovels and other

mechanical means. Until 1914 the bittern was dumped back into the ocean.

Magnesium and Aircraft

Prior to World War I all magnesium chloride on the market was produced in Germany from the famous Stassfurt mines, and when this supply was cut off, E. Miall Skeats (my father) started manufacturing it in this country from the bittern of the saltworks. This was done by further evaporation by artificial heat to about 36% solids, and then cooling. The potash salts and magnesium sulphate (epsom salts) are soluble at this percentage while hot, but they crystallize out on cooling, so that the remaining cold liquid is almost entirely magnesium chloride, with some magnesium bromide. By passing chlorine gas through the solution, the bromide is changed to magnesium chloride or bromine, the latter being extracted by distillation. The magnesium chloride is used as a binder with magnesite to make magnesite flooring and other products; it is also the raw material from which metallic magnesium is made by electrolysis. Magnesium metal is very light, lighter than aluminum, and is the basic metal used in airplanes. The Dow Chemical Company of Midland, Michigan, is the principal producer of magnesium metal; and its source of supply, aside from sea water at its Texas plant, is ancient sea water trapped in the strata thousands (or millions) of years ago when Michigan was a sea.

Fertilizers or Explosives

Mother Nature has made use of the above properties of evaporation, precipitation, etc., to a great extent and has formed beds of various salts for us to mine.

The Carlsbad, New Mexico, area is a very good example. Ages ago this area was an ocean. Due to various upheavals and risings of land, it finally became an inland sea, gradually drying up through evaporation. As the water evaporated, the sea naturally became smaller, and the density of the water became greater until the calcium sulphate (gypsum) precipitated out, and then the sodium chloride (common salt). On cold nights some of this magnesium sulphate (epsom salts) and potassium chloride would precipitate, and be partly re-dissolved



on warm days. Also, there would at times be a replenishment of sea water from the neighboring ocean, so that some salts would be re-dissolved, and more gypsum would be precipitated on top of the salt beds. Then, too, in years of heavy rainfall some of the salts would re-dissolve. But, eventually, there came a time when the sea was dried up except for pools or lakes of brine containing magnesium chloride and possibly calcium chloride and some other very soluble salts, and finally even these would precipitate when the weather was very dry and hot.

Also, if fresh water from any stream flowed in at times, the sodium carbonate in the fresh water would immediately combine with the magnesium and calcium chlorides to form an insoluble magnesium and calcium carbonate, called *dolomite*, which would settle to the bottom and serve as a seal against later re-dissolving of the salts. Thus, later, when the area sank and became an ocean again, the soluble salts strata of solubles were protected by an insoluble stratum of lime or dolomite. After that, hundreds of feet of sediments were deposited before the land rose again to its present elevation of around 4,000 feet above sea level. The potash is now mined in about the same way that coal is mined. Potash is used extensively in many industries, but primarily as a fertilizer and second as an ingredient in explosives.

Since the discovery in this area a little over twenty years ago, the Carlsbad potash companies have enjoyed being almost the only source of potash in America. Lately, however, a very large deposit has been found in Saskatchewan, Canada, and is now being developed by the Western Potash Company of Canada. This deposit seems to be similar to the Carlsbad deposit and is the remains of an ancient sea. Thus, the ancient sea of New Mexico made the United States independent from Europe for the most important product used in fertilizers for peacetime farming, and in explosives for wartime. And now, another ancient sea in Saskatchewan promises to make Canada independent in these vital products and to assist the Canadians in their economic growth.

Nature at Work

As a finale to this "romance of the seas," a few figures might be apropos to give some idea of the magnitude of Nature. The rivers of the world, according to calculations by geologists, dissolve from the land and carry down to the seas about 1,914,000,000 tons of various salts every year, and the seas, with a total volume of about 302,000,000 cubic miles of water, contain in solution about 4,800,000 cubic miles (one cubic mile is about five billion tons) of various salts. Nature has given us an ample supply of raw material to last us thousands of years.

SPARE YOUR CHILD



Your children are what you make them! If you neglect to establish good habits for them, you will mold them into a form from which they may never escape. You alone can spare your children the grief brought on by many others who reach adulthood with untrained and undisciplined minds. What subtle suggestions create lasting and beneficial impressions on the formative mind of the child? Which are the ones that should be avoided?

Perhaps you are an expectant parent. Do you realize that there are things you can do and *think* that may have a beneficial influence upon your prospective child? Learn the facts about *prenatal influence*. You cannot afford to neglect investigation of that which concerns you and your child. An interesting free booklet will explain. Write to the:

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Primitive Thinking and Superstitions

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

PART ONE

THERE is a tendency today to associate primitive thinking exclusively with savages or members of a primitive society. The behavior of primitive peoples, their customs and ways of living are, of course, in striking contrast with those of modern times. As a result, many people wrongly conclude that it is only in such primitive society that elementary thoughts are to be found.

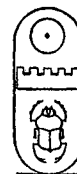
We cannot escape the fact that our environment, our associations, do have a definite impact upon our thinking. However, society is far more a product—that is, a result—of human thought than it is the molder of it. We may seem in our conduct, in our thinking, in the behavior we display, to be representative of our advanced era of the twentieth century. We may appear to adapt ourselves to the conventions of our time, to its customs, and in every way to conform to our society. We wear its clothes, we participate in its politics, we enjoy, as best we can, its standards of living. Perhaps we also converse on current events. In spite of this, however, we may nevertheless be exceedingly primitive in our thinking. What we relate may be nothing more than the ready-made thoughts of others, that which has been transmitted to us or that we have acquired by habit. In fact, in our very living we may be mimicking the acts of others.

There are many persons today who are not motivated by their own intimate judgment. What they say is not a reflection of personal thought. They are



creatures of habit. There are certain things in their society which are generally or customarily held to be good. Because the majority recognize such standards, these people adapt themselves to them also. Consequently, many persons only superficially reflect the intelligence of modern society. These individuals, when confronted with new circumstances with which they have had no experience whatsoever, when thrown entirely on their own resources, display thinking which, in its original form, is as primitive as that of any aborigine.

We know many things today. Undoubtedly we are the best-informed people in history. The intercommunication of intelligence by means of radio, telegraph, telephone, press service and the like, is very extensive and is growing more so. Technological developments now make the other side of our world very close. No citizen of past centuries ever knew so much about his world or his times as we do about ours. Such vast information does not alter the fact that many of us are still very primitive in our thinking. All this information at our disposal constitutes a kind of knowledge, it is true, but it is necessary that we realize that there is considerable difference between *knowing* and *thinking*. Most of our knowledge is empirical; that is, it is sensory, the result of sense experiences. It is what we perceive of natural phenomena about us. By this perception we know something of the nature of phenomena, as we can see or feel it, and we seem to



observe its connections as well. However, most of us are unable to satisfactorily explain these connections.

Two Kinds of Knowledge

William James, the classical psychologist, put it very aptly when he said that there are two kinds of knowledge: the knowledge of *acquaintance*; and the knowledge *about*.

Our common knowledge is the knowledge of acquaintance. This is to know things by perceiving them, to realize that things appear to have a separate reality from ourselves. Thus we know that the sky appears to be blue and that the sun is round, because we see this. We cannot fail to have such a knowledge of acquaintance if we use our sense faculties. When we walk down the street with our eyes open, we cannot fail to become acquainted with—that is, to perceive—many things visually. Furthermore, we cannot escape having auditory impressions, and our becoming acquainted with various sounds. That kind of knowledge, therefore, is inescapable if we are conscious. Every one of our five receptor senses, when acted upon, produces certain sensations from which we derive mental images and these mental images are the knowledge of acquaintance.

On the other hand, we also know *about* things by our thoughts. This knowledge about things tells us their inner nature. It tells us why things seem as they do. This *knowledge about* is the consequence of personal analysis. It is intimate. The knowledge about begins with thinking. Thinking, then, is a later development of knowledge. It follows from experience. It comes *after* the knowledge of acquaintance. It consists of our acquiring a meaning for that which we have perceived. Thinking requires a greater application of intelligence than simply knowing.

We have much to learn yet as to what the process of thinking is. In general, *thinking* is the mind's activity in relating and evaluating the experiences which it has. It is mostly a *voluntary* activity. Our intentional thoughts pursue a course of ideational activity. This means that we intentionally group certain symbols of past concepts or ideas we have had, or we generalize on experiences, arranging them as a child

would its building blocks. As Kant said, this thinking and synthetic process is the combining power of the mind. He held that this relating force of the mind is an *a priori* knowledge, that we are born with it. We have it before experience and it must precede experience. Conversely, the knowledge of perception, the knowledge of acquaintance, is a result of external stimuli. It is the result of our being acted upon from outside by the impulses of the energies and realities of our environment. These impulses force themselves upon our consciousness. As we have said, we cannot fail to see when our eyes are open and we are conscious. On the other hand, to think is self-stimulating. Such impulses come from within us, not directly from without. To think is to respond to impressions which are of the mind and which are the result of the relating or combining process of mind itself.

Most knowledge had by people is not the result of their thinking. As said, it is mostly perception, mostly knowledge of acquaintance, something they have seen, heard, or felt in some way. In fact, this perceptual knowledge is not always completely intimate, that is, it is not always a part of the person's direct experience. For analogy, it is one thing to awake in the night and hear the rain. It is quite another, to arise in the morning and hear someone say that it rained during the night. In the former instance, the knowledge is self-evident. It is at least as reliable as your sense of hearing. You heard the rain yourself. In the second instance, the knowledge is communicated to you and it depends upon the *faith* you have in the person who relates it. The knowledge of the average person today, to a great extent, is of this second kind. It is based considerably upon faith. It is related to the authority which people confer or imagine to be associated with the source of knowledge. They accept statements in their newspapers. They rely without question upon statements of so-called specialists. By this custom they are supplanting personal inquiry, the result of their own thoughts and reasoning, for the implied truth of another.

We cannot all be experts; neither can we all take time to investigate every-

thing personally. We can, however, demand plausible grounds to support many of the conclusions that are passed on to us as knowledge and which we openly accept on faith. These grounds, then, we can at least occasionally subject to the natural combining factors of our own minds or personal reason. We can *think* about that which has been transmitted to us. We do not always have to accept the predigested ideas of others. Increasing faith in the knowledge transmitted to us by others often obstructs the real knowledge we should have. It may obstruct that knowledge which stems from self-stimulation, from our own natural selves, and it may prevent us from arriving at a conclusion, the consequence of our personal judgment.

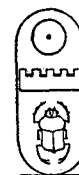
Faith is easily shaken, regardless of its glorification by poets and romantics. When an authority on whom we have relied and whose statements we have accepted as knowledge is exposed as being in error, we are robbed of some of the confidence that we had placed in that source of knowledge. Those who rely upon such authorities have let these others pass on their judgments to them. As a result, their own minds become untrained, inexperienced in synthesizing concepts. If a time comes when their faith is shattered in a source of information, their ideas are likely to be left to unguided associations, and their conclusions may have little or no correspondence to the reality of the world and thus become fantasies.

The present mass acceptance by millions of people throughout the world of certain ideological theories is excellent proof of the great number of *unthinking* minds. The conclusions drawn from such ideologies are often related to very unsound premises. They advocate complete equality among people, freedom, liberty, independence, and justice. To most men these are inherited words with traditional meanings which do not reflect their own thoughts. They have no real understanding of them. Therefore, these unthinking people infer from these words and the ideologies, in which they are incorporated, ends or objectives which a personal analysis and reasoning on their part would show to be quite impossible of attainment.

Ideas and Civilization

In what respect is much of civilized man's thinking primitive? First, it is essential that we have some understanding of the nature of primitive thought. It is generally agreed that the basis of all reason is the association of ideas. In reason our ideas, figuratively, align themselves in our consciousness like soldiers standing at attention on a parade ground. Then we mentally review these ideas. In our mind's eye some seem to have connections, certain specific relations, or strong affinity for each other, and some do not. So we begin to group some of these ideas or we find that they seem to combine themselves involuntarily. Others of these ideas vigorously oppose each other and we cast them out. Most of our experience is composed of ideas having their origin in more than one of our receptor senses. In other words, some experiences we have may have been a composite of impulses visually perceived and felt, or seen and smelled, as for example, a rose. These sensations and the images of them are separately classified in the mind, figuratively placed in pigeonholes, and yet there is a relationship between them. When recalling any one of them in memory all of those thus related in the original experience are recalled simultaneously. For further example, from the perfume of a rose we may recall its form and color.

Man came to associate in mind those things which he found to be connected in fact. In other words, objectively certain things appear to have a relationship, so he assumed that relationships of mind were also absolute and actually existed. As we look out upon our world we cannot fail to find certain things that seem to have connection. A tree has leaves on it and so it seems that trees and leaves have a connection. We also cannot help noting that the moon and stars seem to be related to or have a connection with night. However, man proceeded to erroneously invert or turn about this activity of the association of ideas. He concluded that the associations which he had in his thought must likewise involve connections in reality. Simply put, if two ideas seem to be related, then any objects corresponding to these ideas in



the outside world must absolutely have a relationship also.

We may say that the ideas which appeared related in man's mind he then transferred to the world, and with them the relationship he conceived. Man conceived a certain association among things because in his thinking they seemed to be connected. As a result he endeavored to set up controls over things based upon the connections which he thought existed between them. Man thus often mistook an ideal, which he had, for a real connection. He tried to bring about a unity in reality where there was no association actually possible. Simply put, man would ascribe false inferences to reality. As a result of such thinking, man's relations to his world were often very faulty. To comprehend this abstract idea a little more fully, we refer to Illustration "A." The symbols at the very top represent *objects* or things we may see and which seem to be in close association or connection with each other. They are the result of actual experience. Beneath that, under the heading of Abstract Associations, we see other symbols and these represent *ideas* which we may have and which, in our minds, seem to have a relation or connection with each other. Because we know that things seem to be connected outside of our minds, we then think that our ideas which appear to be related in mind must have a similar relation in the outside world. Consequently we transfer

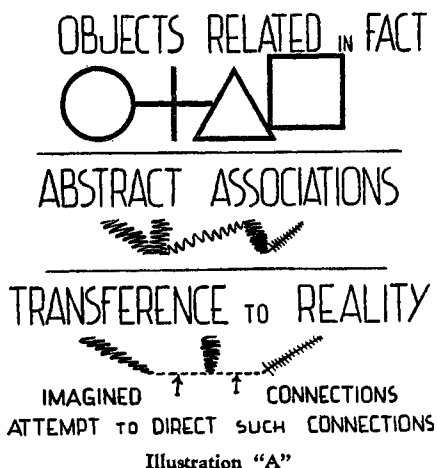
the connection from our minds to the outside world. The dotted line shown in the last row of Illustration "A" represents the connection *we imagine* exists between things but which really is just in our minds.

Basis of Magic

Magic is an excellent example of primitive thinking. Frazer, the eminent anthropologist, outlines two principles of thought upon which magic is based. First, there is the principle that like produces like or that effect resembles its cause. This principle is called the *law of similarity*. The second principle is that things once connected continue to affect each other at a distance, even when they are separated. This latter principle is called the *law of contagion*. Now, we must note the association of ideas that lies behind such inferences in magic. If two things are alike, it is inferred by the primitive man that the one has caused the other, or that, because of their likeness, they must be bound to the same causes. This is still a common assumption on the part of many people. The similarity is the most striking suggestion of such an experience. The similarity impresses itself most strongly upon the mind. To the mind, then, this similarity becomes a quality equal to the substance of the things themselves.

To make this a little clearer, we refer to Illustration "B." Here we have an example of the law of similarity. You will note two symbols. These represent two objects, any two things, which to our observation appear quite similar. Now the similarity between the two objects which we have represented by a dotted line becomes a quality to the mind. It becomes as *real* to the consciousness of many people as the actual objects themselves.

The law of contagion, the second principle of thought upon which magic is based, is also an assumption, just as is the law of similarity. It conceives that things which were once connected in some way, as a consequence of that connection, exchanged their properties or transmitted some of their qualities to each other. In other words, because of their former association, they imparted something of their natures to



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LAW OF SIMILARITY

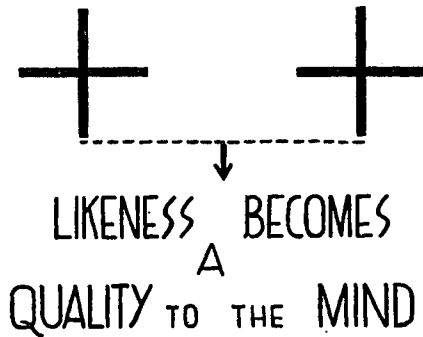


Illustration "B"

LAW OF CONTAGION

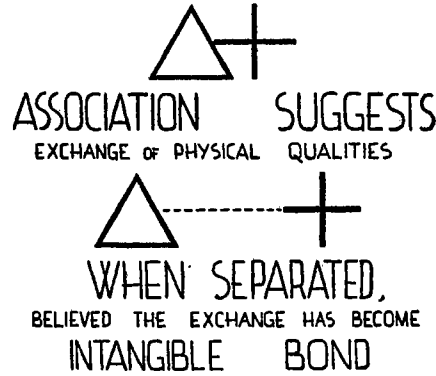


Illustration "C"

each other. The physical connection between such objects suggests that there is an abstract one as well—an intangible bond. Therefore, whenever the physical connection is severed, it is conceived that this intangible connection, which corresponds to it, still remains. Consequently, it is believed that whatever affects one object will also affect the other at a distance, as a result of the imagined intangible bond.

For further explanation of this principle, refer to Illustration "C." Here we have the law of contagion. You will note two symbols—a triangle and an equilateral cross. Now these two symbols are shown in connection with each other. They represent two objects which we may see or experience and which seem to be associated. The

association, the connection, suggests to the mind an exchange of their physical qualities; that the triangle, because of its connection with the cross, imparts something of its nature to the cross, and that the cross does likewise to the triangle. The primitive mind further reasons that there is an intangible connection that corresponds to the physical one. The lower illustration shows them separated. Physically, they do not touch each other but, since they have been connected, the mind conceives that the intangible connection still exists and, therefore, whatever affects the triangle would be transmitted to the cross, or vice versa, by means of the intangible bond that corresponds to their original physical connection.

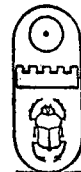
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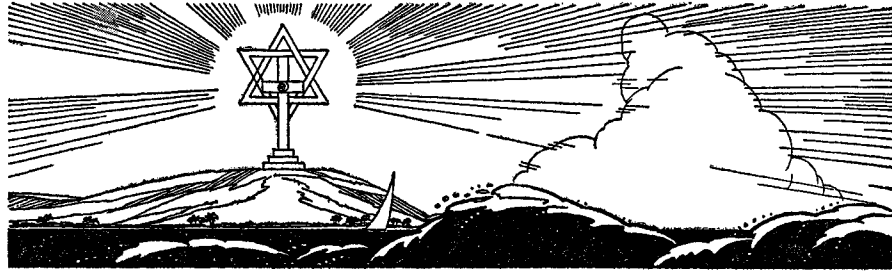
MIDWESTERN RALLY

The Nefertiti Lodge will sponsor the annual Rosicrucian Midwestern Rally to be held at Chicago on Friday, Saturday, and Sunday, February 13, 14, and 15, 1953.

The program includes lectures, demonstrations, and the conferring of the Ninth Temple Degree initiation. The three-day rally will have plenty of entertainment, in addition to a banquet.

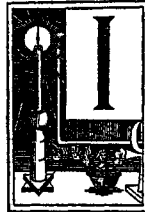
For further information, active AMORC members will please write to: The Secretary, Nefertiti Lodge, 2539 North Kedzie Avenue, Chicago 47, Illinois.





Rosicrucian New Year

Imperator Proclaims Friday, March 20, the Beginning
of the Traditional Rosicrucian Year 3306



IN NATURE there is neither beginning nor end. There is but transition, the change from one state or condition to another. Beginning is actually a human notion. It is derived from a conception of development or progression.

What we conceive as constituting a progressive order has to us a beginning and an end. In fact, the beginning is what we perceive as the start of the process of development and the end its change or transformation into something else. There are no hiatuses in nature, no gaps between realities or manifestations of natural law. One phenomenon merges into another like octaves in a musical scale. If to the human perception and understanding one manifestation appears to end, it is because we are unable to discern the transition from the one manifestation into another.

Many realities periodically repeat their phenomena. They incessantly have a recurrence of their order of development. The beginning and end of such an order is again a human determination. It is we mortals who say what constitutes the beginning of such a *cycle* and what is its end. The year is such a cycle. Astronomically, we have been able to determine the time lapse of the year cycle, which is approximately 365 days. Throughout the centuries, from the time of the earliest calendar first devised by the priests of ancient Heliopolis, some 2700 years B. C., man has had various times for the beginning of the solar year.

Most of the ancients found it plausible to associate the beginning of the year with a period of natural activity. There is a psychological reason for such a decision. A change in any phenomenon is most noticeable when its characteristics become more dominant. This dominance requires accelerated activity by some factor or element contributing to the change. Therefore, an expanding activity is indicative of growth or of *beginning*. The spring of the year, when all nature appears rejuvenated after the dormancy of winter, suggests to man an awakening or *rebirth* and a new beginning. It was, therefore, suggested to the minds of the ancients that spring was truly the beginning of the new year. Consequently, the new year was usually proclaimed as beginning on or about the vernal equinox, that is, when the sun enters the sign of Aries on its celestial journey.

In the remote past, within the region or boundaries of a single nation, there have been different periods accepted by the people for the beginning of the new year. The followers of the separate periods would have their respective ceremonies for acclaiming the event. The populace at large might recognize one definite time and the sages or learned followers of one of the mystery schools might proclaim still another date. Even today throughout the world the time of the beginning of the new year is not universally accepted. The Chinese New Year, for example, does not correspond with the Occidental date, the difference being a matter of weeks. Elsewhere in the Orient, the traditional

recognition of the vernal equinox in March as the beginning of the new year is still adhered to. Most certainly, it is a more inspirational time, for the regeneration process of nature is everywhere in evidence. Trees and flowers have begun to bud, grasses have begun to push tendrils through the soil. There is a caressing warmth in the air and a recession of the deathlike bleakness of winter.

The Rosicrucian Order for centuries has accepted the vernal equinox as the true beginning of the new year. In all Rosicrucian temples inspirational ceremonies have long been held at that time, solemnly greeting this important cycle of natural phenomenon. Today in every Rosicrucian lodge and chapter throughout the world the *Rosicrucian New Year* is celebrated by an enlightening ritual and symbolic feast. All Rosicrucians, whether members of a particular lodge or chapter or not, are eligible to attend convocations at their nearest Rosicrucian Temple and to participate in the beautiful and impressive event. Besides the mystical feast which occurs at the event, it is likewise the time when the subordinate Rosicrucian bodies install officers for the new term.

The sun enters the sign of Aries at 10:02, p. m., Greenwich time, March 20. This is the vernal equinox, the first day of spring, the beginning of the tra-

ditional new year. The Imperator, therefore, with the authority vested in him by his office, has proclaimed Friday, March 20, as Rosicrucian New Year. Each member who lives adjacent to a lodge or chapter should inquire of its officers the exact day and time they will convene for the celebration. By necessity, some such bodies may be obliged to have their ceremonies preceding or following March 20, so determine this information well in advance. The directory in the back of each issue of the *Rosicrucian Digest* has the addresses of lodges and chapters. Every active Rosicrucian is also eligible to attend the Rosicrucian New Year ceremony at Rosicrucian Park. This will be held in the Francis Bacon Auditorium, 7:30, p. m., Friday, March 20.

Sanctum members not adjacent to a Rosicrucian lodge or chapter may conduct a simple and impressive New Year ritual in their own home sanctums. By this means they individually will be brought into attunement with thousands of other members who are participating in this same ceremony in lodges and chapters throughout the world or in their sanctums. Send 25 cents, or the equivalent, to cover postage and mailing costs. Address your request for "The Rosicrucian New Year Sanctum Ritual" to: The Grand Secretary of AMORC, Rosicrucian Park, San Jose, California, U. S. A.



WARNING ROSICRUCIANS

Please be advised that an organization in Europe styling itself Rosicrucian and under the leadership of Krum Heller is in no way associated with the international, authentic order known as the Ancient, Mystical Order Rosae Crucis (AMORC). Any members who receive solicitations from this individual inviting them to organize Rosicrucian groups, and who will be under the impression that they are doing so for the authentic organization, should be warned. They would become involved in a clandestine body, and their own membership would be in jeopardy. Several members throughout Central and South America have been so solicited and have been confused. It is our intention by this announcement to clarify their confusion.



What's Missing In Your Life?

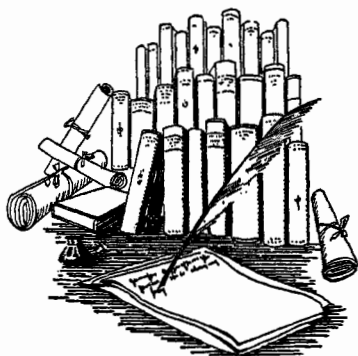
By CARL T. ENDEMANN, F.R.C.

ONE of the many truths hidden in the Old Testament is the declaration that God created human beings in His own image. This is why we have within us that urge to create, and the happiest man is he whose chosen work is primarily creative. If material necessity is the chief motive for one's vocation, then some other means should be provided so as to allow for self-expression of that inborn urge and its fulfillment. Only by fulfilling our God-given pattern, can we feel happy and approach our ideal state of being.

"All roads lead to Rome," the old saying goes, and we can say that each soul-personality is on the road to harmony, striving to reach the ultimate goal of a state of harmony, or attunement, with the divine pattern of Cosmic forces. Thales, the ancient Greek philosopher, said, "All matter is becoming," and if we try to visualize the universe as a boundless expanse of energy forever "becoming," we can see that the process of becoming is accordingly resulting in new "creations."

The creative individual is one who fits in with the rhythmic, changing, pattern of the universal forces, seeking new expression, new understanding and associations. Such an individual can feel or sense this belonging to, or being a part of, the great pattern of things; and until an individual does develop that creative ability given each one, he cannot live the abundant life, which is possible only by living in harmony with the Cosmic and its natural laws.

We are given such aptitudes, such talents and forces, as we need to develop according to our own specific, individual needs, but unfortunately these talents are not always apparent, and may be



easily overlooked while we persist in following what we reason out to be the right way. We can recognize those persons who have found their special way, their lifework, by the manner in which they live and act, by the natural ease and perfection of their performance. Occasionally we meet such an individual. We can sense the harmonium of such

an existence, the magnetism of such a soul-personality. We may try to emulate such a one's habits, his work, or life pattern, but imitation is not the answer because each must find his own personal pattern of living.

Today is an age of specialization, in which the greater part of our energies is necessarily directed toward the type of work in which we are engaged; consequently, those unrecognized or dormant talents which we may have are likely to have no opportunity for development. We may become too involved, too concerned, too entangled in this one field to allow ourselves to spend much energy in any other field. Many of us feel there is something lacking in our lives; we may even envy others whom we see enjoying a fuller life. If we can but learn to expand our own lives, by developing our hidden talents, we too can make them full and abundant. Once we learn that we are living in a world of change, that we are matter that is "becoming," that we may direct our lives according to our individual talents and capabilities, we are then consciously learning to live harmoniously. If we seemingly cannot extricate ourselves from the web of habit and responsibility which we have formed about ourselves, we can expand in other directions and come closer to

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developing our creative talents, whatever they may be.

Outstanding Men

For outstanding examples, let us look at some personalities of the past: we will find, particularly during the age of the Renaissance, great men typical of that period, characterized by versatility and the ability of expressing their personalities in different ways. At this time of revival of the ideals of ancient Greece and Rome at the end of the Middle Ages in Italy, and other European countries, there were great personalities to whom very appropriately was applied the term, *Homo Universalis*. Probably the best known of them was Leonardo da Vinci, who was a statesman, painter, mechanical inventor, and last, not least, a great philosopher. Michelangelo Buonarroti is another example of this outstanding type of man who developed simultaneously along many lines. Included also must be Frederick the Great of Prussia, philosopher, artist, and statesman; and Napoleon I, Emperor of France, a great mystic and statesman as well as a military leader. Although this is not generally known, Napoleon's greatest achievements were probably as a legislator, where his influence is felt up to this day, not only in all Latin countries and Holland, but in Louisiana and Oregon of the U. S. A., in Sweden and in Indonesia—countries he never saw and where his soldiers never marched. A very similar type was his great admirer, Goethe, known as "The German Shakespeare." Goethe was Prime Minister of a German state, even as Francis Bacon was Prime Minister of England.

All of these outstanding men had more than one string to their bows, and by making these strings vibrate in mutual harmony, they achieved greatness through the recognition of their talents, through developing them, through mastery of their earthly instruments—their bodies; none was ascetic, all lived a full life, but without excesses.

We cannot all expect to be Bacons, Napoleons, or Goethes, but we can learn something from their achievements. Our own lives may be quite specialized as is natural in this day and age, but like Da Vinci, or Francis Bacon, or Erasmus of Rotterdam, we

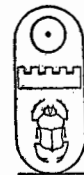
can develop more than one side of our nature. Let us polish more than one facet of the precious stone that we have been entrusted with for a life span. Those of us whose daily work is not along a line that would seem to permit the development of our potentialities, or to form the mission of our life, and who see no way of changing our pattern, can perhaps take a bypath that will serve to give satisfaction. We can expand our horizons in this way. There is a spiritual value to hobbies, and we can find in our pursuit the satisfaction that may be lacking in our daily work.

Talents and Aptitudes

A highly specialized vocation can be supplemented with an avocation that will offer the best possibilities for the attainment of that harmonium which is our goal. Our choice should be one for which we have some talent or aptitude. We may choose a hobby that will balance our lives by directing our activities to a field opposite to that of our regular work. For example, the office worker, or the physician, may seek an outdoor hobby, as gardening, or sports, while the highway patrolman or bricklayer, may seek a quiet indoor hobby.

Frequently our hobbies *are* opposite interests from our regular occupation, but cannot be called *constructive*, let alone creative. The surgeon who goes fishing, or hunting, is not following a creative hobby, but there may not be the need since he may be using his energies creatively in his work, in rebuilding bodies to function harmoniously. While we may learn from, and enjoy doing, some hobbies, as attending movies, reading novels, enjoying bridge parties, we are not expressing any of our creative talents. We must broaden our field to include such.

No one else can prescribe the ideal hobby for us; we have to find our own equilibrium between our own vocation and avocation. If we consider what we feel is missing in our lives and how we can obtain it, there in general will be our answer. At this point there is danger that our conscious mind, human and therefore reasoning, may mislead us into believing that it might be wealth that is missing in our lives. However, since practical life does show that money is not the panacea ensuring



happiness, it is obvious that we must go deeper below the surface of appearances, and by means of meditation get an answer from our subconscious. Sometimes we may not recognize the opportunity for creative expression in what we are doing. For instance, the homemaker, the housewife, can create a harmonious home, family life, as well as an attractive and nourishing meal for her family. Such a life is ideally creative, but the man on the assembly line or a typist in an office will find it more difficult to derive that satisfaction from the daily work. They may need the joy involved in making things grow in a garden or in modelling a piece of clay—in order to live in the image of the Creator.

Creative Opportunities

Most avocations will broaden the mind and save us from the danger of sliding into a rut; there are many to choose from. Let us consider some of them:

MUSIC appears to be the highest expression of which the human mind is capable. It can bring pleasure to those who cannot practice it, it broadens, beautifies, and beatifies, yet it is within reach of everyone and needed by everyone. It is the universal language, common to all human beings; it leads to understanding, harmony, and peace. But it may be too obvious, too easy a choice; whereas we can enjoy collecting beautiful records, we must actively practice music to derive true permanent satisfaction therefrom!

The FIELD of ART is a broad one; it takes us searching for beauty everywhere. It is a wonderful opportunity for creative, expressive work. Beauty, to the Greek philosophers, was one of the aspects of goodness. Kalos K'Agathos, "beautiful and good," was the ideal of ancient Greece, so wondrously expressed in the insuperable proportions of its temples and sculptures. It is more than a coincidence that so many military men seem to look for a balancing factor in painting—for instance, Churchill, Hitler, and Eisenhower. A surprising number of doctors look to painting to balance their sometimes depressing and often not beautiful work.

Simple DRAWING may be the beginning of an artist's career for some

who may feel they do not have the talent for painting. There are many who wish to interpret Nature in their own way by sketching, rather than mechanically with a camera.

PHOTOGRAPHY, however, is a very popular hobby, one that takes us out on a search for beauty no matter where.

The study of LANGUAGES opens up the secret gardens of foreign literature; only through a nation's language can we understand its soul, and only through a person's native tongue can we really approach the personality. There is the more subtle aspect of creating social relations. Knowledge of foreign languages makes travel a richer experience. It causes doors to open and welcome words to be spoken. A bond is formed, proving that the Brotherhood of Man is not an empty phrase but one of deep meaning.

Similarly, the studies of History, Geography, Geology, are broadening. STAMP COLLECTING is another way of enlarging the scope of our mind through acquaintance with geography and history. We learn of famous men of such countries, as well as of their currency, economy, and art. Understanding helps indirectly to create friendlier relations.

There are the colorful, creative, materially productive hobbies for those who are skilful with their hands, such as sculpture, ceramics, making of toys, ship models, cabinets, jewelry, copper and other metal products, baskets, knitted and embroidered goods, model airplanes and railways, as well as leathercraft, fretwork, remodelling furniture. A handiwork hobby, as leatherwork, can be done by paraplegic patients in hospitals and proves invaluable as an outlet for energy otherwise unexercised and consumed in restlessness.

Most home owners naturally take to gardening, landscaping, and the growing of indoor plants. In such activities the hobbyist directs the vital life force of nature into channels, producing living beauty. The farmer's work is often his hobby; through it, he develops a special kind of patience, as his work must keep pace with the seasons. He works within Cosmic rhythm and sub-

consciously becomes attuned to it, and aware of the immortality of plants through their seeds.

Then there are those hobbies that fit in with what was mentioned as balancing the work of the indoor person, the OUTDOOR SPORTS, which are so widespread today—golf, tennis, boating, swimming. These can do wonders for the health of the individual, both mental and physical. There are indoor sports too—bowling, folk dancing, and other dancing, providing physical expression, companionship, and enjoyment. With all sports however, there is one important condition which determines the amount of benefit which will be derived. In order to obtain a real benefit therefrom, we must participate actively. To simply be a spectator, or a listener over the radio, is to obtain such a minimal benefit as to place these pastimes among the outstanding wastes of time and energy which are as characteristic of our present age as they were during the period of decline of the once mighty Roman Empire. Would it not be better to use the time gained by freedom from long hours of labor to better ourselves or our surroundings, rather than to let others take even our physical exercise for us?

The study of PHILOSOPHY, more than any other study, results in new concepts. Here it might be interesting to stop to consider that already the old Greeks found it useful to balance the study of philosophy by physical exercise. In the gymnasia of ancient Greece and in Rome, studying and physical exercise were carried on side by side. They also had made very careful studies of both the physical and spiritual values

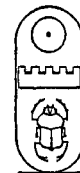
of different types of food. Philosophy, perhaps more than any other hobby, makes us acquainted with various people and nations. It influences our own thinking, develops our conception and consciousness, helps us to formulate rules for guidance in a controversial world.

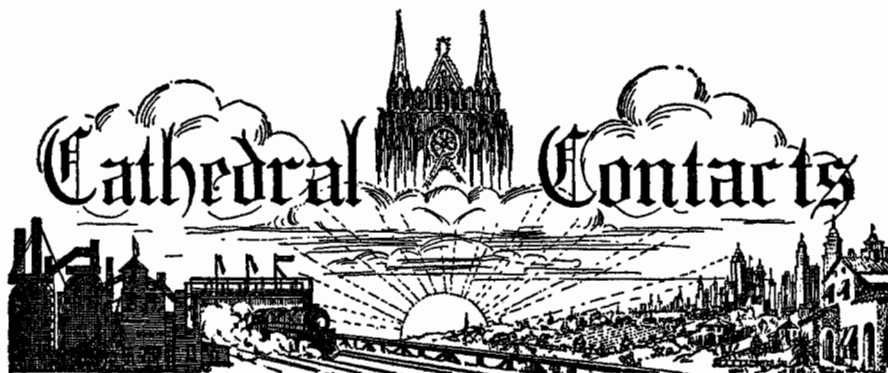
There is one hobby that leads forcibly to philosophical conclusions. It is ASTRONOMY, the Queen of Sciences, as it was called of old, and the Hobby of Kings. Lost in the depths of Heaven our very senses become conscious of the Universe, we enlarge our horizon, we see humanity in the right proportions, and we begin to realize how small are our objects and even the objectives of our biggest struggles in our individual as well as collective living.

Hobbies have material value: they can be remunerative; serve to color our material world; have value by their stimulating our mind and educating us. Hobbies have spiritual value in rounding out our lives, in building up our association with people, things, and ideas outside of our own little circles. Hobbies can make us interesting to others, by enlarging our horizon and expanding our consciousness. Not all hobbies and avocations are suited to everyone, but each one of us can find a hobby, or two or more, to make life full and complete. We need thus to off-balance modern specialization which deadens the creative spirit by its numerous restrictions. Each one of us can find an avocation that will truly open the mind into the wide unlimited horizons which constitute the true liberty of the soul in which is found harmonium and attunement.

NEW CHAPTERS IN DALLAS AND CALGARY

Members living in the vicinity of Dallas, Texas, and Calgary, Alberta, Canada, will be pleased to learn that the two most recently organized AMORC Chapters are in these two cities. All active members of AMORC are cordially invited to visit a regular Convocation at one of these new Chapters. Visiting members in the areas mentioned are also invited to attend a Chapter session. The address of each of these Chapters and the day and time of the meetings are as follows: Calgary Chapter, 421 Twelfth Street, N. W., second Tuesday of each month at 8:00 p. m.; Dallas Chapter, 1921½ Greenville Avenue, second and fourth Sundays of each month at 7:30 p. m.





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

INNER STABILITY



THE stabilizing influences affecting each individual life are limited to the opportunities which that individual makes for such influences to have effect. The individual who is constantly torn between one or more decisions, or the one who seems to never be able to make up his mind, is the type of person who has not experienced the constructive effects of stability.

Stability is even more important than knowledge of principles. An individual may be uneducated or even ignorant, in the popular sense of the word, and still may have developed a stable character, an outlook based upon an established foundation. From among all the quotations assigned to him, Confucius

said something to the effect, "he who knows right principles is not equal to him who lives and loves such principles." In this concept, Confucius was aware that knowledge is secondary to application and feeling. It is not enough to simply know facts, principles, or concepts. Character is based upon one's applying the principles; that is, living them. At the same time, feeling the impact of such principles (that is, loving them) is to make possible the realization of ideals. The value that comes from having the principles that underlie the highest form of human character is based upon the application of the principles and the concern an individual has for them.

There is no more pronounced form of hypocrisy than for an individual to flaunt a knowledge of high-sounding

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principles and have no feeling for their real meaning. We cannot deny the importance of knowledge, but we can put it in its right place. Knowledge is a tool for use, but it does not replace man's sense of values. Value lies in the application of principles, not in the principles themselves.

Some years ago (and possibly even today in some places) it was considered good taste to fill library shelves with dummy volumes. It was even possible to purchase a section to fit on a library shelf that consisted only of the backs of hypothetical books. It was a mark of distinction to have a room lined with many shelves of these imitation books. This practice was thought to reflect culture and position while possibly the owner could not even read or write. The individual today who recites by rote high-sounding principles and quotations but in whose life they have no value—that is, the principles are not applied and loved—is like the bookshelf with no real books upon it. Such an individual has no real inner stability. He is a shell; he has no more use for principles than would a parrot that had learned to say them.

Stability is built from the inside out. One's physical structure becomes sec-

ondary while the potentialities which are man's soul are augmented. We are told that decaying teeth are a manifestation of an already existent condition coming to the surface of the tooth. When individuals who have not developed an inner stability, based upon experience and feeling, face a crisis, the instability is due to the lack of something upon which to stand or toward which to turn for support and encouragement. The lack of stability comes to the surface of existence just as the diseased tooth finally breaks through its surface.

Men have searched the world for what they thought would bring them happiness and peace, and only few men have learned that peace does not dwell in outward things but is found within the soul. By meditation and concentration upon the powers of the inner self we are able to find peace and the stability upon which peace of mind and happiness can be built. To be able to see the world and life from a point of view built upon inner stability is to contribute to the development of both vision and peace of mind. The periods of meditation established by the Cathedral of the Soul constitute one channel that may help us to direct our consciousness to this end.

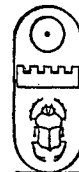


ATTAINS HIGHER INITIATION

Frederic H. Ingersoll, former past-master of the May Banks-Stacey Chapter, South Bend, Indiana, passed through transition in his home at 2 a. m., Saturday, December 27, after an illness of two years. Frater Ingersoll was a member of AMORC of long standing, first affiliating in 1925. He served the Rosicrucian Order, AMORC, in numerous capacities and at all times revealed his understanding of Rosicrucian principles and his devotion to the ideals of the Order.

For several years he was on the faculty of the Rose-Croix University as instructor of music. Frater Ingersoll was a graduate of Oberlin, Ohio, School of Music. He studied violin in Berlin, Germany, for three years and received additional work in Geneva, Switzerland. He was organizer and first director of the South Bend Symphony and director of the South Bend Conservatory of Music since 1918. He was also instructor in the violin in the University of Notre Dame until his illness.

Soror Ingersoll, his wife and constant companion, has also been an active member with him throughout all these years.



Quality Thoughts

By RODMAN R. CLAYSON, Grand Master

THERE is one ability with which all men are equally endowed; and that is the ability to think. What kind of thoughts do you entertain? Do you allow your mind to wander restlessly from one thought to another? Is your environment—in fact, your life—one of confusion? It has been truthfully said that our life reflects our habits of thought. In other words, we are a reflection or the result of our own thoughts.

Are you able to hold one thought in mind for several minutes, and while in such concentration analyze the various aspects and factors of your thought? This is mundanely called *clear thinking*. In order to carry on such clear thinking, we must have a thorough degree of concentration. In order to have a thorough degree of concentration, we must have an interest in that upon which our thought dwells. If we have no real interest in our subject matter, we will soon start thinking about other things.

Much of the frustration and hopelessness in the minds of people could be overcome by discipline of their thoughts. Just as thoughts can be creative, they can also be magnetic. Thus there is the tendency to attract to ourselves the very things which are uppermost in our mind. If we allow negative, fearful, or even hateful thoughts to imbue our consciousness, we are bound from time to time to encounter the very things which we fear or hate.

That is very much like the man who, because he had little consideration for others, experienced the poorest kind of human relations. He pitied himself for being a wage earner, and thought more about his selfish interest than he did about the work which he had been employed to carry on. Soon he thought he was being persecuted by his em-



ployer. He felt that he was given all of the petty, trivial, and menial assignments. He felt that other employees were given the more desirable work. He was continually at loggerheads with his fellow employees, and he allowed hatefulness to imbue his every conscious thought.

Eventually he left this place of employment. He felt that employment elsewhere in another business house, and the people concerned with it, would be much better. And so he secured a position in another place of business in which he was given similar work. Soon there was a repetition of all the things he had experienced in his previous employment. He had not escaped the tendency to have little regard for others and to think selfishly of himself. Again he felt that he was being picked on and that he was given the worst kind of work to perform. He told himself that the people he worked with were stupid. So he left the employ of the second business office, and soon was employed in a third where there was repetition of his previous experience.

Now, all of us have known people like this. They wander from pillar to post looking for more desirable conditions than those which they feel they have been experiencing. Little do they seem to realize that the trouble does not lie within the business office or its employees so much as it does within themselves. The person in this analogy would not admit that he does not cooperate with other people. He cannot see that he is small and narrow in everything he does. He continually looks for an escape from the conditions for which he is responsible, and continues to find that he has not escaped. Unfortunately there are thousands of

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people like this. If they would take time to impersonally examine their errors and failures, they would find that they have only themselves to blame for their trials and vicissitudes. Without conscious knowledge, they have brought the negative conditions upon themselves.

Methodical Planning

A person is the product of his own thoughts. He is the reflection of his own mind. All of life is a matter of adjustment—thoughtful adjustment. His approach to life's problems and his perspective of them—in fact, much of his health and happiness, and his environment—are dependent upon his knowledge and experience, his emotions, aspirations, desires, and thoughts.

All of us have met strong, dynamic personalities who seem to be masters of themselves and their lives. In most instances, this is the result of thoughtful planning, thoughtful analyzing, a sifting from the mind of unimportant ideas, and collecting all worth-while ideas which are relevant to one's objective. Today psychologists are endeavoring to teach us to think scientifically, and to encourage habits which promote concentration and rational thought.

Nearly everyone will agree that we must establish for ourselves appropriate conditions for doing our best thinking; that is to say, we must have peace and quiet, and at least that amount of privacy which will permit us not to be interrupted or distracted. Thought can then be carried on methodically. There are those who will say that they are so situated that they cannot bring such conditions into their daily living. Actually there is no one who cannot establish for himself a few quiet moments each day. But, first, there must be the *will* to enjoy such a period; no one can do this for you. You must put forth the effort, and in so doing you will achieve the worth-while rewards which will come as the result of your silent contemplation and concentration. You may find that such periods will provide the key to epoch-making discoveries and accomplishments. This may turn the tide of your life.

A great many people are helpless victims of habits. To break these habits they must evoke the necessary will

power. People can, if they will, deliver themselves from the slavery of today's circumstances. Unhappy positions and environment can be changed.

The world, which is entirely impersonal, is not unkind, although many people feel that it is, believing that the world and its events bring misfortune to them. It is a wholesome sign when one becomes dissatisfied with his lot, and decides to do something about the seeming fate or luck that has not been kind to him. Of course to bring about any change, one must have courage and self-confidence.

Weaknesses Considered

To take confusion out of one's life, one must honestly and readily admit his weaknesses and begin to do something about them. The desirable opportunities of life are not likely to come knocking upon our door; we must go in search of them. The complexes of fear, suspicion, or jealousy must be overcome. You are naturally endowed with mental power—the power of thought, the power of will and determination, and the power to achieve. This mental power is to be used. When it is properly used, you will be rewarded. You are endowed with sufficient mental power to create for yourself happiness and a mind at peace. You have the power to turn aside your attention from trivial and unimportant things. As you grow in mental stature you transmit to others the warmth, confidence, and friendliness that are within you. In your relationship with others you will find that you have poise and tact. With your mental power of thought your personality can become magnetic, and you can become an inspiration to those with whom you are associated.

One of the rewards of thought control is the increasing of the faculty of recollection, of having the memory become more facile. You more readily remember details, addresses, telephone numbers, and important facts and figures. To have this realization you must create frequent opportunities for quiet thoughtfulness, opportunities to build a healthy mind. Everyone desires to have a healthy physical body, and nearly everyone does his best to maintain good physical health. Equal-



ly as much attention should be given to building and maintaining a healthy mind, and strong mental power. There is no place in a healthful mind for an inferiority complex, or for a superiority complex for that matter, or for greed or anger. Thus we can see that there must be self-discipline, the disciplining of our mental faculties by using our mental power. Negative thoughts can be suppressed. Good, positive thoughts can be amplified.

Hidden mental power within you is meant to be utilized. It lies dormant until you use it. No one else but you can use it or stimulate it. Once you have created the condition for unifying your resources of thought, concentration, and mental power, you will learn that a new world is being opened to you. However, to enjoy this new world there must be thought control or mental discipline. To be truly thoughtful is to be tactful, considerate, and mindful of the rights and needs of others.

Unquestionably, everyone at some time or another has been confronted with unexpected problems or unfortunate circumstances. These are the tests of stability, tests requiring the use of our innate abilities. It is on these occasions that we should avoid frustration and begin to reason things out intelligently, and to contemplate on how best to overcome the situation. This kind of action will indicate our stability, our stamina, our strength of character. It is a test of our true personality, and our thought power will reveal the strength of orderly mental processes or it will reveal an empty false front. In our human endeavors crises of this kind are good for us. They are a proving ground and bring out the best that is in us.

Mind and consciousness are no longer the mystery that they were once thought to be. The mind makes consciousness and thought possible. There is power in mind, and in thought. Wholesome, positive, constructive, and creative thought is possible as long as there is consciousness. This is a power within yourself which can be mastered. You have within your grasp the inner power of your mind. With proper thought processes, you can have a full and successful life.

Thought plays a very important part in our lives. We cannot perform any act or express any idea without first thinking about it. Thought would seem, then, to be a flow of energy. Scientifically, thought waves are impulses which seemingly are emitted from the brain. These waves can be registered on an instrument known as the electroencephalograph. On this instrument, thought impulses can be amplified 20 million times. Thoughts, then, consist of a flow of energy. They affect us inwardly and outwardly; and, inasmuch as positive, constructive thoughts radiate from us individually, other people can be sensitive to our thoughts. The interesting function of the electroencephalograph has been demonstrated many times in the laboratories of the Rosicrucian Order. If we entertain constructive, fine, and noble thoughts, we will attract to ourselves conditions of a harmonious nature. By entertaining negative, envious, intolerant, and unkind thoughts, we may attract to ourselves the very conditions which we wish to avoid.

Fellow Men Included

World's progress is the result of constructive thinking, and such thinking includes those elements which will benefit a large number of people. If we do not use care, our thought processes may be likened to an idling machine, about which the most one can say is that it is running. If we allow our minds and thoughts to enter such a state, our consciousness will be filled with random rambling thoughts that simply come and go without interruption. Therefore, there must be thought control, and this must be directed. There must be also the initiative to resort to serious thinking, thinking which is wholesome, connected, and directed toward a purposeful objective.

Directed thought helps us to understand ourselves and our environment. It helps us to understand the world in which we live. Furthermore, we must learn to do our own thinking and solve our own problems. Too many people are prone to let others make decisions for them. We must profit from our mistakes, and direct our every effort. We must know whereof we speak and

why we are doing that with which we are engrossed at the moment. We should work not only for the advantages of the present but for the rewards of the future. You must meet the world with your thinking mind, or the world will pass you by and leave you in confusion.

We must establish for ourselves worth-while ideals. Thought, then, when reinforced with idealism or a philosophy of life, is capable of eliminating much of our misfortune. We should relegate to the past any possible attitude of defeatism, and correct our habits and thought patterns. In those quiet moments that we intentionally create for ourselves, we can cultivate real power in our thinking processes; and our concentration, contemplation, and reflection will bear fruit and bring us noble rewards. The use of constructive, creative thought will bring

out the best of which we are capable and exhibit to the world our true and noble strength of character.

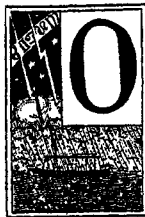
Find pleasure in the operation of your mind. In your thought become more intimate with yourself. Rid yourself of the unwanted thoughts of those habits and desires which so strongly conflict with the new ones you want to cultivate. Formulate clearly the thoughts which you wish to have dominate your consciousness, and idealize these thoughts.

To think intelligently, to meditate upon that which is provocative, is one of the most worth-while goals in life. By our thoughts we can draw to ourselves that inspiration and that power which will make possible, through our human effort, the ability to establish greater understanding, consideration, and harmonium within ourselves, and with our fellow men.

Strange Phenomena

THE FLOATING TABLE

By ARTHUR C. PIEPENBRINK, M. A., F. R. C.



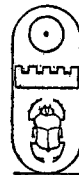
ON an October evening in the early 20s, a group of earnest men sat about a spacious living room. They were members of the Institute for Psychic Research, and were highly respected as rational, intelligent people. Some were doctors, some scientists, one was a minister, another a lawyer, and others were there who had no particular profession.

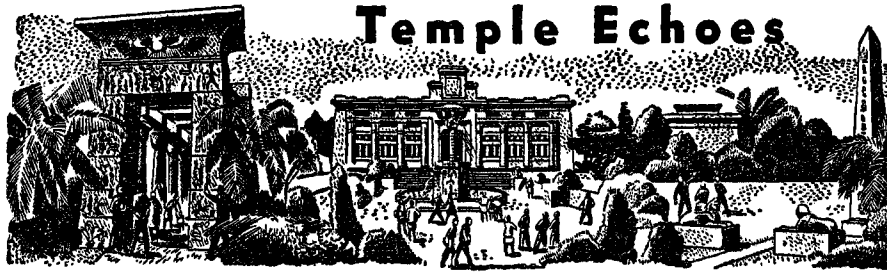
In their midst was a man whose psychic powers were unquestionably authentic. When all was quiet and the lights were turned down low, the psychic sat quietly in his chair, within view of all observers. Soon a table, some distance from him, arose slowly and drifted across the room to settle eventually at a point some distance behind him. The silence was something to behold. After this event, the men stirred, and soon the babble of a lively discussion filled the room.

Did *spirits* move the table? Did some foreign matter extend outwardly from the psychic to move the table? Affirmative answers to each of these questions are popular explanations. Both seem unlikely. Ralph M. Lewis, Emperor of the Rosicrucian Order, some time ago wrote a treatise on the probable mental-physical faculties responsible for such a phenomenon when there was *actual physical contact*.

It can be demonstrated, on the other hand, that through suggestion or self-hypnosis, an object can be seen to move without apparent contact.

Are we to believe that these qualified researchers were victims of simple suggestion? We all can become victims of those things in which we have faith. An earnest researcher *has faith* in the possibilities of his field of study. Experiments such as the one just related, therefore, fail to meet strictly objective requirements. Nothing is disproved by them, but then nothing is really proved either.





SOME years ago, a student at the University of Arizona decided that when he had become a successful graduate, he would do something for his Alma Mater. As a successful businessman in New York, he remembered his decision and began to collect representative work of enterprising artists; and when the collection was of suitable size, he presented it to the University of Arizona. That man was Charles Leonard Pfeiffer, and his example is one that successful graduates of other universities might also follow.

Examples from the University of Arizona's collection are now traveling about from museum to museum under the auspices of the American Federation of Arts to demonstrate, in the words of Arizona's university president, Dr. Alfred Atkinson, that tomorrow's masterpieces are being made today.

Forty of these paintings and drawings were on exhibit at the Rosicrucian Order's "San Jose Art Gallery" during December. Carefully chosen by experts, this exhibition has been enjoyed by large numbers of Park visitors.



This year's fall and winter RCU series on the theme "Beyond the Physical" has been more than successful and satisfying. A happy mixture of experiment, classwork, and guest speakers has made every meeting different and exciting. During December the peak of interest and excitement was reached in the appearance of Dr. H. Arvis Talley, and of Mrs. H. Spencer Lewis. On these occasions attendance soared noticeably. Dr. Talley gave an exposition of hypnotism and Soror Lewis demonstrated psychometry.

* * *

"O Wind," sang Shelley, "If Winter comes, can Spring be far behind?" Shelley knew, just as we do, that it can't. It may be a little *late*, but never *far* behind. And after Spring, Summer. That means California, Rosicrucian Park, and Rose-Croix University, remember? For three weeks, you learn while you live, while you grow, 'mid the sunshine and flowers of Rosicrucian Park. Where in east or west or north or south can you get so much for so little? Have you sent for your copy of *The Story of Learning* yet? It's free for the asking.



On Tuesday evening, December 2, 1952, Soror Margaret C. McGowan, Master of the Oakland Lodge of AMORC, was guest speaker at the weekly convocation held in the Supreme Temple. Soror McGowan thus became the first soror to speak from the East in the New Supreme Temple. Her remarks were sincere, thoughtful, and well expressed. All who were in attendance that evening sensed its being a very special occasion.

* * *

Early in December, more than a hundred of those who serve in the Supreme Temple Convocations during the year enjoyed the pre-Christmas dinner and get-together that has become, in the words of the popular song, "The loveliest night of the year." There was food—tastily prepared and graciously served by the various Temple hostesses. There was fellowship of the kind that all humans, Rosicrucians especially, take delight in. There was fun of a vintage that is always exhilarating to the system.

Grand Master Rodman R. Clayson presided with customary good humor and éclat. Frater Paul Deputy, who for the past few years has been main-

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taining in Rosicrucian Park the reputation which made him so much beloved in Los Angeles County, acted as Master of Ceremonies and Glee Captain. The program he offered was cultural, instructive, and what not.

Supreme Colombe Felice Miles' piano solo and Colombe Gladys Perez's Spanish dance were easily and satisfyingly on the cultural side. So, too, for that matter, was Grand Master Clayson's evocation of a *Persian Market* on the marimba.

Most instructive in a mystifying way is certainly the right characterization of Peter Alla-too-bad Adlai Falcone's demonstration of magic. In this he was aided by the timely heckling of Frater Oronzo Abbatecola from the audience.

Of the decidedly not cultural and instructive was the whimsical what-not dreamed up by Frater Arthur Piepenbrink called "I Want a Cadillac Convertible" or "You've Got to Have a Quick Mousetrap to Catch Santa." This was a strictly for-the-birds rendering of "'Twas the Night Before Christmas." The hero, Herkimer Hornbugle, was played by Frater Piepenbrink. Gaffer Nick, stooging for the traditionally jolly gentleman was played by a pair of four-buckle arctics and a red-flannel concoction well filled by Frater Joel Disher. Jingle bells and other offstage extraneous noises were made by Frater Ted Fisher.

Such zany and slightly nightmarish antics made the evening from soup to nuts one to look back on with pleasure and satisfaction for months to come.

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Coming almost on the heels of the Christmas dinner was the Kepher-Ra's "Winter Varieties" show, to increase its funds for welfare work. The show produced by the talented employees at the Park also presented some of the officers in Thespian mood. Who can ever forget the piano player, the card sharks, and the haunting decor of "The Shooting of Dan McGrew"? Entertainment was the theme, and a sizeable amount of cash for the welfare fund, too.

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Cultivate imagination to the point of vision.—BLAKE

Mention must be made of the new bulletin format of Thomas Jefferson Chapter of Washington, D. C. It is artistic, agreeable, and in excellent taste. It is larger and more convenient, too. The cover design is credited to Frater Leroy H. Howie. Although bulletins are for the purpose of reminding members of chapter-and-lodge activities mainly, it makes a tremendous difference how the reminder appears. We value the information a little more when it is attractively presented.

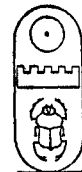
An interesting item in this issue concerns the presentation of the ritual drama *Mithras, Man's Mediator*. This is No. 3 in the specially prepared series and deals with Persian mysticism.

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Soror Edla Wahlin, Librarian of the Rosicrucian Research Library, always alert to new methods of making the library serve useful purposes, began a few weeks ago a series of half-hour group-reading periods. Choosing Dante's *Divine Comedy* as something both delightful and instructive, she quietly announced that once a week she would read aloud from it to any who cared to come. It began just like that and has been proving its worth since. One evening in December, Soror Frances Vejtasa, editor of the *Rosicrucian Digest*, was the reader, and the auditors were equally surprised and pleased.

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Not much has been said recently about the weekly sessions for preschool children held in Rosicrucian Park; nevertheless, under the watchful eyes and with the careful and enthusiastic planning of Sorors Gladys Lewis, Dorothy Muttkowski, and Alice Appell they have continued to make history. The 1952 activities were climaxed in traditional fashion with the sound of sleigh bells and the appearance of Santa Claus. "The Children's Hour" youngsters as usual were joyful and expectant, with grown-ups having their fun playing, knowing that tolerance with big people's funny ideas is always rewarding—the candy, nuts, and toys were forthcoming; so, the occasion was worth the effort.

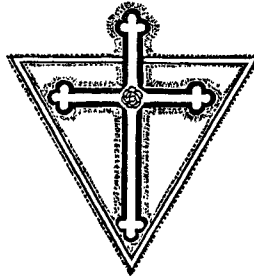


Rose and Cross

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

THE Cross is a symbol created by the horizontal and the vertical crossing of powerlines. At the intersecting point where the two opposite powers (ideas or energy content) intersect each other at a right angle, a rotatory movement results, starting from the direction of the stronger power tendency. This rotatory movement engenders an accelerating densification and thus creates the "matter" of the manifested world. This is the *involutional* way of the Spirit, or energy, in the ever-solidifying matter. The spiral movement tending to the right obliges the Spirit to get entirely immersed in Matter, but the Spirit would like to free itself from this captivity of a downward rotatory trend, in order to regain its previous freedom and independence. A spiral movement tending to the left enables the Spirit to realize this liberation, for this motion is an opposing rotation, which dissolves matter into its primary component, primeval matter—that is, *Akasha*.

The Cross has a deeply symbolical significance because it discloses to us the eternal struggle for supremacy between the energy of Spirit and its more confining Matter. The Cross is the secret and universal key to the understanding of human existence. That is why Plato said that the soul of the world is crucified (*anima mundi*) on the cross of Matter. This is one of the deepest mysteries of existence. The great founders of religion, the Buddhas, Avatars, Maharishis, hierophants, the Saints of the Churches, the great philosophers, the Gurus of the secret schools of initiation, and many other great masters of the human thought have for thousands of years proclaimed this great truth which has also become the basis of our Christian culture.



The Cross is the secret key to the dissolution of Karma and of its annihilation. Christian redemption is tantamount to the Buddhists' *moksha*, the perfect state of liberation, the last stage of evolution and unification with the Eternal One (Tat: Brahman), that is, Nirvana, after the yokes of Matter have been shaken off in the course

of the evolutionary process.

Jesus Christ set an example to all mankind, showing them how this self-liberation can be achieved. He took his Cross and carried it to the Mount of Sufferings, to Golgotha, so that—having his body crucified for Truth—he could release his spirit, for only after the crucifixion can ultimate liberation, or resurrection, follow.

The Cross is the symbol of the created, the manifested world as well as of man. In this material world, the Christ (the spiritual center, or nucleus) is crucified. However, Christ is not outside us, but within our hearts, as is God. If Christ, the pure spiritual seed does not sprout forth from our hearts, then Jesus of Nazareth was born in vain in Bethlehem, and his martyr death on Mount Golgotha was all futile. For no one can redeem us from the outside; this miracle can be worked only by the strength and consciousness of Christ working in us. The road of Jesus is the road of Man going toward Redemption, the road of Dharma.

An ancient mystical proverb says: "Every cross has its crown." This means that the reward of suffering is: experience, illumination (*Brahma-vidya*), purification, the abandonment of sin, reincarnation, that is, the working off of Karma—in other words, liberation. For if there is no cross, there can be no crown either. This aphorism means that without suffering, without

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gaining the necessary experiences at our own cost, we cannot reach the stage of illumination, of initiation. That is why we must always use the weapon of the Spirit actively in life, so that we may obtain the reward—the *Rose*.

The Rose is the mystical symbol of the Godhead; it can be won only after a life full of suffering and experiences.

The Rose placed on the Cross also signifies that Karma understood, comprehended, and processed—as it were—is a suffering no longer, but a joy, a bliss, Life Perfect, the happiness of Cosmic harmony with the Universe, a blessed and holy state of consciousness, which cannot be described in words (the state of Samadhi).

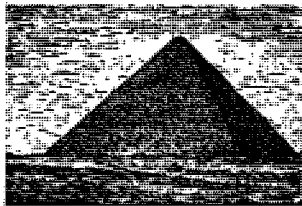
The Rose symbolizes the most beautiful moments of human life packed with suffering, hardships, visitations,

wars, terrors, and individual and mass tragedies, but it symbolizes also the noblest human sentiments, the heroic examples of self-sacrifice and love, as well as the best works of the arts.

In final analysis, we can safely say that the Rosy Cross, or the Rose on the Cross—let alone its more hidden meanings and hermetic signification—is the truest and most devoted symbol of our Christian culture and of Man striving toward redemption. It reveals to our eyes the true relations between the human soul and Cosmic reality. We can be rightly proud of the fact that our Brotherhood has chosen this symbol as a lodestar, or a bright torch. We are happy to be able to live, work, and fight under this Sign, for a more perfect development of the individual and of human society.



PYRAMID OF PROPHECY



Appearing again and again as an important date in the history of civilization, the 20th day of August of *this year* is heralded in the *Symbolic Prophecy of the Great Pyramid* as the culmination of events constituting international importance.

Who built the Great Pyramid? Why were its builders inspired to reveal to posterity the events of the future? Within the pages of this enlightening book are the answers to many enthralling questions.

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THE ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park, San Jose, California



Personal Magnetism

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

(From *Rosicrucian Digest*, January 1930)

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.

SOME years ago, personal magnetism was given considerable thought. Magazines and newspapers speculated upon the subject, with articles, by various writers; many books and pamphlets were put on the market, claiming to deal with the subject in a learned way, and to instruct the aspiring student in its laws and principles.

Little understood, and seeming to refer to some strange quality, possessed by a "chosen" few, and mysterious in its potent ability to influence and attract others who came within range of its subtle power, personal magnetism became the tool of the charlatan, and the envy of all who failed in life's struggles.

Some of the more advanced-thought writers and lecturers claimed to know, and teach, the secret of the manner of how this silent Niagara of Power could be used to bring prosperity, health, and happiness, but what little they did know about it was quickly realized, without revealing any real laws and principles, and the seeker was left to decipher many strange terms and phrases, and practice foolish mental exercises which left him stranded with blasted hopes.

But in spite of the fact that very little was known of personal magnetism in those days, there is such a subtle force radiating from the human body. This force may be truly termed *personal magnetism*, because the modern mystic, in his laboratory, had proved that there



is a magnetic field surrounding the body, and that it exists within the body and emanates therefrom. It is in the human body because of the law which reveals itself in the examination and study of any physical mass which contains a magnetic quality, or magnetism.

It is well-known, and proved through scientific experiments, that a blind person, walking along the street, or moving about in his home, does not depend solely upon his touch to guide him when approaching a wall, or other obstacle, and he will also keenly appreciate the fact when in the presence of another. It has been found, and scientifically proved, that the magnetic aura extends so far in front of their physical bodies, that the blind, whose delicate senses are strongly developed, can actually feel their magnetic auras touching an obstacle long before they reach and contact that obstacle with their physical bodies and senses. Delicate instruments have shown that the aura, emanating from the human body, extends as far as ten feet and radiates always at least five feet in all directions.

The question to be considered is: "What is this aura, how does it manifest, attract, repulse, and how may it be controlled?" Before we may answer this, it is necessary that we know something of the magnetic field in all things. Therefore, let us take the electron.

In the electron we find that there

are dual forces at work, and these forces are positive and negative, the same as in any creative cell. Now the vibrations, which emanate from any mass of matter, convey the quality of radiation according to the nature of the predominating force within the mass. Thus, whatever quality is sent out from the mass, either positive or negative, that quality becomes what is known as "polarity," and the mass is said to be of a positive polarity or of a negative polarity. Now, any mass of matter radiates either a positive or a negative force and thus is one or the other of the two polarities. The vibrations emanating from matter are positive or negative vibrations and are governed in their polarity by the governing nature, or quality of the forces within the combined electrons which make up the atoms in any mass of gross matter. Thus, we see that the positive or negative forces within the electrons are not equal, but that one or the other predominates and determines the polarity. And so, the vibrations, emanating from any form of matter, have a magnetic influence upon all other forms of matter, and will be attracted to, or repulsed by other matter. In accordance with the law of polarities, the positive attracts the negative and repulses the positive, and vice versa.

In the ordinary horseshoe, or other permanent magnet, we also find a good illustration of the attractive force, or magnetism, which emanates from the vibrations of a piece of iron. Extending from such magnets, for a short distance, is that field or area wherein magnetic attraction will occur. You have probably tried experiments with magnets yourself and have seen how the magnet will cause a needle or other pieces of iron, or steel, to jump up and become attached to one of the poles of the magnet as soon as the magnet is brought near enough to the needle to affect it with the magnetic aura. The needle cannot resist the force and will remain there until pulled away.

Human Will

Now the magnetism which emanates from the human body is truly magnetic in the same sense as is the magnetism of the ordinary magnet; however, the term *magnetism* as applied to the human body is used in connection with physical

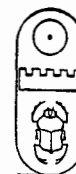
forces or energies within the body that are dual in nature, consisting of the two opposites of energy, or vitalism, blended by their attraction for each other. This energy, or vitalism, or magnetism surrounds the human body because it emanates from the two opposite energies in the human body and thus derives its essence. And so, the vital force, that is to say, the life force, which is associated with, and controlled by, the mind of the soul in man, blends with the physical, material, bodily energies to create this magnetic aura, and this aura is of a positive or negative polarity, according to the nature of the predominating polarity causing its make-up. Thus is a person said to be positive or negative.

Under certain circumstances, the aura may be perceived with the naked eye. Those who see it most readily are clairvoyants, but when certain physical conditions are brought into use, either through natural or scientific causes or conditions, almost anyone may perceive the human aura. Thus it is that "personal magnetism" is no longer the unseen, mysterious force—the intangible thing it was some years ago—for it may now be seen measured, felt, deflected, reflected, weighed, neutralized, increased, decreased, and otherwise affected mechanically and by use of the human will.

And here we come to find is the great secret which so many teachers and investigators failed to discover, in the earlier days of the history of "personal magnetism." It is that *human will*—that strange, directive, controlling, determining power—always at the command of the human intellect—*can actually, not theoretically, control and affect the radiating vibrations called personal magnetism.*

What then is this personal magnetism? It must be associated directly with, or be under the supervision of the mind or intellect. It must also be associated with the vital energy of the human body, for we find the human magnetic radiations (the aura) affected by the standard or strength of the vital force in the body, fluctuating and vacillating as the vitality of the body changes.

In simple words, we must look to the mind (which is an attribute of the



soul) for the secret of and key to personal magnetism, because the mind and vital life force are related, and life is under the direct control of the mind, so far as "life" itself (and not the body) is concerned.

And how does the aura of a person look, when seen under proper conditions? The aura RADIATES and manifests in color vibrations. If you could see the emanations of the vibrations constituting the aura surrounding the human body, you would see various colors, in different shades and blends, each one of which signifies a certain physical or mental condition as expressed inwardly and reflected outwardly, and this reflection, manifesting outwardly through vibrations, forms the aura, and this aura is really the outer expression of the personality of the soul, making up what is commonly termed *personality*. And there you have it: a magnetic personality, or personal magnetism.

The Attractiveness of Children

Let us now make an examination and analysis of magnetic personality, so that we may arrive at a conclusion regarding the qualities, conditions, or nature of it. If we can note any distinction from such observation, or comparison, let us do so, and analyze it thoroughly.

The first observation we make is to be found in the child. Why is it that children are so wonderfully attractive to every human being? What qualities or expressions do we find in the child? Upon going into these questions we find: a, simplicity; b, innocence; c, purity of mind; d, sincerity; e, enthusiasm; f, trust; g, absolute faith; h, appreciation; i, imagination; j, lack of doubt; k, joyousness of living; l, vitality; m, ready forgiveness; n, love of all things.

Now then: If mind directly affects, or controls, the vital life force, and the magnetic aura, what do you suppose would be the nature, or expression, of a child possessing the qualities named above? And nearly every child between the ages of two and six possesses them. Can you not see then the cause for the attraction of all kinds of people to the personality of the child? There we find certain states of CONSCIOUSNESS which produce definite effects so far

as the auras are concerned. This is so because the child has not as yet contacted the world sufficiently to affect its outlook upon life and things in general. As the child grows older, it contacts more and more of world life and conditions with the effect that it grows accustomed to conventionalities, and opinions, and so forth. Such things as these affect the simple child-consciousness and change it; doubt creeps in, worry begins to make itself felt; fear of certain people and things is brought about, and in view of all this, the child no longer expresses in and through simplicity of mind, but is influenced and affected by its surroundings.

Let us refer to another type. There are many people who are very beautiful in features, but whose personality, or magnetism, is limited, or lacking, so to speak. D. W. Griffith, the motion-picture director, stated in an interview that the manner in which he chose people for his stars, on the screen, was by looking for the inner light of the applicant. By this he meant that he looked for a certain expression, or manifestation, of personality which indicated that, through experience, development or unfoldment, a real soul-personality was expressing before him; this he called the inner light, and it is his supreme test to determine whether or not the applicant would be able to fill the part.

The Strong and the Weak

Let us now consider two distinct and different types of personality. The one type of person possesses great energy and this means health, strength, power, enthusiasm, activity, and love of life. He desires nothing but happiness out of life and strives to do everything that will make for a continued existence of happiness. By thinking properly he raises his degree of magnetism in positive polarity and thus radiates a powerful positive aura. If such a person were to stand ten or fifteen feet away from you, you would be unconsciously impelled to turn around and notice him. His radiant magnetic aura, or soul vibrations, would attract you strongly. You would, perhaps, mentally tell yourself that here was a man who was "big."

On the other hand, there is the man who is weak, physically and mentally.

Not so much as to be a mental defective, but just enough to lack ambition, enthusiasm, activity, health, strength, and desire to make of himself the highest possible type of man. Here, then, we would find a man unnoticed—a man whose aura would be but very faint and extending not more than a few inches from his body. He would be a man who did very little of his own thinking, holding thoughts of hatred and revenge against those who prevented him from carrying out his will, or who opposed his views—a man bound down by the chains of bigotry. He would be one who would find it very hard to acknowledge he was wrong in a thing, even though the most positive proof was brought to bear upon that view. Such a man would radiate an aura of a negative polarity so weak as to be almost absolutely neutral. He would have very few real friends, if any, and would amount to a burden upon his own family.

Make note of the difference between these two types and therein you will find the secret, the secret of the state of consciousness that causes us to possess the personal magnetism we have been seeking all the time. Remember that it is the soul and mind, or consciousness of man, that **ULTIMATELY** determines the quality of his aura and magnetic attraction.

If everyone's soul were permitted, from childhood, to give its expression of perfection in all thought and activity, then each of us would be expressing the highest possible form of magnetic attraction. Why? Because **MAN IS LIKE A SUN**, and man, naturally, should be living perfectly—should be a living fire, or force of sunshine and Love. Why then is he not magnetic? Simply because man, as a rule, is far below the normal standard of what man should be. His life and thinking and expression are **ABNORMAL**, because he is lacking in those vital elements of soul, and consciousness, which go to make a perfect life, and radiate the activities of love and happiness. Where love is lacking in the heart of a human being, everything vital to life is lacking, just as a plant could not exist were it not nourished by the loving power of the sun's rays.

(Continued on Next Page)

It Began In Egypt



LEATHERMAKING

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

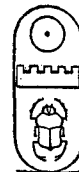
THE art of leathermaking began with Egyptians of the New Stone-Age. They undoubtedly discovered the method of tanning leather by accident, while trying to dye the skins of animals with vegetable matter. These primitive people worked the tannin (taken from the bark, seeds, or leaves of various trees and shrubs) into the gelatin fibers of the skin, changing it into a material as soft as cloth and yet very durable. This was the first form of chamois leather. The colors of these ancient leathers are very vivid.

In the museums of the world, ancient granite carvings often depict the leatherworkers of 4,000 years ago, taking skins from the tan-pits and tubs while others are working on skins lying on tables.

Early Egyptians used leather for shoes and sandals, for writing material, for boots, seats of chairs, shields, and containers for carrying water, wine, and other liquids. Leather was also used in the ornamental trappings, hangings, the binding of the framework of chariots, and in bow cases, dyed in many attractive colors.

In ancient Egypt, the station in life of a person could be determined by observing the kind of footwear he wore. Shoes of the nobility were embroidered with and often studded with jewels. Each descending class indicated its social position by the materials of its footwear.

The Rosicrucian Egyptian Museum has several fine representations of the Egyptian leather industry of old.



Man's soul WANTS to express its Divine qualities on earth, and these qualities may be summed up in one word—LOVE. The complete love of the soul, which brings out all its beauty, perfection, wisdom, and glory, makes man what his God intended that he should be—the Image of Himself. Man, with his finite, objective, limited understanding, has divided the quality of Divine Love into words, ideas, and fancies; but, for all of that, the Divinity of Love remains unchanged and will express itself whenever man allows his objective self to be put aside and thus cannot interfere with Divine expression. What man calls *kindness, patience, sincerity, truth, humility, goodness, sympathy, understanding, appreciation, recognition*, and *forgiveness*, are but phases of the one and the same thing called *Divine Love*.

Radiant Life

Can it be possible for one to change his polarity from negative to positive and thus acquire a strong, attractive, personal magnetism? Yes, certainly! One has but to polarize himself to the positive force by raising his consciousness through thoughts of love and all that is contained and meant by that word—to live in peace with himself and others, to do his level best to be a credit to the world, to endeavor to be above such petty things as hatred, jealousy, vanity, conceit, and to allow the Divine Love within him to express outwardly. It is the easiest thing in the world to do this if you will but make the conscious effort, and continue to try in spite of the first few failures. We have all become enslaved by wrong thinking, and we must break the chains that bind us by changing the process of thinking and raising our thoughts to higher and more ideal things.

And so, if you wish to live the radiant life—full of vitality, activity, joy, and love, you must first remove from your consciousness all forms of destructive thinking and allow your soul, your real self, to express its perfection and reflect its magnetic strength and power. Then will others recognize and appreciate you, for you will be a power in the world for the betterment of all humanity and to the glory of God.

It is well known to the mystics that God has given man all the strength and power to help himself toward higher things. Certainly this is true, and every person on earth who is in possession of ordinary mental ability can clothe himself with a radiant, magnetic personality. Just as the electric dynamo is capable of producing the power to create light, but cannot do this until it has received the driving power to set it in motion, so you, too, possess the ability to raise yourself and become whatever you will, but not until you set that power in motion and make the conscious effort to keep it going.

God cannot and will not help anyone who will not make the conscious effort to help himself. But, when you do make the effort and are doing your level best—and remember that your "best" is better than you have ever done—then will help be given you. With your continued effort, the soul will gradually be freed from the shackles now binding it to false conceptions; it will begin to express freely and perfectly, drawing from the infinite source of power for all it needs and requires to keep it going, producing, and creating the power you require. May you make the effort and reap the reward of Divine Love which brings to the soul *Peace Profound*.

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Initiations in the Degrees listed will be conferred upon eligible members at the following Lodges on the dates given. Mark them on your calendar.

Benjamin Franklin Lodge, 1303 West Girard Avenue, Philadelphia.

Third Temple Degree initiation, March 15 at 4 p. m.

Johannes Kelpius Lodge, Hotel Brunswick, Boston. Ninth Degree initiation,

February 15 at 5 p. m.; First Temple Degree, March 8 at 4 p. m.; Second

Temple Degree, April 18 at 5 p. m.

Michael Maier Lodge, Wintonia Hotel, Seattle. Sixth Temple Degree

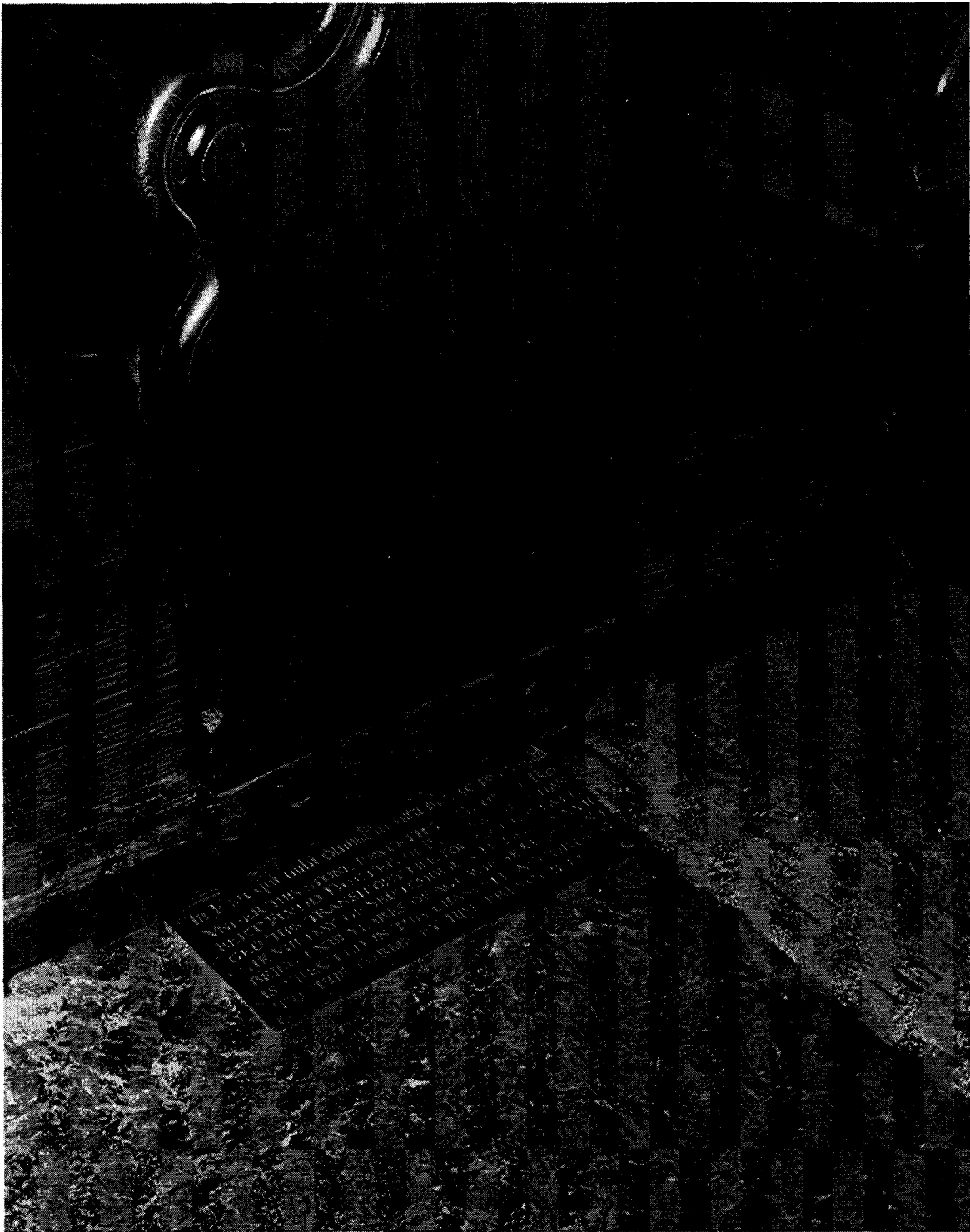
initiation, February 15 at 2 p. m.; Eighth Temple Degree, March 15

at 2 p. m.

New York City Lodge, 250 W. 57th Street, New York. Second Temple

Degree initiation, February 22 at 3 p. m.

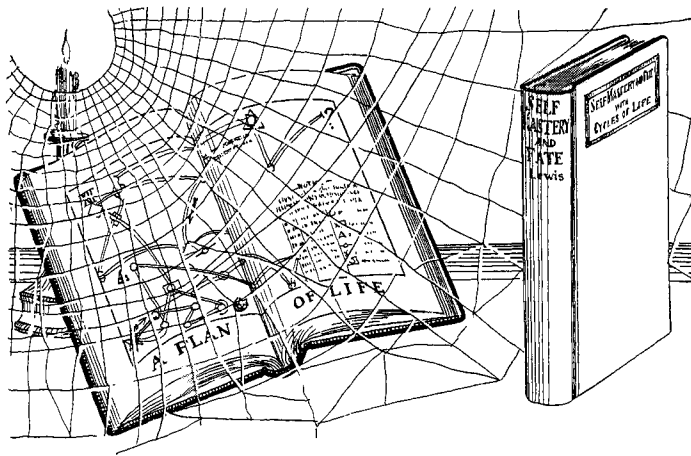
*The
Rosicrucian
Digest
February
1953*



MEMORIAL TO A MYSTIC

Robert Fludd, eminent English Rosicrucian, philosopher and physician, lies buried beneath the bronze plate shown above. The plate is located in the chancel of the Bearsted Church in a Kentish village in England. His prominence in the medical world, and that his father had been equally so in court circles, gave support to his Rosicrucian activities in England. Members of the Rosicrucian Order in England periodically visit Bearsted to pay respect to the memory of this eminent Rosicrucian.

(Photo by AMORC)



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Calgary, Alberta: Calgary Chapter 421 - 12th St., N.W. W. H. Stancross, Master, 2012 - 24th Ave., N. W.

Edmonton, Alberta: Edmonton Chapter, 10169 103rd St. Ruben Hetsler, Master, 7611 - 111th St.

Montreal, Que.: Mount Royal Chapter, Victoria Hall, Westmount. Alfred Sutton, Master, 1770 Cardinal St., Ville St. Laurent.

Toronto, Ont.: Toronto Chapter, 137 Avenue Rd., Robertson's Reception Centre. Kenneth V. Harrold, Master, 204 Bogert Ave., Lansing.

Vancouver, B. C.: Vancouver Lodge, 805 W. 23rd Ave. Mrs. John F. Tener, Jr., Master, 103 E. 10th Ave., Burnaby, New Westminster.

Victoria, B. C.: Victoria Lodge, 725 Courtney St. Alex L. Page, Master, 2340 Howard St.

Windsor, Ont.: Windsor Chapter, 808 Marion Ave. George H. Brook, Master, 2089 Argyle Ct., Walkerville.

Winnipeg, Man.: Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. Ronald Scarth, Master, 155 Lyle St., St. James.

CHILE

Santiago: Tell-El-Amarna Chapter, Clasificador 163, San Diego, 224-G. Jorge Diaz Valderrama, Master, Clasificador 163.

CUBA

Camaguey: Camaguey Chapter, Independencia y Raul Lamar. Agustin Aguiar Lezcano, Master, Padre Valencia 300.

Cienfuegos: Cienfuegos Chapter. Juan de Dios Vivanco, Master, Cristina 40.

Havana: Havana Chapter, Masonic Temple, "José de la Luz Caballero," Santa Emilia 418, altos Santos Suárez. Juan B. Salas, Master, Corrales 755.

Santiago: Heliopolis Chapter, "Logia Fraternidad No. 1," Calle Desiderio Fajardo (Esquina Gral. Portuondo). J. M. Subirats, Master, Hernan Cortes 20.

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Copenhagen: The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master, Vester Voldgade 104.

DOMINICAN REPUBLIC

Trujillo: Trujillo Chapter, Edificio Copello, Apt. 401. Emilio Guzman Guanabens, Master, Beler 16, Bajos.

EGYPT

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

Birmingham: Birmingham Chapter, Warwick Room, Imperial Hotel. H. W. Steers, Master, 32 Ryde Park Rd., Rednal, Birmingham.

London: Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. Mrs. M. E. Bateman, Master, 170-B Lavender Hill, Tel. Battersea 8082.

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

GERMANY

AMORC, Muenchen 7, Schliessfach 52, Bavaria.

HAITI

Port-au-Prince: Martinez de Pasqually Chapter, Grand-Rue 168. Maurice Maximilian, Master, Box 77-B.

HOLLAND

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

INDONESIA

Bandung, Java: Mrs. M. C. Zeydel, Gr. Master-General, Djalan Sulandjana, nr 1.

ITALY

Rome: Italian Grand Lodge of AMORC. (Direct inquiries regarding the activities of this Lodge to A. M. O. R. C., Rosicrucian Park, San Jose, California.)

MEXICO

Mexico, D. F.: Quetzalcoatl Lodge, Calle de Colombia 24. Ruperto Betancourt, Master, Oriente 48-A, 5209, Col. de la Joyita.

Monterrey, N. I.: Monterrey Chapter, Calle Doblado 622 Norte. Faustino de la Garza, Master, J. G. Leal 839 Norte.

NETHERLANDS WEST INDIES

Aruba: Aruba Chapter, 320 Bernhard St. William T. Hillman, Master, De Ruyterstraat 5, San Nicolas.

Curacao: Curacao Chapter, Klipstraat 27. Leo E. Ellis, Master, Cas Cora 54.

NEW ZEALAND

Auckland: Auckland Chapter, Victoria Arcade, Rm. 317. Hubert V. C. Daere, Master, 7 Albury Ave., Epsom.

Wellington: Wellington Chapter, I.O.O.F. Hall. Norman Spencer, Master, 14 Brandon St.

PANAMA

Panama: Panama Chapter, Logia Masonica de Panama. Antonio Palau y Tort, Master, Calle "C" 21, Bajos.

PERU

Lima: Lima Chapter, Plateros de San Pedro 126. Sra. Elvira Santa Maria, Master, Avenida Reducto 450, Miraflores, Peru.

PUERTO RICO

Ponce: Ponce Chapter, 19 Rosich St. Eduardo Tuya, Master, 26 Isabel St.

San Juan: San Juan Chapter, 1655 Progreso St., Stop 24, Santurce. Ana Palmira Vivas, Master, Box 8203, Stop 22, Santurce.

SCOTLAND

Glasgow: St. Andrews Chapter, Toc H, Buchanan St., C. 2. Alexander D. Hunter, Master, 34 Rankin Drive, Largs, Ayrshire.

SOUTH AFRICA

Johannesburg: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. Roland Ehrmann, Master, Box 81, Springs, Transvaal.

SWEDEN

Malmö: Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master, Box 30, Skalderviken, Sweden.

VENEZUELA

Barquisimeto: Barquisimeto Chapter, Carrera 21, No. 327, Apartado Postal No. 64. Dr. Epifanio Perez Perez, Master, Apartado de Correos 211.

Caracas: Alden Lodge, Calle Norte 11. Carmen de Calcano, Master, Apartado 4479, Correos Del Este.

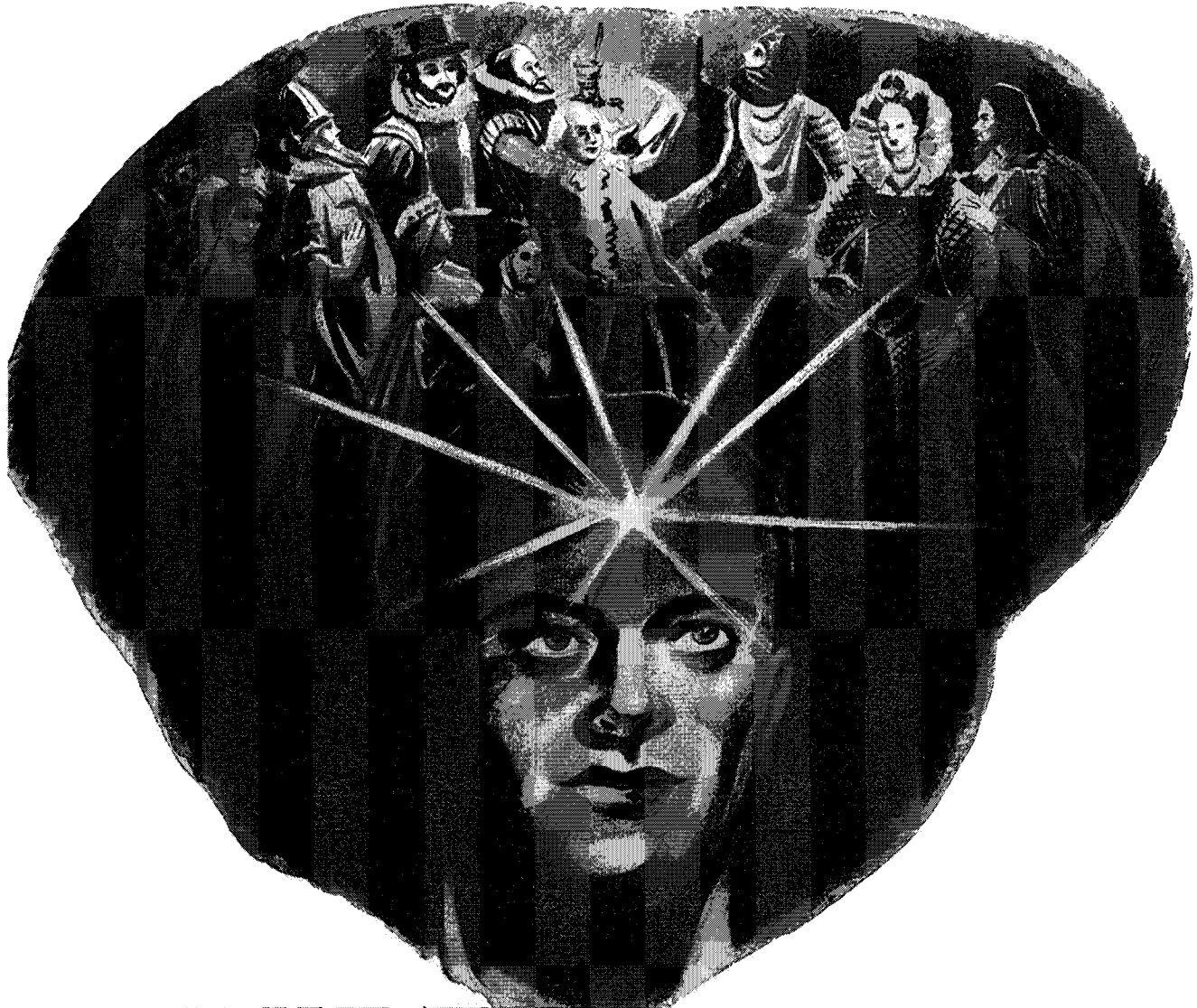
Maracaibo: Cenit Chapter, Calle Belloso Nr. 9-B. 27. Elio Soto Martheyn, Master, Carabobo Calle 94, No. 2A-38, Apartado 713.

* (Initiations are performed.)

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

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