

# ROSICRUCIAN DIGEST

1955  
FEBRUARY

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## The Unknown in Medicine

A physician considers  
the intangible.

▽ △ ▽

## Making Dreams Come True

Practical steps  
to achievement.

▽ △ ▽

## Science and Conscience

Can moral conflicts  
be resolved?

▽ △ ▽

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- *Mysticism*
- *Science*
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God a  
Companion in  
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(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



#### DIRECTOR OF LONDON OFFICE

John La Buschagne, director of the new administrative office of the A.M.O.R.C., recently opened in London, England, arrived there from Australia where he has just completed a year's successful lecture campaign for the Rosicrucian Order in both Australia and New Zealand. He had previously been prepared for this work at Rosicrucian Park, San Jose, California. Frater La Buschagne and staff will direct many facilities from the London office to the advantage of the members in the British Isles and elsewhere throughout the empire. (See page 64.)



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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXIII

FEBRUARY, 1955

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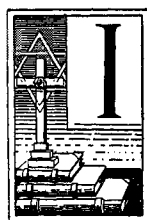
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# THE THOUGHT OF THE MONTH

## DEMOCRACY, THEORY and PRACTICE

By THE EMPEROR



It is quite apparent that the word *democracy* is today identified with and proclaimed for some states and political ideologies which in function are at considerable variance. The question thus necessarily arises, Is there an absolute democracy extant among these states? If there is none, then to what extent are these nations, which claim to be democratic states, false in their assertions?

The basis of democracy, as with any other system of political philosophy, begins with the relationship of the individual to the state. The individual is an absolute reality. He is a separate being, so far as his consciousness of self is concerned and the exercise of will, as well as those physical differences which give him personal distinction. As a thinking and acting being, man is creative. The products of his mind and hands become as much realities as himself. No one, for example, will question the fact that a portrait or a plow has a kind of existence, as does their cause, the human being who produced them. Though given a separate existence, they nevertheless are subordinate to the intelligence which created them. It may be said that it is the natural function of man to create, to express his thoughts in action, to objectify them in things. It may be philosophically contended, also, that man is not a whole reality—that is, complete—until he acts upon the world and causes matter and his environment to conform to his will. But would it not be a distortion of such reasoning to assert that,

therefore, the true end of man is the painting of a portrait or the construction of a plow? A creator always exceeds his creation for he has first existed and existed without that which he ultimately created. However, the thing created has in it, in part, the essence, as thought or substance, of that which created it.

The state is a human construct. It arises from a conscious deficiency upon the part of not one but many individuals. The state is a collective *creative* enterprise to provide what the individual himself cannot accomplish. Men do not create a political society, as a state, for itself, but only as an instrument to an end. In the constitution of each state are set forth its purposes, the reasons why it was given existence. Through the state, as the philosopher Hegel has pointed out, the individual becomes conscious of a greater personal reality. He enlarges himself by the fact of his participation in the state. It adds to his stature as a human being. The great scientific, industrial, and cultural attainments are proof of man's individual growth in and through the state. Nevertheless, the state is a *dependent reality*. Its entity, its strength, is dependent upon the individuals who conceived and conferred upon it certain of their intellectual powers and right. That man is a greater being because of the state does not signify that the true end of man is the state any more than that the true end for him is any other reality which he has caused to come into existence. It should be apparent that the state evolves in efficiency, in service to mankind, only in proportion to the evolution of mankind. The state

is not an established condition which men must attain or which their lives are Cosmically intended to serve.

Shall the state serve all men or only certain classes of men? The underlying premise of the state, as we have seen, is the surmounting of individual human weaknesses and insufficiencies. Its function is to add to human attainment and to secure that which man has achieved. Consequently, this function must be extended to and include every person that the social and political ideal can possibly encompass. If a political system extends its ends and powers to only a particular group or caste of persons, it is then but a private enterprise. Basically, then, this theory of state expounds certain communal needs of mankind—that is, that all men are in need of certain conditions for their welfare, and these conditions have a greater assurance of their being provided through the collective effort of the state than individually.

#### **Inequalities**

Do all men know what is best for them? Do they all have the same idealism? Here arises the crux of the problem of democracy. It is the problem of *equality*. Physically and mentally, men are not equal. They are likewise not equal in the influences which society has had upon them as a result of environmental factors. The demands these different mentalities make for themselves, the ends in life they foresee, will vary considerably. The only theoretical equality, then, is the moral or religious one—namely, that all men are of the same divine origin. This leaves the necessity of conceiving an abstract ideal to which to adapt this equality, one that will reconcile the physical, mental, and social inequalities of the masses. This idealism of equality in democracy first conceives the inherent *freedom* of man as a divinely created being. This freedom construes man as having no absolute obligation except to his god and such obligations as he may assume by the free exercise of his will. Each man is conceived as enfranchised at birth with this freedom and the further right to preserve it during his life.

The ideal of equality includes, as well, the prerogative of the individual

to pursue an end in life of personal happiness. The inequalities which are so dominant in the mental constitutions of men cause the defining and the manifestation of freedom and happiness to result in conflict between them. Here, then, society is compelled to oppose the very ideals it has founded upon its theory of the absolute equality of men. It proceeds to define in terms of collective welfare how free men shall be in the pursuit of what they may individually designate as happiness. It resorts, for its justification, to the basic premise of society—that is, the common good of the whole. As a consequence, the majority, the larger group of the whole body of men, may and does enforce its opinions and conceptions as against a minority of dissenters. This is an admission that the state cannot function on a theory of absolute equality if that is to be interpreted as an equal expression in matters of the government of the state.

In an absolute monarchy or oligarchy, the ends of the state are conceived by a few who have also taken to themselves the ruling powers and then enforced them upon the people. In general this is done without respect for any theory of equality of the people and often without reference to those ends to which the individual may personally aspire. In a democracy, the power is conferred directly by the individual upon the government of the state or by means of his representatives. This method, being more expressive of the will of the majority of the state, does of necessity *subordinate* the desires of the minority, which are not necessarily unworthy. Consequently, a democracy cannot rise in its idealism beyond the concept of progress of its mass mind. Liberal thinkers, those with progressive ideas from which the whole of society might ultimately profit but who are in advance of their times, are often defeated by the so-called equality of the mass of a democratic government.

#### **Corruption**

In the year 399 B.C., the mass condemned to death Socrates on a charge of repudiating the gods of the state and of introducing new divinities and of corrupting the youth. This charge and sacrifice was made on the altar of a



revival of democracy and was its greatest crime, for Socrates was one of the staunchest defenders of virtue and religion. The very act of the trial and execution of Socrates alienated the intellectual class from democracy, the class which it most needed at the time for its advancement.

Two hundred years after Solon, the great Greek statesman who drew up a constitution permitting all men to vote according to their class in society, democracy became corrupt. The lower classes gained complete control "and became corruptly oppressive toward the upper classes." The citizen juries confiscated the fortunes of wealthy persons brought to trial, whether they were guilty or not, to assure their own jury fees. Since the juries were very large in numbers, the practice became common and thus defeated justice. In addition, the masses voted themselves large sums of money for producing public exhibits for their own pleasure at the sacrifice of the state whose underlying purpose they collectively could not conceive.

Democracy today is inclined to repeat unfortunate incidents in its past history. So-called pure democracy was on the ascent in Greece in the 4th century B.C. The nobles, however, were disinclined to assume the responsibilities of citizens, preferring the luxuries of the day. Individual freemen in the cities were prospering in various businesses and enterprises and could ill afford the time for political duties. The thinker was devoting himself to philos-

ophy and literature because more and more the citizens were not given to listening to his learned orations. As a consequence, these enlightened minds became specialists and unfitted for anything else. The thinkers as a class became far removed from the politicians. The pursuit of individualistic aims "left the state to the mercy of professional politicians," who commanded the votes of the poor and less enlightened majority.

The opinion of every individual and his concept of the ideals of society are not always worthy of a political platform, even though they may gain a majority vote—this is the weakness in the premise of democracy. It is easy for the professional politician to pander to the mass weaknesses of human nature and gain the vote of the people against their ultimate benefit. The people as a whole will often, in terms of their own immediate advantage, vote for a proposition that will potentially disinherit their grandchildren. Extreme socialistic endeavors are an example of this mass appeal as against more mature judgment of the needs of the future.

#### **Basic Idealism**

Aristotle was confronted with this problem of democracy and extreme government paternalism in his own period. He said: "When there are revenues, the demagogues should not be allowed after their manner to distribute the surplus; the poor are always receiving and always wanting more and more, for such help is like water poured into a leaky cask. Yet the true friend of the people should see that they be not too poor, for extreme poverty lowers the character of democracy. Measures should be taken which shall give them lasting prosperity; and as this end is equally the interest of all classes, the proceeds of the public realms should be accumulated and distributed among them, if possible, in such amounts as may enable them to purchase a little farm and at all events make a beginning in trade or husbandry."

The human ego is inclined by necessity of the law of life to assert itself. The focus of its thought and action varies. Let philosophy and science produce a class of men who would adopt efficient and moral standards toward

### *Topics of Interest*

#### ● *Destruction or benefit—*

Although civilizations collapse, they rise again. Why?

(see page 53)

#### ● *Human tendencies—*

How much do you gossip, dramatize, or exaggerate?

(see page 61)

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1955*



which all political efforts should be directed. Let democracy consist of the people at large selecting those of their number whose words and actions best conform to such standards as suggested by the enlightened minds and not as propounded by the mass. All men as yet are not equal to the task of determining the highest ends in life. We cannot do away with class distinction in the mental phase at least and reduce all minds and morals to a common level. Let us recognize a conceptual class, that is, a thinking body of society as an added factor to the basic divine

equality of all men and look to this class for the enlightened provisions for the democratic state. It is a vanity to think in this day and age that every man in a democratic state is equal to conceiving the right course of society to follow and that he is proficient in determining the road posterity must travel.

However, each citizen should have the *equal opportunity* to move upward in consciousness to that class of society best fitted to proclaim noble and efficient ends for mankind.



## Health of School-Age Children

(From *Statistical Bulletin*, August 1954, Metropolitan Life Insurance Co.)



**D**ESPITE striking achievements in life conservation, the actual number of lives lost among school-age youngsters is still large, a considerable part of it resulting from causes amenable to control. At present there are about 15,000 deaths a year among children at ages 5 to 14 in the general population of the United States.

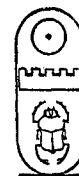
Accidents are the greatest single menace to child life. Malignant neoplasms (cancer and allied conditions), which two decades ago were a relatively minor cause of death among children 5 to 14 years of age, now outrank every other disease as a cause of death in this period of life. . . . The leukemias account for nearly half of all the deaths attributed to malignancy among school-age children.

Although spectacular progress has been made in the control of infectious diseases, they are still responsible for an appreciable loss of life among children. Pneumonia and influenza, and acute poliomyelitis are among the leading killers at ages 5 to 14, but the death toll from these diseases varies from year to year with their prevalence and virulence. Tuberculosis and the prin-

cipal communicable diseases of children, while continuing their long-term downward trend, are still far from negligible causes of death among youngsters. Moreover, most of the deaths from heart disease among children in this age range are of infectious origin. . .

In general, the death rates for individual diseases are among the lowest in the New England States and among the highest in the Mountain and the Southern regions. It should be noted that the geographic distribution of poliomyelitis mortality may vary markedly from year to year.

Throughout the country, much can still be done not only to reduce further childhood mortality but also to aid the millions of youngsters handicapped by orthopedic defects, impaired sight or hearing, rheumatic fever, cerebral palsy, epilepsy, or emotional disturbance. Large numbers of these children can be rehabilitated to become useful and productive citizens through treatment and education. While further research is still needed to bring to light the factors causing many of these disabilities, parents, teachers, school administrators, the medical profession, and community health agencies can, by working together, accomplish much with existing knowledge and facilities.



# The Unknown in Medicine

By W. J. YARMEY, M.D., C.M., F.R.C.

THERE are three points in the perfection of healing—the Cosmic, the healer, and the patient. We will begin with the patient. To find him, let us stand on a busy street corner of any large city, watching the throng mill by.

Our impression will no doubt be that a very high percentage of these people are sick. They do not display or portray a happy, relaxed, smiling countenance.

Some of them appear agitated and excited. Some look worried, tired, and pale. Some seem to be bent in attitude, deformed in physical bodies. Some appear to be cyanotic—gasping for air. Some display anger and physically push their way through, while others look apathetic, resigned to the surrounding environment, and are permitting themselves to be “pushed around.” The percentage of the disturbed, excited, and sick is high—too high for one’s concept of peace, contentment, and purposeful living.

A great many people accept this condition as normal living. They go through life hurrying and scurrying day in and day out. The lives of too many become prematurely interrupted by some accident as coronary heart disease, occurring so often at an early age, before the man has had the opportunity to reach his goal in life—to pay off his mortgage, or to accumulate a substantial bank deposit, or possibly become the president of his firm. Others realize that the condition in which they find themselves is not quite right. Some of them will eventually call on their doctor, and admit that they suffer aches and pain, that their bodies are weak and lacking in efficiency, that they have hidden fears and anxieties, that



in general, they are concerned about their health.

After a complete clinical investigation has been made, laboratory examinations performed, X rays and other diagnostic procedures taken, it is found that 85 percent or more of the patients in a doctor’s office, show no pathology or demonstrable physical signs of disease. To all intents and purposes, in a physical sense, *there is nothing*

*wrong* with the patient, and yet the patient *knows* that he is sick, and so he is. How can this be explained?

Metaphysics teaches that a man is a *dual* being: he has a physical body and a psychic body, and the two are similar in form. Pain and discomfort are manifested through the medium of nerves and their centers, of which there are two sets or systems—the *cerebrospinal nervous system* and the *sympathetic nervous system*. The cerebrospinal nervous system deals almost exclusively with the physical body, the functions of the five senses, and the voluntary or objective functions of the body. The sympathetic nervous system deals with the involuntary, the subjective or the psychosomatic, phase of man. The second nervous system, the sympathetic, is the nervous system of the psychic body, the system that transmits psychic impressions, the Divine Intelligence to our physical body. All conditions *originate* in the psychic body and are transmitted to the physical body through the sympathetic nervous system. Thus a man may show no pathological signs of disease, and yet may suffer pain and discomfort and be truly sick, when disturbing nerve impulses or vibrations are transmitted to his physical body. On the other hand,

if these negative nerve impulses are replaced with positive, healthy impulses, vibrations full of *vital energy*, the body assumes a normal, healthy physiological state.

The disturbing negative impulses originate, in most cases, in a man's own mind. His sickness is brought about by himself, by his own mental state, through wrong or poisonous thoughts. His mental state influences the psychic body and through the sympathetic nervous system transmits negative vibrations to his physical body, thus causing aches and pain. As mentioned before, in about 85 percent of cases no pathology can be encountered.

How about diseases where there is definite pathology? Here too, in a great many cases, the cause is the same. The patient's anxieties, insecurity, his ignorance of simple general principles in life, his fear of pain and death, fear of loss of power and influence, may break out in an illness with manifest pathological changes in the body. He may break out in definite gross visible changes. The term so commonly used "break out in a rash" is not without basic truth. One can, and does, break out in a rash from mental anxiety alone. Have not you blushed or turned red in the face when excited, or turned pale and broken into a sweat when frightened? Eczema and asthma, nausea and vomiting, indigestion and stomach or duodenal ulcers, high blood pressure and heart disease, arthritis and crippling body deformities, sterility and abortions, and a score of other illnesses can be attributed directly to one's mental state.

Let us mention a very common illness so widely spread and prevalent among busy executives—"duodenal or stomach ulcers." Emotional tension will start the glands in the stomach to secrete more acid than is normally required for digestion. This excessive amount of acid will then start digesting or burning the delicate lining of the stomach. Prolonged burning or irritation will eventually "burn out" or produce an ulcer, and repeated bouts of ulcer formation may eventually end in cancer. Remove the emotional strain and the ulcers will clear up. During the war, ulcers of the stomach were very prevalent in young soldiers who

were anticipating combat on the battlefield. When soldiers were removed from this danger, their ulcers disappeared completely.

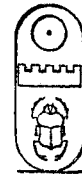
In treating the patient, medicine is not enough, even though remarkable advance in medical science has done a tremendous service to mankind, toward eliminating disease, prolonging life and making a man's lot a happier one. We can clear up the patient's ulcer by giving him antacids to neutralize the acid in the stomach. We can remove the acid-secreting glands by surgically removing a part of his stomach. We can cut the vagus nerve so as to interfere with the secretions of gastric juices, but we cannot, with this method alone, promise a permanent cure. This method does not remove the mental factor. Sometimes, it only aggravates it.

#### **Mind and Brain**

Mental and brain functions, however, are only a part of the man's general physical make-up. A physician who convinces the patient that the patient's mental state, his emotional upsets, may be causing his disease—the physician who can influence his patient to put his mind at ease—will undoubtedly go far toward helping him cure his illness. But this is not enough. Recognizing the mental factor as cause of disease is recognizing only the physical or negative side of man and only half of the problem. One has to go a step further and recognize that great metaphysical principle, the *duality* of man: the physical and the psychic. The physical body is only the negative half of man. Happiness lies in the positive half—the psychic, the Soul and its affinity to the Cosmic, or God himself.

Mental fixations can be very stubborn and deeply ingrained in one's mind; they can form a permanent block to successful treatment. To overcome this block, the psychic body has to be activated into its normal and rightful function. Once this is done the sympathetic nervous system begins to vibrate with *vital energy* and Divine Intelligence. The impact of these healthy vibrations is passed to every cell of the physical body. Then man's Soul with all its potentialities will come to the fore.

Most of the civilized people recog-



nize and admit that a man has a Soul. Some know that man's soul has existed for many, many years prior to his present life span. While his physical body is on this earth for a very short time, his soul has appeared and reappeared on this physical plane, time and time again, through reincarnation, and as such, has had vast experiences and contains a store of memories. Although the brain, being a part of the physical self, may reach a point of helplessness, our problems, if left to the intelligence of the Soul, may become solved.

#### **Diagnosis and Intuition**

The physical man may voluntarily, or through ignorance or stubbornness, push the past life of his soul out of his objective consciousness. A human being has this privilege. But his soul will try, from time to time, to speak to him. The man, even in his stubbornness, may often hear this quiet, inner voice. He may call it *intuition*, or a *hunch*, and sometimes he may even respond, especially when he thinks that his "hunch" will be of some material benefit to him. This quiet, inner voice may sometimes warn the patient of some imminent danger. It is wise for a physician to listen to his patient's hunches—and not treat them lightly.

A little over a year ago, a young lady, who had been our patient for some time, came in to say that she had cancer. Physically she felt well, looked well, and presented a picture of perfect health. This was confirmed by a careful medical examination. Because the mother had cancer of the stomach, we X-rayed the daughter's stomach but the findings were negative. There was no cancer. The patient was reassured and sent home, but shortly afterwards she came back again, expressing her concern about her breast. She was admitted to the hospital for biopsy (removal of tissue for microscopic examination). The pathological report was inconclusive. The pathologist could not positively make a diagnosis of cancer.

Here we have a case where a physician could not tell, the surgeon could not tell, the pathologist could not tell, but the patient *could*. Her hunch proved to be correct. A few months later she died of cancer, a very atypical case of cancer.

Not long ago a dear old lady came to tell us that she had diabetes. She had no other complaints whatsoever, and could give us no reason why she thought she had diabetes. She felt perfectly healthy and happy. She had had no previous medical examinations. Nobody ever suggested to her that she might have this disease or any other. She came from a healthy family, and did not know one single symptom of the disease. But she was right. She did have diabetes. By listening to the "voice inside" she secured precautionary measures for herself, and has enjoyed good health, and deservedly so.

There is no one alive, who at some time has not had a physical problem of health to face. From the moment we inhale the first breath, we have our physical body to take care of. We have to feed it, give it air and vital energy, and clothe it. With good care, good food, and the supply of natural demands, we can build a healthy body. This body becomes a material instrument with which we discharge our daily duties and responsibilities, enjoy our worldly pleasures; it also becomes a beautiful temple for our positive self, the psychic body. This temple, in reality, is the most beautiful material structure in life. But we must know that food and chemicals, drugs and surgery, air and water, alone cannot maintain its strength and beauty.

#### **The True Healer**

The health of body can be attained only when there is perfect *harmony* of vibrations or impulses between the physical and the psychic body.

The next point in the process of healing is the physician. He has a less important role to play. It is the duty of a physician to acquaint himself with the physical properties of the body; to master the science of medicine and surgery; to become thoroughly proficient in the skills of the same; to keep himself posted on all research and advancement in medicine; and to conform to the highest standards and ethics of his profession. But he must remember that he as physician does not do the healing. He is only "directing from the Cosmic such vibrations as will bring about the healing by perfectly natural means." The physician is only the "medium or

channel of the power, and not the power itself." Great men in medical history have made medicine important because they worked with the principle that they themselves were only the medium—Hippocrates, Harvey, Hunter, Virchow, Pasteur, Sir William Osler and many others were such men. The healing principle was exemplified to humanity by the greatest physician of all times, the Master Jesus.

The third or final point in healing is the Cosmic, the source of all healing.

A few years ago, a young patient was admitted to the Salvation Army Grace Hospital for thyroidectomy. The surgical operation proceeded with the "best of success," but just before the completion of the operation she stopped breathing. The anesthetist, with the aid of the most modern equipment available,

brought the patient back to life, but she stopped breathing again, and was revived but with more difficulty. When she stopped breathing for the third time, all efforts at resuscitation failed, and she was given up as beyond hope. However, at this time at least one physician, unknown to the others in the operating room, *psychically* called for help directly to the Cosmic. Instantaneously and dramatically, the patient took one deep breath, resumed normal respiration, and returned to life. In the minds of all present it was a miracle. These "miracles" occur more often than we are aware of. But are they really miracles, or is there some definite power behind this so-called unexplained phenomenon? Great minds all over the world are searching for the secrets of the unknown.



## Rosicrucian New Year

Imperator Proclaims Monday, March 21, the Beginning of the  
Traditional Rosicrucian Year 3308



THE human mind is innately inclined toward periodicity, or the acceptance of apparent beginnings or endings in the phenomena which it perceives. Consciousness, as we know, is not a constant stream, but is interrupted by gaps of *non-consciousness* or nonrealization, of any stimuli. This makes possible the momentary retention of an impression sufficient for our realization of it. Though we are not ordinarily aware of these hiatuses, or *breaks*, in consciousness, they do constitute the beginnings and the endings of experiences for us. So, too, our realization of any definite phenomenon in nature constitutes its beginning. Its transition to another form, or its apparent cessation, is to the mind its temporary *end*, at least.

The periodic recurrence of natural phenomena, as the advent of the seasons, was most impressive to primitive men and to men of the earlier cultures. The regularity engendered the conceptions of natural law and of a divine regulation of the seasons. The effects of the coming of spring and of the autumn were eventually compared to the great change manifesting in the human cycle, or *life* and *death*. With the autumnal equinox in the Northern hemisphere, the hand of death seemed to descend upon the earth: foliage withered away; the earth appeared to become dormant, and most plant life seemed to depart. The air was cold and the sun shone infrequently and then with but little warmth. All nature appeared still and desolate.

With the vernal equinox, the advent of the spring, all nature seemed to be rejuvenated. Everywhere there were



signs of birth and of *rebirth*. The trees and flowers budded; the hills and valleys were covered with carpets of verdure. The earth itself seemed revitalized and gave off a sweet scent, as the warm rays of the sun caressed it.

Physically and psychologically men were influenced by this—what seemed to them—miraculous phenomenon. They became more confident, happy and energetic. Life was once more good to live. They planned and worked toward the accomplishment of certain ends before the annual cycle, or winter, should come again. It was a time for planting, reaping, and harvesting.

It is quite comprehensible that many rites and ceremonies, paying homage to the spring and the imagined gods of fertility, should have been evolved. The occasion of the spring equinox, the exact date of the beginning of spring as determined by the earlier astrologer-astronomers, was a festive event with much rejoicing as well as thankfulness for the gift of life itself. Among the more profound thinkers, the philosophers and the mystics, the spring equinox offered the opportunity to teach mankind many lessons. It depicted the immortality of man's soul and the principle of the soul's rebirth. Just as most plant life is not perennially destroyed by the *death* of winter and is reborn in the spring, so, too, man's inner being was conceived to survive the body's earthly transition.

The Rosicrucians perpetuate the Mystery School traditions commemorating the beginning of the New Year with the advent of spring. To them, as to many of the ancients, it was the natural beginning of the new year, and not the calendar date of January 1, when in the Northern hemisphere most of the earth is dormant and deathlike. In Rosicrucian lodges and chapters throughout the world, a beautiful age-old ceremony

and ritualistic feast is conducted in the temples. This inspiring ritual, nonsectarian in nature but enlightening in its symbolism, is performed when the Sun on its celestial journey enters the zodiacal sign of Aries. This year this occurs at 11:27 a.m. on March 21, Greenwich Time. All lodges, chapters, and pronaos will perform their ritual on or about that date. Every active member of the Rosicrucian Order, AMORC, is eligible to attend one of these Convocations by presenting his membership credentials. The directories, appearing in the back of the *Rosicrucian Digest*, show the addresses of these subordinate Rosicrucian bodies. You may locate the one nearest you. The directories alternate: one month presents the United States' addresses; the next month, those of the branches of the Order elsewhere throughout the world.

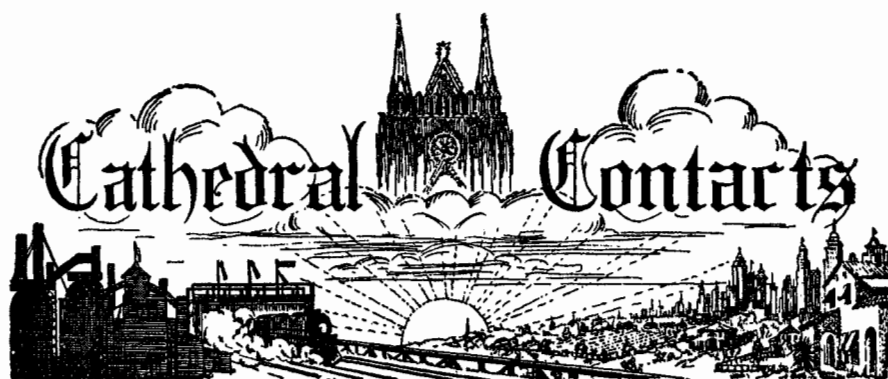
Rosicrucian members not living close to Rosicrucian lodges, chapters, or pronaos, may have an inspiring and simple Rosicrucian New Year ritual to be performed in the privacy of their own sanctums. Merely address a letter to: The Grand Secretary, Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California, United States, enclosing 25 cents to cover mailing costs (members from countries other than Canadian, please include postal coupons in the same amount), and request a copy of the "Sanctum New Year Ritual."

The New Year's Convocation in the beautiful Supreme Temple will be conducted on Friday, March 18, at 8:00 p.m. The doors open for admittance at 7:00 p.m. Every active Rosicrucian member, who may wish to be present, is eligible to participate in this beautiful event in the Supreme Temple. It is necessary, however, that membership credentials be presented for admittance.



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Would you be of service . . . show . . . by your own example what kind of men philosophy makes. —*Epictetus*, first century A.D.



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 Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

## THE ESSENCE OF CULTURE

By CECIL A. POOLE, Supreme Secretary



It is obvious that the purpose of a civilization and its culture is to advance man's welfare. There would be no reason to believe that civilization is any better than an uncivilized state unless man could be benefited by participation in the standard of living which civilization makes possible. Back of every civilization lies a culture, or a composite of cultures. A culture includes the social, economic, political, and religious concepts, as well as the ideas and knowledge that constitute the point of view and also the aims and purposes of a particular people at a particular time.

The first civilizations evolved in line with the basic culture of a society. As civilization develops at any time in history, culture and civilization become almost synonymous—one expressing the other, one influencing the other. An interplay takes place between the two which causes civilization at times to reflect the culture of the people, and at other times the culture to be the inspiration of the existing civilization.

The earlier civilizations of which we have either archaeological or historical record grew in direct proportion to the accumulation of knowledge by those who composed its leaders. Wise men propounded the underlying philosophy, which was based upon different concepts and different principles depending



upon the time and place. It also depended to a degree upon the preceding civilizations and a knowledge that the particular people at that time had of those civilizations.

The concept of a culture usually, if not specifically, for the benefit of men, or at least a limited group of the population, tended to create circumstances that would be better for man to utilize as a means of growth for himself and posterity. The building of edifices for cultural, religious, educational, or commercial purposes was a part of the growth of the civilization and expressed the existing concepts of art and science in their construction. Underlying all these manifestations of civilization—that is, the buildings and physical things that accompanied the growth of a particular nation or society—was the thinking of those who became the philosophers. In ancient Greece, the philosophy that grew out of the Athenian civilization became the pattern of idealism for much of the philosophy in the Western world today.

This idealism became far more important in terms of time than did any physical or material accomplishment of the civilization. Many buildings have crumbled and have been forgotten, others are in ruins, but the ideals of Plato live on. These were the principles, or rather the forms of the essence of the culture that existed and manifested through a civilization. It is, of course, true that the majority of men then did not participate in the more profound phases of the culture of the Athenian civilization; and the same fact holds true for all civilizations, even that of modern times. Unfortunately the vast majority, regardless of the civilization in which they live, have little realization of the true depth of the culture of which they are a part; and furthermore, in many cases, they care little as to what may be the philosophy that underlies the civilization in which they live.

Many men have forgotten, if they ever knew, the purpose and ideals that underlie the culture of the civilization in which they exist. They become concerned with those accompaniments of civilization that bring them ease, luxury, and the material things which they wish to possess. It develops that

the physical attainments of civilization become more important to the majority of people than the underlying culture which tends to support it, and the culture which gives man a perspective, a place in life, and an aim or end to attain in living. Therefore, as civilization has advanced at various times in human history, man has repeatedly reverted to his primitive or animal nature, satisfying his wants and applying himself and his efforts exclusively to the attainment of the physical accompaniments of a culture and the comforts of life. He has neglected to ask himself what it is that would make a fuller life and that would better prepare him to serve whatever purpose may be his upon this earth and help him grow toward a fuller knowledge of himself and of those forces which underlie the manifestation of all he sees about him.

The purpose of life may take a secondary place in a civilization when men lose sight of the culture which is the foundation of a civilization. They then devote themselves exclusively to the enjoyment of the benefits that have come as a result of the civilizing influences. Man thereby loses sight of his end and purpose. He has lost the essence of culture which should have been the key that would have provided him with the purpose of living in any civilization.

The civilization in which we live today is no different in this respect than those that have existed in the past. Civilizations rise and fall. They reach their period of splendor and then are forgotten. They deteriorate and get lost.

We can profit from the history of other civilizations by analyzing their collapse and fall, and by considering the direction in which our present civilization moves. We have advanced, insofar as the standards of the world are generally considered, far more than any previous civilization. We have gained more control over physical phenomena and more understanding of the material world than, to the best of our knowledge, has ever existed in the past. Man has gained, particularly in the past century, those things which provide him with more leisure time. We have machinery to do our work, and yet we are always rushed. We have gained new understanding for the



maintenance of health, and yet there are diseases which defy any control. In other words, the science that has developed in modern civilization has brought us many things, but, at the same time, it has created many problems. The fault does not lie in the culture, in the civilization, or in science; it lies in the mind of man. Man has as a part of his endowment the ability to see beyond the material accompaniments of civilization and to realize that any civilization regardless of its progress or its accomplishments is unsuccessful if it does not provide for the dignity of the soul.

The essence of culture is, therefore, to be found in the world of the spirit. It is to be found in those values which will be permanent regardless of the transitory manifestations of the material accomplishments of civilization. Civilization should contribute to man's complete growth from the standpoint of physical health, physical accumulation of material things, and from the understanding of his real nature—his life, soul, and mind. Without these accomplishments civilization has failed.

Today we have advanced a long way in material achievements, but man still

lacks understanding of his inner nature and of the goal toward which he should be directing himself. It is imperative that if man is to maintain a civilization, he must maintain a balanced concept of values. He must realize that the essence of all being lies within himself, and that the spark of life that resides within him must be linked consciously to the source of all life, to the force which sustains it. We must come to a closer understanding between ourselves as individuals and the source from which we spring.

This concept of man's relationship to forces that lie beyond his world, and the civilization that he produces thereby, will be the means of giving him the wisdom and ability to control the material forces with which he experiments and hopes to improve the world in which he lives. It is within man's choice to free the accumulated forces of the physical universe for destruction or for human benefit. This choice will be based upon whether or not he is able to see beyond material values and to associate himself with a force that transcends any that can be limited exclusively to the physical world.



## ... ROSE-CROIX UNIVERSITY ...

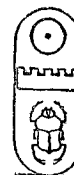
### Make Your Plans Now

Although the summer season is associated with vacations and recreation, it also means, in the minds of many people, the opportunity for self-improvement.

To every Rosicrucian there is offered a combined period of improvement and recreation in the activities of the Rose-Croix University. The three-week session at the University, each year, offers recreation in the Rosicrucian Park and the Santa Clara Valley of California, together with competent instruction and activity in many fields of study in which all Rosicrucians are interested.

The 1955 term of the Rose-Croix University will be held from June 20 to July 9, and will offer specialized study in philosophy, science, music, art, drama, and many other subjects, as well as special lectures by officers of the Supreme and Grand Lodges on topics directly related to the Rosicrucian teachings.

Now is the time to prepare for attendance at the 1955 term of the summer session. Before you forget, write to the Registrar of the Rose-Croix University, Rosicrucian Park, San Jose, California, and ask for your copy of the *Story of Learning* and complete instructions as to how to prepare for the 1955 term.



# The Nameless Ambassador

By HAROLD PREECE

FOR years, his picture hung unidentified in the hall of the Historical Society of Pennsylvania, Philadelphia. Two centuries after his birth, we know him only by the symbolic name that he had assumed as an Initiate.

But through the diligence of that inspired historian, Julius Friedrich Sachse, his memory has been saved from obliteration. Yet this mysterious Rosicrucian was the very first American to win international recognition as a scholar and scientist. Even before Benjamin Franklin and Thomas Paine, he was acclaimed by European contemporaries as "one of the most celebrated mathematicians and physicists of the Eighteenth Century."

"Jacob Philadelphia"—so he is listed in the national archives of Germany whose learned men considered him to be one of the towering geniuses of his time. We can safely deduce that Jacob was undoubtedly the Hebraic name given him by his parents. But the cryptic surname of *Philadelphia* was presumably suggested by that city where he was born, probably in the year 1720.

A contemporary historian has called him "a Jewish Dr. Faustus." But this is perhaps too narrow and sectarian a framework for a man whose thinking displayed such striking depth and universalism. Very possibly, however, he was the first Jewish child born in Pennsylvania. The scant available evidence unearthed by Sachse, also suggests that his forebears were Portuguese Jews who migrated to Pennsylvania from South America or the West Indies.

Sachse is authority for the statement that Jacob received only the fair education available to youngsters in colonial America. But even within the bounds of a limited curriculum, the sensitive,



precocious boy showed a marked flair for mathematics and physics. Then after exhausting what orthodox science had to say on these subjects, he turned to the Cabala for the esoteric and supplemental information it provided him.

Many Jewish scholars had previously delved into that arcane classic to give it interpretations often fanciful or naively sectarian. For this, we must blame the cruel exclusion of Jews from intellectual contact with other peoples during centuries when Catholic-dominated monarchs enforced a rigid segregation. Yet in a land of freedom and respect for all religions, Jacob Philadelphia, a Jewish thinker, grasped the universal truths of the Cabala and saw them as a whole.

He realized that these sublime tenets of a majestic book had been revealed for the benefit of all mankind. Inevitably this understanding would cause him to evaluate his ancestral faith of Judaism within a broader perspective. It would also draw him, in the mutual affinity of scholars, to those Christian-born Cabalists: the early Rosicrucian settlers of Pennsylvania.

Eventually, Jacob came to know the three last survivors of that pioneer Rosicrucian establishment—the "Woman in the Wilderness" community—which had been built on the Wissahickon River near the city in 1694. These three were Johann Gottfried Seelig, Conrad Matthai, and Dr. Christopher Witt.

The young seeker's sincerity and bent for learning made such an impression upon these three venerable Adepts that Dr. Witt accepted him as a personal disciple. Leaving the home of his parents, Jacob went to live with

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his preceptor in Philadelphia's suburb of Germantown.

Forever, great teachers and brilliant pupils complement each other. Dr. Witt, in the words of Sachse, was "an expert mechanic, well-versed in the mechanic arts and horology, as well as in the occult sciences and Cabbalistic lore." Moreover, he was "a botanist and an astronomer of note" while his reputation as a physician was "second to none in the Province." In turn, Jacob's eagerness and receptivity matched the desire of the wise doctor to impart knowledge. Perhaps we can find a parallel in the inspired relation which existed between Socrates and his favorite pupil, Plato.

After several years with Dr. Witt, Jacob, as those sages who had preceded him, went into solitude on the Wissahickon. There he lived for an appropriate period, "passing the time in study and in the contemplation of nature." At the end of his hermitage, he was thus "well-equipped to go abroad and take his place among the learned students of Europe."

#### **Cultural Promotions**

It was, then, after finishing his long apprenticeship in the Sacred Mysteries that he took for a surname the name of his native city. Possibly his decision to leave America may have been motivated by the need of Rosicrucians in a colonial country to maintain closer liaison with their fellow members in the governing nation of England. This theory is supported by the fact that Jacob carried letters of introduction written by Dr. Witt to the eminent British Rosicrucian, Lord Frederick Henry, Duke of Cumberland.

In those days, cultured noblemen considered it an honor to serve as patrons of learned men. For some years, Jacob lived on the Duke's pleasant estates, "engaged in mechanical experiments and further perfecting himself in mathematical sciences." No doubt, he also helped conduct various Temple rituals and otherwise participated in the many activities of the flourishing British lodges.

After the Duke had entered transition in 1758, Jacob decided to make his knowledge available to the people. By that time he was thirty-eight, and twenty years of constant study lay behind him. English Rosicrucians probably assisted in arranging his first appearances and in publicizing them among the learned men of the time. His first series of lectures on the mechanical arts and related subjects proved to be an overnight sensation in the country where he had previously been but an obscure and humble sojourner.

Jacob Philadelphia left the same impact upon Britain that his fellow Rosicrucian, Benjamin Franklin, would make upon France, a generation later. For the first time the British intelligentsia began realizing that a kindred

body of intellectuals was developing in the somewhat despised colonies overseas. Previously, those of the select London circles had known little contact with educated Americans beyond dogmatic New England theologians who occasionally made the trip across. And those were often opposed to every one of the liberal, advanced ideas

The author of this article, well known to readers of the *Rosicrucian Digest*, is not a member of AMORC. He presents this biography as a professional writer and researcher, basing his findings on intensive study of public records, upon interviews, and on traditional material. His unbiased viewpoint should prove enlightening to all our readers.

—EDITOR

fermenting incessantly in Europe. Generally speaking, most Englishmen regarded America as a country of scarcely literate barbarians more apt with plows and muskets than with pens and printing presses.

Now a humble scholar of an oppressed race and from a supposedly backward land was persuading them otherwise. For within any adequate perspective of history, Jacob Philadelphia, the Rosicrucian, must be regarded as the initial ambassador of American culture to the nations of Europe.

Indeed, European scholars felt that they were listening to a colleague and an equal whenever he addressed them. He threatened nobody as he spoke in his calm, yet forceful manner, to audiences jamming massive halls to hear him. What he had to say about scientific progress and its promise for humanity overshadowed, by contrast, the



frightful writings of American Puritan divines emphasizing eternal punishment to the exclusion of eternal love.

As it was, every intellectual salon, every coffeehouse where the learned gathered, buzzed with the name of this modest and enlightened American. Some even compared him, for scholarly background, with the popular French philosopher, Voltaire, except that Jacob's thinking was completely free from the brittle cynicism which so often characterized his illustrious contemporary.

English universities begged Jacob to repeat his discourses to their students. In those early centers of learning, one who followed an ancient body of truth lectured on such subjects as matter, motion, and velocity, demonstrating his principles with various apparatus and complex mathematical equations.

After a triumphal tour, Jacob journeyed to Portugal for a brief visit. Probably he went there to see relatives who still were secretly practicing Judaism. In fact, this trip lends substance to the belief that his parents or grandparents were Portuguese Jews hounded from their homeland by the bigoted and tyrannical Roman Inquisition.

When Jacob returned from dark, Church-dominated Portugal, he found that he had become an international figure. Invitations to lecture came from every European country where the hold of priestcraft had been loosened. We do not know his exact itinerary during this period. But that unfailingly accurate Rosicrucian chronicler, Sachse, mentions his visiting all of the continent's "leading cities and centers of learning, repeating his experiments and lectures, and attracting universal attention among the learned and wealthy classes."

At forty, a man without a university degree had won a reputation for scholarship transcending that earned by many a noted academican of Europe. It may be said, however, that the rank of "Rosicrucian Adept" was considered to be the equivalent of a doctor of philosophy in eighteenth-century Europe. Correspondingly Rosicrucian lodges were held in the same esteem as are chapters of Phi Beta Kappa and other societies of the learned in modern-day America.

This was so because the renaissance of the Rosicrucian Order on the continent had paralleled and strengthened the torturous struggle of the human mind to free itself from the dogmatic superstitions of priests perpetuating ignorance for profit. Through ages when all university teachers had to conform to various wordy sophistries, the ancient and infinitely higher learning of the Elder Masters was being transmitted to chosen disciples in necessarily secret conventicles of the Rosy Cross. When the long fight for emancipation had finally reached its climax, thinking men had turned for guidance to those nobler doctrines so carefully transmitted from generation to generation, so invulnerable against the fury of those papal policemen in monk's cowls—the Jesuits and the Dominicans.

#### *Tours in Many Nations*

Jacob Philadelphia was, no doubt, in close contact with Rosicrucian instructors of humanity in every country. Perhaps in England he had known Thomas Paine whom the Rosicrucian Master, Benjamin Franklin, would later sponsor in America. In France, he was probably welcomed by the Illuminati—that renowned group of distinguished scholars, inspired by the Rosy Cross, who were preparing the minds of the French people for the transition from clericalism to intellectual freedom and from feudalism to democracy.

But it was to Germany, where the Mystic Rose had reached its fullest flowering, that Jacob Philadelphia was drawn irresistibly. There many of the leading university professors and enlightened ministers of religion were Rosicrucian initiates. From Germany also had come those first Rosicrucian pilgrims to America—those including the beloved mentor, Dr. Witt, who had nurtured Jacob in the Sacred Truths.

The German Masters must have been justly proud of that branch they had helped plant in the Western world when they saw, in Jacob Philadelphia, such a distinguished product of its teachings. Immediately, they arranged lecture tours for him. His fame spread throughout the country. Scholars from many sections of Germany braved the primitive transportation of those days

to hear his discourses and witness his experiments.

No Adept had attracted so much attention from Germans since the renowned Dr. Faustus, who was a learned alchemist and not a practitioner of "black magic" as charged by shallow Roman scribblers. Nor had any Adept after Faustus aroused so much opposition from German priests of the Roman sect. These pompous, malicious clerics spread tales among the South German peasants that Jacob, like Faustus, had "sold his soul" to a "Devil" who always came in quite handily for Rome to destroy some man of humane wisdom. In this case, the American scholar was doubly pilloried not only because he was a mystic but also because he was a Jew.

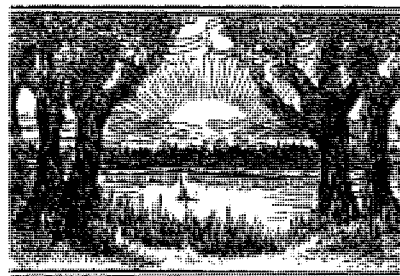
Jacob was vilified in sermons and parochial gossip as "an evil Jude" out to harm good Christians—he whose very pseudonym of *Philadelphia* embodied a reference to brotherly love. But in that developing age of old truths manifesting themselves through new revelations, all of Rome's attacks upon the erudite were beginning to boomerang because fewer and fewer people were taking any stock in them.

Prejudice stirred up among the ignorant served only to enhance the respect that this eminent Rosicrucian enjoyed among the enlightened. Certain traditions indicate that, at the height of the furor, Jacob was sent as a Legate by the supreme body of Germany to the venerable Mother Lodges of Egypt and India.

By his own testimony, preserved in the German records, we know that he visited these hallowed countries of the Orient. We can safely infer that one of his standing in international Rosicrucian circles would be received directly by the Sovereign Masters of the East. Perhaps he was inducted by them into one of the grand lodges of the Magi which have functioned almost from the dawn of history in the cities of the Nile and of the Ganges.

Other evidences raise the question of whether or not he took to India certain documents of the American Order that were delivered in our day by the Indian Magi to the late Emperor, H. Spencer Lewis. Further investigation will be required to prove this theory.

## Fact... or Fancy



### THE SACRED GROVE

By EDLA WAHLIN, M. A., F. R. C.

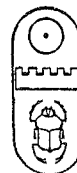
Librarian, Rosicrucian Research Library

AGES ago there existed certain areas known as Sacred Groves. In remote regions of the earth where modern civilization has not penetrated, there still may be found open spaces in the midst of groves of trees, which mark the spots once devoted to worship. Boundary stones set apart these sacred areas. The Bible tells that "Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God."

In the midst of the cleared area within the grove was planted the sacred Tree of Life, which was a symbol of the Universe and human experience. In Hindu thought, the Tree of Life grew upside down, for the *Upanishad* states that "There is that ancient tree, whose roots grow upward and whose branches grow downward—that indeed is called the Bright, that is called Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond."

The ancient symbol of the Tree of Life can be traced back to the very earliest schools of the Mysteries. Each school had its own kind of tree. Thus in the Eleusinian rite the oak was dedicated to Demeter and to Zeus. Among the Druids, also, the oak was venerated, but the Norse *Yggdrasil* was an ash. The Hindus regard the sandal tree as sacred, whereas the Buddhist venerates the Bo tree under which his great teacher was meditating when *illumination* descended upon him. To the Rosicrucian the Tree of Life is a rose tree, and as one of the group each member represents an unfolding bud.

Folk literature is full of superstition involving animism and tree worship, all of which has had its origin in various interpretations of the symbolism of the "Sacred Grove" and the "Tree of Life."



which seems plausible since there appears to be no record of any other American Rosicrucian visiting the Orient during this period.

Unfortunately many details of Jacob's later years are still lacking. We know, from Sachse's correspondence with German scholars, that he continued to make his home in Germany and to deliver lectures till the infirmities of age forbade further public appearances. One unproved account says that he married, and another that he renounced Judaism. The first seems probable; the second, unlikely. For devotion to the principles of the Rosy Cross does not entail abandonment of one's traditional faith but rather results in giving it deeper meaning.

In 1778, the only known picture of Jacob Philadelphia, first native American Adept, was painted by a local artist in Nürnberg. At the time, Jacob was lecturing in that old German city. The portrait, later identified by a duplicate in the Germanic National Museum at Nürnberg, shows "a man of benign countenance, rather past middle age and clothed in garb of the latter part of the 18th century." The head is crowned with "a professional wig such as was then assumed by the learned classes." A border surrounding the picture incorrectly gives the birth date of the subject as 1735. The mistake was corrected by Sachse when he wrote of this illustrious Rosicrucian for the annual publication of the American Jewish Historical Society (Volume XVI, 1907).

Jacob's final lectures were probably delivered in Switzerland in 1781. Two years later, he rendered a meritorious service to his native country (the newly born American republic) by helping influence Frederick the Great of Prussia to open trade relations with it.

Our last authentic accounts place him at Schulpforte, Saxony's celebrated center of learning in 1794-95. More unsubstantiated information says that he visited Kehl on the Rhine during 1797. An additional report, never verified, claims that he left the mortal sphere while vacationing in the Alps near the beginning of the 19th century.

#### A Lost Name

There is a possibility that since the exact year and manner of his transition is not known that Jacob Philadelphia's burial could have been recorded under his birth name, which no amount of research has as yet disclosed.

But those of us who recognize him as a Master revere him. We know that in America he exemplified the fine tradition of scholarship and intellectual alertness which have always been the hallmark of Rosicrucian circles. In Germany, he helped create that liberal spiritual climate which would be symbolized by Goethe and Schiller, by Lessing and Heine.

And if epitaph be needed for Jacob, let it be what Sachse wrote of him—that this kindly, unassuming American "raised himself by his own efforts and accomplishments to the foremost rank in the scientific circles of Europe . . ."

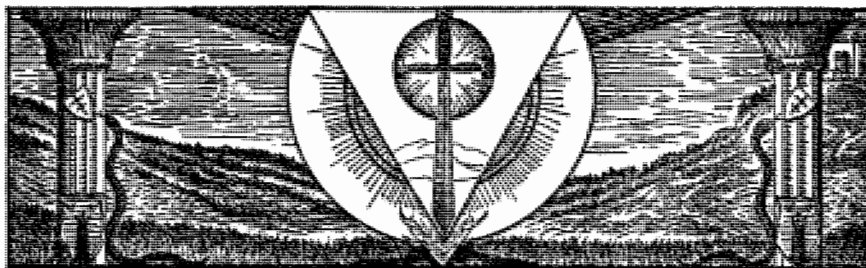


### ROSICRUCIAN RALLY IN TUCSON, ARIZONA

The fourth annual State-wide Rosicrucian Rally will be held at Tucson, Arizona, on March 5, 1955, at the "Lighthouse on the Desert," starting at 8:00 a.m. and closing at 6:00 p.m. A cordial invitation to this rally is extended by the Phoenix and the Tucson Chapters to all Rosicrucians in Arizona and to members visiting the state at that time. The program will consist of a Temple Convocation, lectures, demonstrations, movies, a musical program, and a bazaar. The Grand Secretary, Frater Harvey Miles, will represent the Grand Lodge at the Rally.

For additional information, members will please write to Mr. Thomas J. Croaff, Jr., State Rally Chairman, 208 West Jefferson Street, Phoenix, Arizona. The telephone number is AL-43079.

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## Gullibility

By RODMAN R. CLAYSON, Grand Master

*And this our life, exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything.*—SHAKESPEARE



THE old saying that "seeing is believing" or "all is not what it seems" or "do not believe all you see or hear" admonishes us to think before we speak, and think before we believe. This does not mean that we should be doubting Thomases, as in the story of the man who seemed to doubt everything, but rather we should have inquiring and discerning minds.

By nature we are inclined to jump to conclusions and accept the fantastic or the sensational. We tend to be gullible. If you look around you will perceive that much that motivates people, and causes them to do what they do, is the result of some fantastic tale, rumor, or gossip they have heard. The various kinds of propaganda and the advertising to which we are subjected today are extremely sensational. Millions of bars of soap are sold because the advertisers suggest that through its use a middle-aged face can be restored to youthful appearance. Do the users of the soap really believe that they are going to experience such a change as suggested in the advertisement?

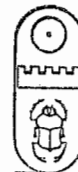
Think of the thousands of methods advertised suggesting how overweight people may easily and comfortably reduce. The sensational claims of the advertiser far outweigh the logical reasoning of the person concerned. We do not mean to say that all products and methods widely advertised are not ethi-

cal and useful. We do mean, however, that to get your attention as a prospective buyer, a sensational means of presentation is sometimes resorted to. Once your attention has been attracted, you should then reason it out for yourself as to just how much weight you can place in the claims of the advertiser.

The same logical reasoning should apply to the gossip you hear. All gossip is sensational—designed to place someone in a bad light. Always compare the possible with the improbable. It is quite common to be theatrical or dramatic in endeavoring to gain attention, but it is entirely up to you to react intelligently.

If you doubt that much of the population of the world is inclined toward the ridiculous and impossible, not to mention the fantastic, you need go only to the magazine stands and note the huge number of magazines and pocket-sized books with their gaudy covers designed to attract you. Consider the so-called comic books for children, which are under much discussion in this country. Some of the questionable comic books are extremely sensational. Our magazines and newspapers include extremely sensational articles to attract greater sales.

Why should the trial of a doctor who has been indicted for murder be of national interest and given lead news space on the front page of nearly all daily newspapers in the country? The trial may be sensational in a way, but the news coverage of it is oftentimes



dramatized out of proportion. If you doubt that the majority of people are attracted to that which is sensational, you need only think back to the incidents of the McCarthy investigation committee of a year ago, in Washington, D.C., and more recently of the many days of deliberation by the Senate in determining whether, as a body, it should censure the Senator.

#### **Interests and Decisions**

You do not do what you do because of ignorance, but as the result of your own thinking. One idea succeeds another. This can lead to creative thought in the fields of science, music, and the arts. It can lead to additional personal interests. In your personal interests, however, beware of that which is fantastic.

Never before in the history of the world have we received so much development, research, and creation of things for ease and comfort. Never before have there been such strides in the fields of medicine, therapeutic practices, and atomic energy. The various branches of science and psychology are far ahead of the development of personal thought. How do we bring about personal development, particularly in thought, and separate fact from fancy? By creating the time to be better read, by being interested in many things, by achieving a speaking acquaintance with the facts and developments of our time and how they may apply to us personally as well as to the world in general, by thinking for ourselves and making our own deductions and conclusions from what we see, read, and hear.

The world turns on its axis and moves ahead because of thought. What we enjoy or fear is the result of thought. In everyday life we have to make personal decisions. We may want to buy a new dress or suit, but are we financially in a position to do so? Or, should I buy a home this year or wait until next year when I will have additional funds which will enable me not only to buy a new home, but to place new furniture in it? Our greatest happiness will come as the result of proper reasoning within our own mind.

If we would be successful in life, we cannot be cynical or indifferent. We must analyze, be fair, and acquire all

the facts possible in making a decision of any kind. We must be sure that it is logical and that we do not magnify the circumstances out of proportion.

We must keep in mind that as individuals we all are different. We not only think differently, but we see differently. Every court of law has had before it many times for testimony several witnesses who had seen the same accident or incident; and yet the testimony of the various witnesses oftentimes will differ tremendously.

We must depend a great deal upon the development of science and the facts it has brought forth for us. Not many of us clearly understand how a voice is carried hundreds of miles through the air from a radio transmitter to the receiver in our home; and still fewer understand how without connecting wires a picture with sound is transmitted through the air from a television transmitting station to the television receiver in our home. That such is a fact we all acknowledge, even though we may not understand how it is done. Science, however, has made the method possible in accordance with the use of known physical laws. Through a little study and the reading of authentic texts or books, we can learn how such things are scientifically produced.

#### **Beliefs and Outlooks**

If we would not be limited in our outlook, we must enter into the world of knowledge and learn known facts about the world and the universe. We must expand our horizons and not shut ourselves off from new ideas, even though they may seem to be radical departures or even sensational. Think of those days almost 500 years ago when the majority of thinking people, believing that the world was flat, were being exposed to the idea, through the voyage of Columbus, that the world was round! Think of the earliest of our human kind whose knowledge of warmth and heat was only from the open fire! It never occurred to them that heat and fire could be acquired in other ways, nor did they know that with the passing of time and the development of scientific thought, wheels would be invented for transportation on land, or that men would learn to fly through the air, or



that glasses would be developed for correcting faulty vision. These and thousands of other developments came about as the result of intelligent thought, logical reasoning, and sound analyzing. The developments were sensational in their time, but they were not fantastic. There is quite a difference in the meaning of these two words.

Many years ago a writer struck the popular fancy of his readers by stating that there was a huge pyramid, somewhat like that of the ancient Egyptians, situated on the slopes of the Andes Mountains in Peru. Whether or not there is a pyramid in the Andes Mountains has never been scientifically determined to the best of my knowledge. Perhaps there is no pyramid. Perhaps there is one submerged in the jungle, but the contention that a pyramid exists there is not supported by known facts; and yet many people continue to speak of the Peruvian Pyramid as if its existence were widely known.

Then we have the current belief in flying saucers. Here we have, in some instances, a matter of "seeing is believing" and, in others, "believing all that we hear and read," particularly when it is sensationally presented in lectures, articles, and books. Who will deny that the idea of flying saucers is sensational, although some may deny that the idea is fantastic? Whether or not one believes in the saucers is a personal matter. Each person should logically think for himself, ascertain what facts are known, and look for the conclusions of our scientists.

Then there is the widespread belief that there is no cure for cancer, a disease that is one of the greatest scourges of mankind. Yet a well-read person who has kept up with the times knows that while the cause of cancer is questionable, the majority of cancer cases today are being successfully treated, and fear of certain death from the disease is being greatly reduced by medical science.

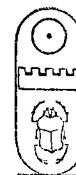
The point in illustration is that our immediate personal acceptance and voiced confirmation of any idea, whether true or otherwise, helps to keep the idea prevalent, and that when untrue or unproved it promotes further misconceptions in unthinking minds. Here we see the relationship of the individual to the community and the world at

large. A personal concept or problem can lend itself to a neighborhood or world problem, as is evidenced by so many people believing that through man's own foolishness he will very shortly bring about the end of the world.

If we jump to conclusions and accept hearsay, our minds may become imbued with fear and the belief that the world and all of its people are going to be destroyed by hydrogen bombs. History reveals the fact that fear is the destroyer of men. Actually, we have more to be concerned about from fear than from what the possible use of hydrogen bombs might do. Many times in the past, with fear in their hearts, people thought that the coming of a comet, the eclipse of the sun, or the advent of some other natural phenomenon meant that the end of the world was near. Such ideas do not lead to wholesome thinking; they do not contribute to one's well-being or to his happiness. In our unhappiness, we help to make other people unhappy.

Fear can be replaced by accurate reasoning. Be careful of hearsay; be careful of vicious rumors; do not lend your support to any unfounded or illogical idea. Unfortunately we accept many thoughts, ideas, and concepts because they seem to be in accord with our own pet prejudices. We are all guilty of prejudice. Those who do not like operatic or symphonic music tend to be prejudiced against those who do. Those who do not care for modern dance music tend to become prejudiced against those who like jive and jazz.

In our general outlook on life, and in our relationship with people, it is proper to have a questioning attitude, an inquiring mind as it were, and at all times be observant and weigh intelligently and fairly the background of facts. Oftentimes, even when the facts are known, one inadvertently or intentionally distorts them. Do not embellish facts with your imagination. Use your imagination for constructive, creative ideas. While you may not love everyone, there is no need for you to have a dislike for many people. You can be compassionate and tolerant. If you think an acquaintance has done you some wrong, you can give some thought to his weaknesses and peculiarities, but



there is no need to bring harm to this person by telling other people about what you think you know.

#### ***Fanciful Tendencies***

It must not be construed that there is not a positive, good, or constructive side to sensational writing, speaking, and advertising. These serve a purpose if they provoke thought and cause you to think for yourself. The negative or nonconstructive phase of these things is in their fanciful or melodramatic presentation. At best, it is entertaining.

Truth is often stranger than fiction; facts are more important than conjectures. All of us have a slight tendency toward the sensational. Who is there who has not enlarged upon truth about simple little things, such as stating that you drove 70 miles an hour on the new freeway, when actually you drove only 60 miles an hour? The latter was still a good speed. On a hunting expedition your dog tramped through seven miles of rugged territory with you. There is no need to say that he tramped ten miles with you. Seven miles would still

be a good day's work. If you get up at 7 o'clock in the morning in preparation for your day's work, there is no need to tell others that you get up at 6 o'clock. Overstatements or enlargements of the truth are not necessarily sinful, but they are not necessary. Other people will be just as favorably impressed with the actual truth in whatever it is you have to say. In the television and radio programs which have been currently popular for some years now, over and over again the statement is emphasized that the police are only in search of the facts in the case. When we exaggerate we are leaning toward the sensational; and this, in turn, is getting away from the facts.

If we will keep these things in mind, think for ourselves and avoid being entirely credulous and gullible, we will not be led into bypaths of misunderstanding. With a thoughtful, inquiring mind, our comprehensive discernment and perception will bring us an appreciation of well-founded knowledge which will contribute much to our wisdom and experience.

#### **ROSICRUCIAN LONDON OFFICE**

We are happy to announce the opening of a Rosicrucian administrative office in London which will mean many advantages to Rosicrucian members throughout the British Isles.

All inquiries from the British Isles for information pertaining to the Rosicrucian Order and its activities may be directed to this office. The office is also open for interviews daily, from 9:00 a.m. to 4:00 p.m., Monday through Friday. Appointments are advisable. The director of the London office is Frater John La Buschagne.

Also, certain membership supplies and accessories will be available through this office.

The address and telephone number are:

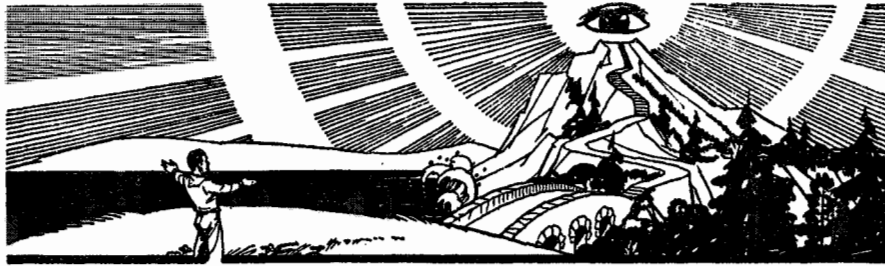
ROSICRUCIAN ORDER, AMORC  
25 Garrick Street,  
London, W. C. 2  
Telephone: COVent Garden 0061

#### **AMORC INITIATIONS**

CALIFORNIA,	Abdiel Lodge, 2455 Atlantic Ave. <i>Eighth Degree</i> , Feb. 18, at
Long Beach:	9:30 p.m.; <i>Ninth Degree</i> , Mar. 7, at 8:00 p.m.
Los Angeles:	Hermes Lodge, 148 Gramercy Place. <i>Eighth Degree</i> , Feb. 19,
	at 8:00 p.m.
MICHIGAN,	Thebes Lodge, 616 W. Hancock. <i>Fifth Degree</i> , Feb. 15; <i>Sixth</i>
Detroit:	<i>Degree</i> , Feb. 22—both at 8:15 p.m.

(If you are eligible, mark these dates on your calendar.)

*The  
Rosicrucian  
Digest  
February  
1955*



## Making Dreams Come True

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

(From the *Rosicrucian Digest*, June 1932)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IN approaching this subject of making dreams come true, we must realize, that there are two kinds of dreams. I am not sure which is the more mysterious—night dreaming or the so-called daydreams. I do not know if it has ever been determined that animals lower in the scale of evolution than man can have daydreams—whether they can build up in their imagination things that do not exist. However, we know that man can do this—that he can turn ethereal, dreamy things into concrete form. Now, that is something which is not commonly admitted, and I have no doubt that many readers will challenge my statement.

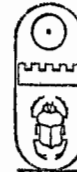
You can do yourself no harm by performing a test. If it fails, after two or three trials, you perhaps will have reason for your doubts, but even two or three failures would not be sufficient for saying that there is nothing to the principle. If, after two or three tests, you find sufficient results that you never had before, you will have reason to believe there is something to the principle.

We know that man has the ability to imagine. Stop and think a moment what makes it possible for you to close your eyes and build up something you

have never seen before. It is not merely a matter of recollection. If I said to you, "Close your eyes for a moment and visualize where you were or what you were doing Christmas Eve," each one of you would recall that you had been out somewhere, or at home, or around the Christmas tree. That process would be the visualizing and recollecting of something that had already existed in concrete form and was registered in your mind.

But if I say, "I want you to close your eyes and visualize something that does not exist and that you have never seen," you will ask, "What is it?" Then I will say, "Close your eyes and visualize an old-fashioned sugar barrel sitting on the pavement and on top of it a bronze bust of George Washington." You would have no trouble in seeing that, and yet there you are, imagining, or, as science says, imaging, something that never before existed. I could go on and say, "I want each one of you to close your eyes and visualize a five-room bungalow, in the middle of a lawn, two hundred feet square, with red tiled-roof and with green trimmings around the windows." I could continue on and on, telling you about the curtains, etc., and build up the whole picture in your mind.

This is like taking one element from



some quality and one element from another and making something new. It is a divine process, a divine faculty and power that is resident in you and not in the other animal species. They have no use or understanding for it. Your imagination is absolutely unlimited. The men who have been conceiving skyscrapers in New York, trying to out-rival each other, imagine one taller and taller until New York is just spotted with them. I remember being on the twentieth floor of the Hotel New Yorker, and looking down. That was not so high. There are many other floors in that building, and this was only the twentieth. As we looked eastward, we could see the Empire State Building with its mast for dirigibles, and many other buildings, and each year they are taller and taller.

The imaging of the architect in putting the component elements together, in letting the buildings rise higher and higher, is unlimited. When building bridges, his imagination is unlimited. When he comes, however, to draw out on paper the plans for the structural work, there are certain structural limitations that have to be abided by. He has to shorten the span a little, or may have to drop the height a little in order to come within building restrictions; however, mind has no limitations. There is nothing to prevent man's mind from visualizing the taking of the Atlantic Ocean and putting it into the Pacific, and from taking the Pacific Ocean and putting it into the Atlantic.

#### **Thoughts Create**

These things you form in your imagination. You do it constantly, although you seldom realize it. If you would do some thinking, you would recognize this peculiar characteristic of the human mind which enables it to create things that have never existed before. You have to admit, of course, that you create mentally before you create materially. You know very well that before an artist begins to paint a masterpiece on canvas, he visualizes it first in his mind; in fact, it is worked out so well that the process of painting is really a transference of the creation from his mind to the canvas. The man who is to build an apartment house works out a great many of the general schemes of the

structure in his mind before he starts making lines on paper. We find *that* all the way through history.

Take, for instance, the first man, sitting on the bough of a tree on a river bank, and sleeping on some dry grass for a bed in order that animals would not get him, beginning to think of a home, what it would be, where it would be, the size of it, and how he would be protected from the animals. He began to think of means of safety and pictured it all in his mind before he began to make wood and grass walls around the home he was going to make.

All through civilization man has created mentally the things he wants, *and he does not stop*. It is not sufficient to do this mental creating, visualizing, the building up of something in your mind that is perfectly created, and then stop, because that would produce nothing. Man would still be living in the boughs of a tree on the river bank, if that were as far as he could go. The more we keep working over the mental picture in our minds to make it a part of us, the more power we attract to it and gradually build it into material existence.

Please do not think I am implying that a man can go down and lie on one of the wharfs of the Hudson River with a cigarette in his mouth and visualize a bridge across the Hudson, and that if he stayed long enough, some day the steel would go up and finally the bridge would be built. Such a statement would be foolish. We must draw a line between rationalism and fanaticism. It is unfortunate that some of the ideals of mysticism have fallen into the hands of fanatics. To hear them interpret their understanding of what we are trying to teach makes mysticism sound weird and devoid of logic.

Not long ago, a woman came into my office to try to impress upon me the merits of Christian Science, and she said this: "Once you know and understand Christian Science, nothing of a material, physical nature can affect you."

I said, "Do you mean that nothing in this material world will affect us?" I knew she was not talking true Christian Science.

She explained that if she were to go out in the street and be hit by an auto-

mobile and injured to such an extent that bones were broken, she would say that there was no automobile and she was not hurt; it was just a thought that the automobile hit her and that her bones were broken. That is absurd and such a person can do more injury to a worthy movement than she can possibly do good.

But I do mean to say that the person who has built up in his mind, a day-dream, and each day adds to it, is magnetizing with more vitality the imagination, and is building in the material world as well as in the mental. Such persons gradually attract to themselves the condition that will help them to realize what they dream.

You might only take the reverse of this proposition to prove how true it is. Take the man who finds himself in the business world, or home, or social world, in need of something, and after visualizing it momentarily says, "Yes, that would solve my problem if I could have that thing." It may be an addition to his home, a new position, or a raise in salary. Suppose he thinks of it for a moment, visualizing and seeing it in all its completeness, and then says, "It is impossible for me," and no longer thinks of it. Is there any hope of that man's bringing to himself what he needs as long as he does not allow it to come into his consciousness again? It is the reverse of the picture that I am trying to explain.

We know that different types of men congregate, and that the young man who is deeply interested in art will sooner or later come in contact with like minds. We know that the person deeply interested in music will sooner or later come in contact with similar minds. That person will not only go where he will hear music, but he will go to the library and read about it, and meet people who are interested in music. The artist attracts art and all those who are interested. The seventeen-year-old boy who leaves school and goes to the poolrooms can tell you a surprising amount of information about poolrooms that uninformed people would think he had wilfully made up, but that is because he has attracted to himself all the knowledge pertaining to that one subject. Take a young man interested in law; another interested in botany, or

in some other subject. You will find that they associate with people of similar minds. You will find the same among women. The woman interested in social things will attract to herself those who are interested in the same things. It is sane and logical, and you can demonstrate it in your own life.

Take the man going around from morning till night with the thought that he wants a seven-room house in a certain neighborhood. He dreams of it, visualizes it. He looks at all advertisements of houses and compares them with the one he has in mind; he adds to it and takes away from it until it is perfect. It gradually brings to that man the house he dreams about. How? There are a million ways in which it might happen. He might be in a restaurant next to a man, sitting and reading a magazine about homes and gardens. This man with the dream house in his mind, in his enthusiastic way, may say, "Excuse me, but I am interested in homes, too."

The other man might say, "Yes, this picture is of a nice house. I was attracted to it myself. Are you building?"

"No, I am not, but hope to. I want to build such a house, but I want to build in Chicago."

"I have a cousin in Chicago who has some property, and he would gladly loan money to anyone who would want to build there. I will be glad to give you his name." And before he knows it, he is on his way to have his house built.

That sort of person gets what he is thinking about. It is not so with the woman who says, "I am going to try a new thought method," and sits in the middle of the room and folds her hands. "I want a house; I shall have a house; the house belongs to me; I will have the best house in the neighborhood; I will have Mrs. Smith envious of me; I will have a house; I will have a house." That is as far as she gets. A system of that nature is radically wrong.

#### **Your Life**

Did you ever know of anyone with his heart set on something from morning till night, who did not get somewhere, in the end? It is all according to the degree of will power and deter-



mination he uses. Create in your mind and keep on creating it until it bursts out in material force around you, the very thing you want. It is the use of that creative power you have that counts.

This creative power, your imaging power, is only one of the great powers. You have healing power, mental power, and the power of sending messages to reach people. Speaking along this creative idea, just suppose there is something you want and that you could send that picture to the mind of some other person, and make him see it, and also use another power to make the person write you or grant you a favor. Just think of these faculties being brought together for one issue! Look at the unlimited possibilities, and yet these are only three of the powers you have out of many. Man has never been told a third of the truth about himself, not a hundredth nor a millionth. He has been taught that he has five faculties—seeing, hearing, smelling, tasting, and feeling, and that they constitute all that he has. The great men in the past who discovered these things were commanded to remain silent so that the masses would never learn about themselves. Libraries were burned so that the writings of the oracles, wise men, magi, and

others should be destroyed in order that man would not know about himself.

Napoleon, not only a Rosicrucian but a great leader, once said, "I would rather have every man in my army acquainted with his own possibilities and follow himself rather than follow me in ignorance"; but other leaders thought differently. Kings, queens, and others were trying to hold man down so they themselves might have a greater power, thus making slaves out of men.

The Essenes, the Therapeuti, and the Arcane Schools of Egypt and India, were the ones who kept this knowledge preserved and had to keep it under cover. In some parts of Europe today, the Rosicrucians dare not mention their existence. At one time Russia was one of the greatest countries for Rosicrucianism and then came the rule of the Czar and then the World War, and after that the work was forbidden.

Become what God created—an image of Himself with all of His creative powers. In all of the affairs of your life, you can use these things. You do not have to wear any garbs or robes or peculiar expressions on your face. You may live the life of the era, adopt its customs, and still retire alone to a place of quiet and demonstrate these infinite laws.

*The  
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**A New Race!**

**The Coming of a Master!**

**The Stone of the Philosophers!**

**The Heresies of Today!**

These subjects, and scores of others equally as intriguing, are explained with a clarity new to mystical lore. Briefly and convincingly told without superfluous interjections, these adventures into the heart of mystical subjects are now available to readers of the *Rosicrucian Digest* in a new package of 35 individual lectures.

**SPECIAL OFFER:** The entire series of 35 lectures which make up these mystical ADVENTURES normally sells for \$13.10. Now available for only \$10.00 (£3/11/5 sterling). When ordering, ask for *Some Mystical Adventures*, Course No. 8.

**ROSICRUCIAN SUPPLY BUREAU • SAN JOSE, CALIFORNIA**

# Polynesia and its People

By L. R. HILL, F.R.C. — of Australia

THROUGH the central part of the Pacific Ocean, there is an arc of islands stretching from New Zealand in the south to Hawaii in the north. This area is known to the English-speaking world as Polynesia, a word whose two Greek roots mean *many islands*. The natives of this vast archipelago speak a common language, which is divided into dialects according to the various groups of islands and closely related to the Malay languages of Southeast Asia. Small isolated groups of Polynesian people may also be found in the Western Pacific and in Indonesia. This race of people intrigues the intellect as well as the imagination.

Prior to the arrival of early European explorers the Polynesians had no written history. However, their traditional records, handed down by word of mouth and often safeguarded by schools of initiates, have proved to be reasonably reliable, and have helped considerably in establishing the origin of the Polynesian race.

## **Mori-ori and Maori**

A typical case of orally preserved records is that of the Maori of New Zealand. (The word *Maori* has no "s" in its plural form, that being merely an Anglicized version of the native word. The Maori refer to themselves as *Te iwi Maori* which means simply "the common people".) They were not the original inhabitants. At the time of white settlement of New Zealand, there still were living remnants of an earlier and more primitive race known as the Mori-ori. This race is now almost extinct; the last full-blooded member reportedly having died in the



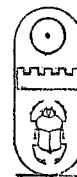
Chatham Islands some years ago.

The Maori, on the other hand, are still a virile and thriving race. According to their traditions, they came to New Zealand in a series of migrations from a land known to them as *Hawa-iki*. This land has been established as being most likely the islands known to us as Tahiti and the Cook Islands. By superb feats of seamanship

and navigation, these people traveled in their small canoes over the two thousand odd miles of almost landless ocean between these islands and New Zealand, coming and going for a considerable period of time. The date of the main migrations has been set by students of Maori history as approximately six or seven hundred years ago. The Maori tribes of today trace their ancestry back to the crews of the canoes. Of these canoes, one at least is still preserved.

When the first white sailors reached New Zealand, approximately two hundred years ago, they found the Maori well established in the land—a vigorous and healthy people, divided into various tribes. They practised agriculture extensively and, despite the prevalence of certain savage customs, they had a satisfactory social organization and a high standard of artistic culture.

Equally true, though less well known, is the fact that among their *Tohunga*, or priests, there were definite degrees of initiation in which certain secret knowledge was imparted to accepted candidates. The little we know of this secret knowledge gives us a clue to the true ancestry of the Polynesians.



### **Asia or America?**

Of recent years attempts have been made to prove that the Polynesians migrated from South and Central America to the islands of the Pacific. It is quite likely that some of the early ancestors of the race did drift across from the shores of America, arriving either before or after the main Polynesian race and intermingling with them, to provide those similarities of appearance and customs which have led some investigators to conclude that America was the original home of the Polynesians.

However, the weight of evidence suggests that the main stream of the race came from Asia, rather than America. The geographical distribution of odd Polynesian tribes in Southeast Asia and the Western Pacific, in addition to the strong language affinity which exists between the Malay and the Polynesian dialects, also furnishes evidence to support the theory of Asiatic origin. The similarities in the mystery teachings of Polynesian and Asiatic schools lend added strength to this point of view.

According to Maori tradition, their ancestors from the land of Hawa-iki were originally descendants of a people who migrated from a much more distant land to which they referred as Irihia. Allowing for Maori phonetics, this is easily recognizable as Vrihia, the ancient Sanskrit name for India. Advanced Rosicrucian students will also recognize its relationship to Arya, the home of the original Aryan race.

### **Languages**

Investigating further we find that the Maori word for day or sun is "ra," identical with the early Egyptian or Aryan "Ra," meaning the sun-god or the vital life-giving force that emanates from the sun. The Maori word for light is "marama." It is also used for "the moon." Rosicrucians will again recognize the significance of this, and note that here the emphasis is on the negative principle of life and the light-giving force, the moon in Rosicrucian terminology being negative to the sun.

Among the higher Maori initiates, who appear to have possessed some genuine mystical knowledge, there was a school known as the cult of Io. Io was referred to as the Great One and the Nameless One. The similarity to the early Egyptian and Hebrew "Iao" or "Yahweh," known in the mystery schools of the Orient as the One who could not be named, is obvious.

A more common word for God used generally among the uninitiated Polynesian people was *Atua*, the word differing slightly according to the dialects of the various groups. In the Malayo-Polynesian languages, the word *tua* often means "old" or "ancient." Again, in some dialects of these languages, *tua* means "beyond" or "distant." Combining this with the mystical vowel sound *A*, as taught in the schools of Egypt and India, we find that the word literally means "the ancient or distant life-giving principle."

Also, in such words as *rangatira* meaning "master" or "ruler," *rangi* meaning "sky," and *karakia* meaning "religion" or "ritual," we have traces of the ancient mystical use of the letter *r* as taught in the schools of the East.

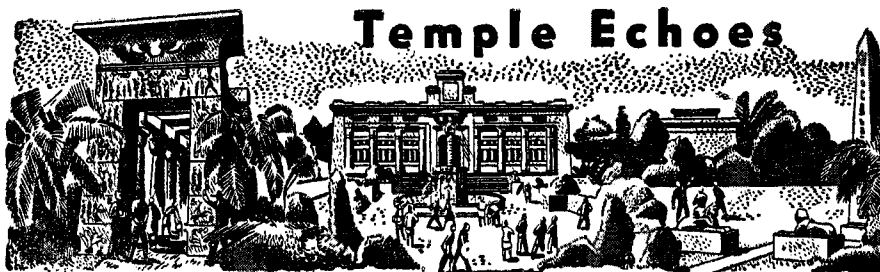
Further evidence could be given. In the Malay and Polynesian languages, a large number of words are almost identical in form and meaning. Strangely enough many of these words can be traced to roots in the early Aryan languages, such as Sanskrit, and many of them are clearly traceable to the mystical use of vocal sounds upon which these early languages were based. The subject is one which offers a great scope for investigation.

The foregoing facts give enough evidence to strongly support the belief that the Polynesians come of an Asiatic origin, and that their early ancestors were, in fact, closely associated with some of the early Masters, or leaders, of the human race. The Polynesian is probably right when he tells us that his ancestors came from Irihia, the land of the ancient Sanskrit, the home of the Aryans, and the center of the Eastern mystery schools.



To create a little flower is the labour of ages.—WILLIAM BLAKE.





GROWTH of the activities of the Rosicrucian Egyptian, Oriental Museum has made necessary the appointment of an Art Director to select and arrange for the monthly exhibits in the Art Gallery. Early in December, Oronzo Abbatecola, staff artist and faculty member of Rose-Croix University, was assigned the post by the Imperator. An artist and scenic designer of solid background and growing reputation, Frater Abbatecola has had three exhibits of his work in the Museum Art Gallery in the past. Another is scheduled for next year.

Frater Abbatecola's work is now available in 11" x 14" prints through a new process developed in San Francisco. As yet only four of his studies have been reproduced but these are exceptionally pleasing both in theme and composition. They are especially satisfying because of their mystic content.

As Art Director of the Museum, Frater Abbatecola will be closely associated with Frater James C. French, the Curator.

Now that a brand of winter hovers over Rosicrucian Park, strange sights have been reported in that uncertain twilight time between daylight and dark. The one causing the most startling response (thirty telephone calls from excited neighbors and one visit from a police prowler car) was the report of a mysterious figure who seemed to be a Venutian or at least a Clarion (Flying Saucer addicts were the first alerted). In the half-light it wasn't to be determined whether the visitor was going or coming. It was rumored that the astral self of Sherlock Holmes

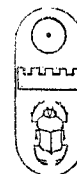
was on the loose, for the headgear tapered off front and back. Truth, however, again proved more strange than something else, for the mystery was natural after all. Frater Peter Falcone, ubiquitous superintendent of buildings and grounds, was merely giving his new "deerstalker"\* a weather test.

Temple Echoes now has its own mailbag. It is hoped that in another month some of its contents can be shared. At present, however, the problem is to read all the letters. That takes time.

And that reminds us that a great many letters were on the subject of Time—Time and the Calendar. Everybody, it seems, is intrigued by such things. We found four sizable books on the subject in the library and turned them over to the Research Department. We hope an article will come out of it so that this department and all readers can understand about time—why there never seems enough of it and how the calendar keeps it reasonably divided.

Not long ago, this department heard of Frater John G. Eimer of Oregon as an author. Out of a background of varied experience, including service in the Navy in the First World War, and with the Seabees in the Second, Frater Eimer came to a realization of the need for a better approach to life than most men had. In his search, he came to some definite conclusions as to the value of mysticism. In two books, *The Awakening* (1952) and *The Golden Path* (1953), he tells his convincing story. Both books are available through the Vantage Press.

\* Deerstalker—a double-visored headpiece with ear flaps usually made up in brightly colored wool plaids.



The Bulletin Board in the Administration building, Rosicrucian Park, is a spot for surprises. It is said that the following cryptic notice had a brief appearance there recently: "I have the diamond. What have you?"

An employee's name was attached, but this department understandingly withholds it. Scouts and runners were immediately let loose—but all that they ever brought back was rumors—no diamond.

A later footnote, however, is said to have been appended, reading: "My membership in Kepher-Ra. Keep the diamond."

And then there were repercussions, reprisals, all sorts of toothsome goodies of a highly imaginative kind, until finally, only this coldly, clearly brilliant statement appeared:

#### FOR SALE

Man's diamond ring, appraised value twenty dollars, donated for the benefit of the Order. Call the Emperor's office.

We called—no romance—just business—but we didn't have the twenty dollars.



Here it is February and Christmas cards are still much in evidence in this department. It is remarkable the increasing numbers that come year after year. Some, of course, are still being addressed to former occupants of this highchair but that matters little. It's the sentiment that counts, and I enjoy it always whether it is intended for me or not. From Nova Scotia and Venezuela come the perennial and expected ones. These make Christmas a time of friendship's renewal. And then the cards from new friends, all enthusiasm for everything and everyone connected with the Order. There is no denying the presence of the general spirit of fraternalism and good will. It is wonderful to be still enjoying it in the middle of February.



We hope it isn't too late to mention that the Children's Hour held its annual pre-Christmas reception for a certain overstuffed gentleman from the

Far North. The room was full of bright-eyed expectancy as the faraway tinkle of silver bells and clatter of little hooves on the roof announced the arrival of the guest of honor. Leaving his sleigh and impatient steeds tethered safely out of sight, the visitor fairly wafted into the group on a wave of growing excitement. Oh, there were a few sly winks and knowing nods from the young skeptics as they checked the information given regarding their own personal affairs, but the grown-ups present were completely taken in. Somehow it takes forty or fifty years to make such an event plausible.

Only one sad note in the whole proceeding temporarily dulled the otherwise bright day. Soror Alice Appell, who is to the Children's Hour what Santa Claus is to Christmas, announced that the growing demands upon her time will make it necessary for her to relinquish her post as director. Soon, she said, she will have her own little home nearby where the children can always find her, for she promised her patio will be a large one.

Sorores Gladys Lewis, Dorothy Muttowski, and Genevieve Sheerin will continue the work of the Children's Hour.



"Musical Chairs" was played in the Park again just before Christmas. Some months ago, a second story was added to the Latin-American Division building. Spanish Correspondence immediately retreated upstairs where it was warmer. Addressograph and allied departments joined Inquiry to fill the downstairs rooms. Mr. Freeman, whose many activities were formerly directed from the Rose-Croix University building, moved over to offer closer supervision of Inquiry, etc., and Mr. Falcone turned Mr. Freeman's former stronghold into a Watchtower and Recording Studio.

Temple Echoes heard the news and left its isolated and lonely spot to establish itself in a better listening-post in the office vacated by Mr. Falcone. To date, and only for the moment, there is unoccupied space in the Park, but the law of change never ceases operation.



# Science and Conscience

By WALTER J. ALBERSHEIM, Sc.D., F.R.C.

WHEN people talk about the moral dangers of our scientific age, they usually are thinking of the practical applications of science. The pursuit of pure knowledge seems remote from ethical conflict. However, this is not the case. The conscience of scientists is put to the test on three levels:

- (1) the conflict of new ideas with tradition and with invested interests; (2) the damage that may be wrought by the methods of scientific research; (3) the potentially destructive fruits and narrow objectives of Science.

The words *science* and *conscience* contain the same Latin root, meaning "knowledge." Science is the objective knowledge of the world around us; conscience is the subjective knowledge of right and wrong, of good and evil. It may seem strange that, according to the Bible, original sin consisted in just this knowledge of good and evil. We may interpret that to mean that man is driven from the Paradise of blissful ignorance by his self-consciousness and conscience which set him apart from the animals. There is no Sin until man knows what he is doing and can visualize the results of his deeds.

Yet, to the mystic the pangs of conscience are not an unmitigated curse, but a blessing in disguise. The Rosicrucian philosophy calls *conscience* "the Terror of the Threshold." It confronts man at every crossroad of decision. If he heeds it, the way will lead him back toward reunion with the God of his Heart, and to a reunion on a higher plane than the paradise of animal innocence.

## Old versus the New

A religious mass consciousness that puts a curse on the knowledge of good



and evil must regard knowledge of the external world as fraught with similar danger. To primitive society the world was a mystery, and to pry into its secrets was thought to be presumptuous. This fear of discovery is reflected in Greek mythology:

Prometheus (the Forethinker) brought

fire from Heaven to mankind. As a punishment, Zeus had him chained to the rock of matter by his servants Fear and Terror (the terror of the threshold) and unceasingly tortured by the vulture (Conscience) until the Avatar Heracles set him free.

Christianity's attitude was similar. Many an alchemist, who dared investigate the secrets of matter, was burned at the stake. To capture lightning (God's thunderbolt), and to deflect it from destructive paths by lightning rods, was considered rebellious by some clergymen of the 18th century. Even in the beginning of the 19th century, the chemistry of organic substances was regarded as shrouded forever by an unknowable life force. Yet, when Science dared to lift the veil, it did not take long until millions of organic compounds were analyzed and synthesized—from aniline dyes to vitamins and hormones.

This superstitious fear forces every daring devotee of science to face the terror of the threshold. One might think that the balking of prejudice is a matter of courage rather than of conscience. However, the hostility of Church and Society, the fear of new revelations, the pangs of conscience, are in the discoverer's own heart as well as in his environment.

When an Einstein conceives a painfully bright intuition such as Relativity, a concept that may throw the scientific



and philosophical thinking of an entire generation into new channels, he must wrestle with the terror of the threshold in lonely agony until his intuition is refined by the fire of the crucible.

A scientific pioneer is a tragic figure, attacked by all forces of inertia and of reaction. If you doubt it, look at Einstein's portraits through the years of his life. From a quizzical expression of such intensity that it looks like a Charlie Chaplin mask, to one of deep sorrow, and finally to the peace of surrender, his features have been molded by the Karma of research.

When men of little faith clamor that Science should call a holiday, lest mankind destroy itself by new superbombs, the scientist cannot evade responsibility by retiring into an ivory tower. Even if he disclaims all interest in the application of his theories, he must know that his discoveries will be put to use—for better or worse.

But a true scientist does not hide the fruits of his labors. His conscience tells him that his Cosmic curiosity, his thirst for knowledge, is not vain nor selfish. He is a brain cell of Cosmic life whose nature it is to evolve ever-increasing knowledge—self-knowledge.

Fear of new ideas exposes the researcher to subconscious dangers. He goes on searching, but is his search unbiased? The progress of Science is a winding spiral rather than a straight uphill path. Obvious truths of the last century are smiled at today as naïve self-deceptions, and our own vaunted discoveries will be superseded in the coming generations. Theory may be held back for many years by preconceived notions. Einstein's greatness lies not so much in his mathematical genius as in his ability to discard hallowed concepts of time and space and to fuse them into a new synthesis.

Experimental research has equally deep pitfalls. An experimenter is constantly tempted to fit the facts to his own prejudices or to prevailing belief. Yet the little irregularities that he smooths over in drawing his curves, the occasional exceptions and discrepancies that he discards as experimental errors, may be the very intimations that tell a man of greater understanding that the old laws must be modified.

Bias becomes more dangerous when practical application, personal profit, or political interests are involved. Western Science was appalled when Russian biology was warped for ten years by a political definition of "true, Marxist, materialistic science" contrasted to "effete, bourgeois, idealistic" heresy. But our own social science may be hampered by the fear of being called *subversive* in a society devoted to sanctification of private enterprise.

Many of us have blushed at Court proceedings in which prominent experts—physicians, chemists, engineers—swore to opposing statements, each in support of the party that paid for his testimony. I do not imply that many scientists deliberately perjure themselves; yet, self-interest clouds vision, and Conscience may be betrayed just as much by unwillingness to see as by failure to admit what one sees.

Upright scientists are protected from this betrayal by the safeguard which they call *objectivity*. A mystic would call it *selflessness*—or perhaps, *the Heeding of the inner Voice*, or plain *conscience*.

#### Facing the Tests

The next meeting with the Terror of the Threshold concerns the means used in research. This danger was dramatized by last year's hydrogen-bomb tests. May atomic fusion be tested, if its explosive zone extends so far that neither desert nor ocean wastes offer protection from its rays?

In less spectacular form, the responsibility for the means of research is frequently faced by medical science. A new drug may promise a cure of consumption, of cancer, or some other dread disease; a new surgical technique may save thousands of "blue babies" from slow agony; but is the new treatment safe or will it kill the patients? Only a test can show. In some instances the doctors themselves have risked their lives as "guinea pigs." In other cases, students have volunteered—or prisoners who were promised a pardon if they survived. However, most frequently, the remedies or treatment have been proved by animal experiments.

Here Science must weigh increase of knowledge and the saving of human

lives against the sacrifice of defenseless animals.

Our own beloved Emperor has pleaded for protection of the animals, especially those previously kept as pets and taught to trust their human masters. Perhaps, if mankind would *voluntarily* give up the inflicting of pain on animals, it might be Cosmically rewarded by better health, so that vivisection would be thought unnecessary. Meanwhile, consistency seems to demand that those who would *forbid* all animal experimentation should not condone the killing of animals for food, fur or leather; nor should they indirectly profit from the forbidden practices.

In New Jersey, for instance, vivisection is prohibited. In consequence or by coincidence, there exists not a single medical faculty in any New Jersey University. But New Jersey physicians study in other states, and New Jersey patients are treated with drugs and operative techniques developed by animal tests. Do the inhabitants of New Jersey thus escape the karmic responsibility that may be attached to vivisection?

Each sacrifice of a living being involves a grave karmic decision; but political bodies may incur serious guilt by their sweeping prohibitions just as by indifference.

#### **Purpose and Choice**

A third type of moral choice concerns the fruits and objectives of Science. Let us first look at applied science. Its goal is the mastering of the physical Universe, for the comfort of mankind. As an individual, man desires food, gratification of the senses, health, and protection against weather and enemies. As a social being, he wants adornment, transportation, communication, and means for recording and committing to memory his knowledge and experiences.

With all these desires, there seems to be no quarrel. Yet the drugs invented to kill pain may be used to intoxicate and stultify. Entertainment and transportation may be abused as an escape from serious thought. The means for protection against predatory beasts, the weapons used to hunt for food, may serve to murder or enslave our fellow men.

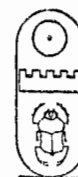
Where does innocent use end and abuse begin? Where does self-defense end and aggression begin? Only Conscience can tell. Atomic weapons, for instance, appear to be purely aggressive. But if they are in the hands of our potential enemies and if we know no shield against them, is not the power of retaliation our only defense? What if our rivals feel the same way about *our* bombs? Are rival nations engaged in a hopeless race to out-retaliate one another, until human nerves and the stored-up deterrent weapons explode?

Scientists who participate in developing our drugs, automobiles, television sets, radars, and atom bombs are condemned to walk a hairline of conscience between the duty of scientific progress and the danger of its abuse. Occasionally, this conflict leads to tragic and shocking public outbreaks. Some scientists have betrayed military secrets to our present "enemies" in a misguided effort to bring about mutual disarmament. Others, who took a vital part in developing one type of nuclear weapons, have fallen from grace by resisting the development of a more fearful type.

It seems to me that scientists who work on potentially harmful products have a twofold duty. As members of their profession, they must do their best to solve the problems entrusted to them. As members of the human race, they should help to bring about a spirit of peace and understanding that would make the abuse of their handiwork less probable.

The moral dilemma of practical scientists is the outward manifestation of an underlying weakness in the objectives of so-called pure science. The purpose of pure science seems innocent enough: it is the increase of knowledge. The karmic guilt of modern, Western science lies in its one-sidedness. It concentrates on objective knowledge of the physical world and neglects the world of the mind. Even the mental research of modern psychology stresses objective, material experiments and apes the technique of physical laboratories. We have forgotten the warning: "What is a man profited, if he shall gain the whole world, and lose his own soul?" In fact, we do not admit that we have a soul; the very word is considered unscientific.

The direct consequence of this sur-



render to scientific materialism is the ascendancy of Marxist, political materialism. The threat of a cataclysmic world war posed by this offspring of scientific attitudes cannot be averted by the methods of our present science.

Salvation may yet be found in a broadening of scientific views. Science may yet recognize Mind as a nonmaterial entity. It may yet direct systematic effort toward probing the direct contact of each human mind with the

mind of his fellow man and with a collective, Universal Mind.

When this contact is proved and becomes a general conviction of mankind, there will be no further need for frantic political conferences to forestall the outbreak of war. War will be ruled out by general consent, as an *unscientific* relic of the past. Then, the moral conflicts engendered by Science will be resolved: Science and Conscience will point in the same direction.

▽    △    ▽

## *A Puzzle for Anthropologists*

By LYMAN B. JACKES



MODERN students of history agree in placing the Aborigines of Australia on the lowest rung of the ladder of human mental development. The impact of the white race into their homeland has had very little effect upon their ancient way of life. They can thrive in areas of Australia where the white man finds it extremely difficult to even exist.

Ever since these Aborigines were first contacted by Captain James Cook and a few early Dutch navigators, they have presented a problem that has never been solved by the so-called exalted white race. If these people are, and always have been, so mentally retarded, as the exalted white man has declared, how were they able to evolve the boomerang, a weapon that has defied mathematical explanation from the greatest minds of the past two and a half centuries?

I have been in Australia and have had some personal contact with these Aborigines. True, their general outlook upon life is very different from that of the modern white man. They have tribal laws of health, personal sanitation, and sex which can shame many reformers of the present era. This item is not concerned here with such matters. The boomerang is the topic under consideration.

This weapon is a piece of hardwood, from two to three feet in length. In

the preparation of the weapon this wood is curved within a few degrees of prescribed arc. A boomerang will not operate if the curve is under 90 degrees or more than 120 degrees. Those poor, ignorant Aborigines figured that out many centuries ago. The relation between the inner cutting edge and the outer flat edge must be regulated within very fine limits. When the court ladies and gentlemen of Europe, during the Middle Ages, were practising archery, they had to have some serf or peon run up to the target and collect the arrows and bring them back to those who held the bows. While they were doing that, the black man of Australia had contrived a cute little weapon that he could throw for 600 feet or more and if he missed the target he did not have to walk. The weapon would return to him so that he might have a second shot. How the boomerang does this has defied all living mathematicians, as well as the great mathematicians of the last three centuries.

It may be that the reader can figure out the arithmetic of the boomerang. For him or her who can do so, there is a notch in the Hall of Fame. This notch is one point above the spot reserved for Albert Einstein. It may be that we have been a bit too busy with our pencils and paper at this end of the problem. We might get a clue to a solution by going to Australia and asking those poor, ignorant Aborigines to spill a little bit of their secret on the exalted white man's doorstep.

*The  
Rosicrucian  
Digest  
February  
1955*



### MAJESTY AND MYSTERY

St. Bartholomew's Church in London, England, symbolizes an age of romance. It stands upon the site of a priory, built in the year 1102. The present structure is the partial remains of one rebuilt in 1410. The contrasts of deep shadows and patches of sunlight from lofty clerestory windows adds character to the decaying interior. In Bartholomew's close adjoining the south end of the Church, the noted statesman and inventor, Benjamin Franklin, was once engaged as a printer. Tradition relates that beneath the ancient crypt is a subterranean passage for emergency retreat. This passage extends to Canonbury Tower where once resided such celebrities as Sir Francis Bacon.

(Photo by AMORC)



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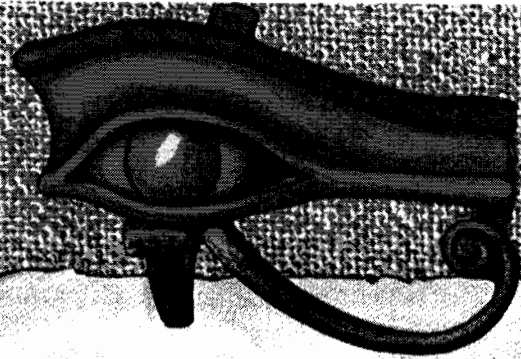
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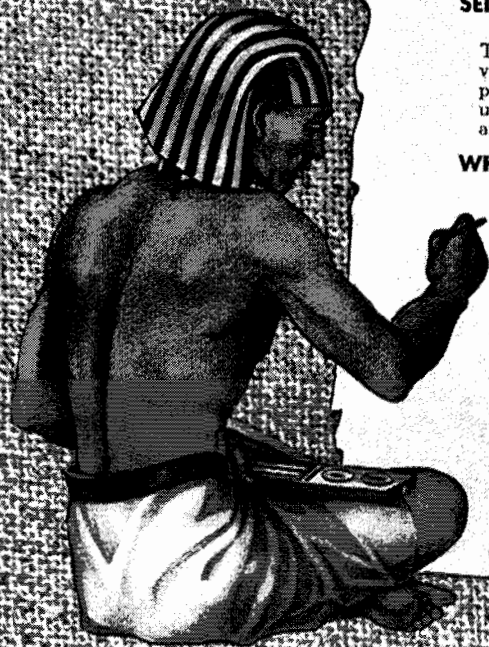
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