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1955
JULY

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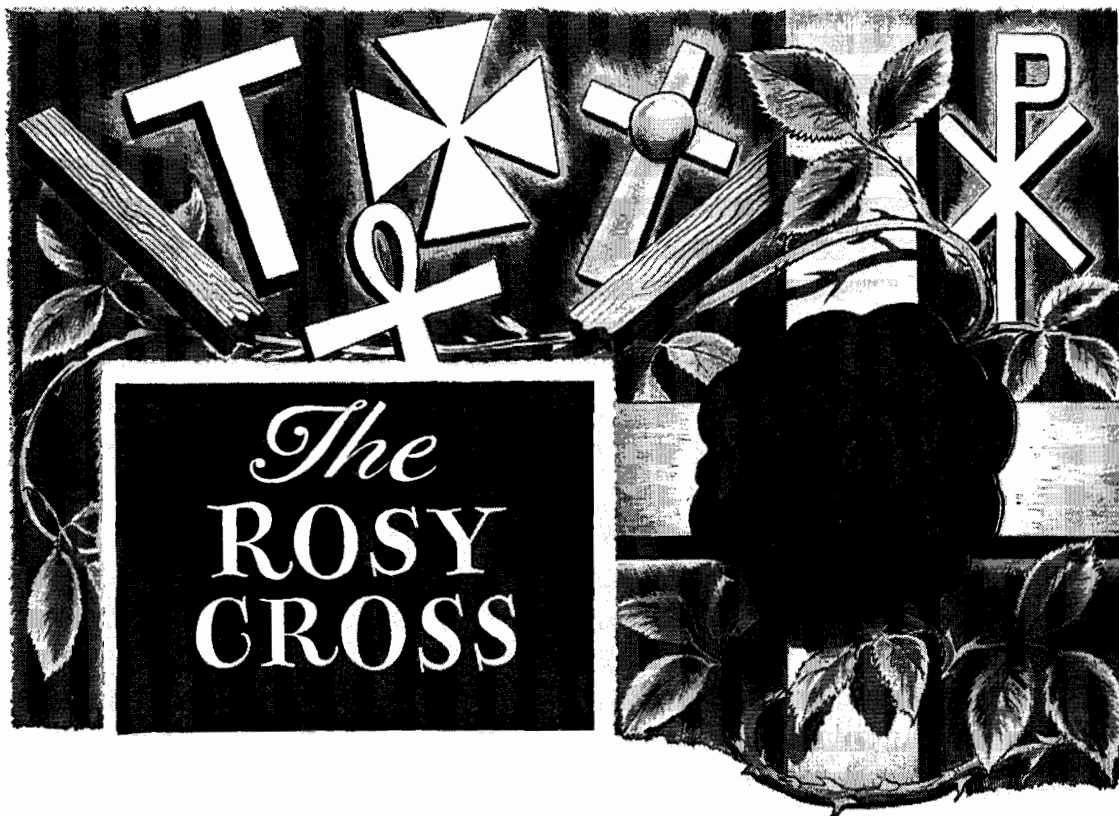
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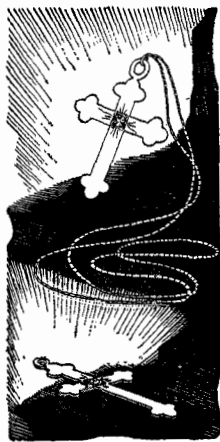
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By our Editor





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DR. H. SPENCER LEWIS

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(See page 247.)



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ROSICRUCIAN DIGEST

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

Vol. XXXIII

JULY, 1955

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THE
THOUGHT OF THE MONTH
THE MEANING OF SOUL

By THE IMPERATOR



VARIOUS concepts of the soul have been created through the centuries. Much literature uses the word *spirit* synonymously with *soul*, and this creates further confusion. The Rosicrucian philosophy consistently designates the underlying energy of matter as *spirit*. The ancient Greek word for soul was *psyche*.

How far back may be traced the idea of soul it is impossible to determine. We find the soul described in ancient Egyptian hieroglyphics and in cuneiform writing. There are references to it on the obelisks in the Nile Valley and on clay tablets along the Euphrates, on stone monuments high in the mountains, on ruins of ancient buildings, in the wild jungles of the tropics, and on majestic totem poles in the frozen North.

A chronological survey of the many concepts of soul would be a voluminous one. Perhaps the most worthy aspect for consideration is the general classification into which the nature of soul is placed by most minds who have given the subject thought—the two general notions of soul being: (a) substance and (b) function.

Definite Entity

The substance concept is perhaps the most primitive, yet it persists in the theologies of prominent modern religions. This view contends that the soul has a specific nature in that it is a definite entity though it is principally believed to be incorporeal. It is held to be a body—not one of matter, but rather

one of a supernatural substance. It is sensible, rational and immortal, but it is often regarded as being corruptible. Because it is conceived to be corruptible, the various theologians proclaim ways and means by which its redemption and salvation is to be accomplished.

From the rational and psychological aspects, it is exceedingly difficult for the mind to conceive a reality that has no substance. If a thing is thought to exist, it is natural to assume from common experience that it has certain qualities or characteristics by which it can be realized. To the mind, then, these constitute its *substance*. The fact that the elements of it are not tangible, in that they cannot be visually perceived or felt in the ordinary physical sense, does not detract from the acceptance of the substance idea. An energy or spirit which but impregnates the body as a motivating force—even an intelligence if it is thought to be of supernatural origin—is often likewise held to be a substance. The substance concept of soul lends itself to the belief that soul is conferred upon, or implanted in, the individual by a supreme being. It may be conceived to be an endowment, that is, the consequence of an arbitrary will exerted by a deity. This view makes possible, then, the theological doctrine that the individual having access to this divine substance, to soul, by his actions and thoughts, may corrupt it.

Likewise associated with the substance idea is the great concern entertained by man for what may occur to the soul after death. It is plausible for persons to assume that if soul is an independent reality, a substance, then,

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with the demise of the body, it will come under the influence of other conditions and realities—good or evil.

An Intangible Manifestation

The concept of soul as *function* is more abstract. Consequently, it has less support numerically among the various sects. It is chiefly mystical and psychological in its postulations. It is the belief that what men call *soul* is a result, an effect of the functioning of certain other qualities of their being. It is, then, a state or a condition arising out of certain psychic and organic faculties and properties of man's complex nature. To clarify this, we may use the analogy of sound. What we audibly perceive as *sound* has no existence independent of our ears or our consciousness. There are, of course, vibrations of a certain range of frequency which activate the mechanism of our ears and produce in our consciousness the sensation of sound. The vibrations of this range are merely called *sound*. The realization we have of sound is not actually identical with its substantial cause—the vibrations. In a rather broad way we may say, therefore, that sound, too, is *functional* insofar as our hearing of it is conceived. Most certainly, to use an old philosophical adage, where there is no ear to hear, there is no sound as we know it.

The personality is likewise functional, to continue with an analogy. To us the personality has a specific nature, but upon further thought we would not attribute to it the quality of substance. Concisely stated, the personality is the expression of our response to our psychic processes, our reaction to our environment and to our emotional character. The personality, then, is an effect, the *function* of a number of elements of our being. The conception of soul as a function is varied. In other words, there are numerous ideas as to just what this function is. From one mystical point of view, soul may be said to be the consequence of the universal consciousness of the Cosmic manifesting through the human organism. To the extent that man becomes objectively aware of this higher consciousness resident in his being, and adapts himself to it, does he express soul. He has to realize his inner qualities to have

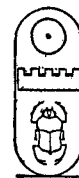
a concept of soul, just as much as he has to objectively perceive external impulses to have an idea of the world. The soul, then, is but a reflection within the mortal consciousness of man, of his immanent divine impulses. The analogy of the harp will give greater perspicuity to this concept. The beautiful musical sounds of the harp cannot exist independent of the instrument and the musician who plays upon it. The music is *functional*. It is the result of two things—the harp and the player. The sound of the music has no substance in itself, but arises out of and is dependent on the nature of things which have.

According to such a functional version of the soul, what man experiences as soul is, in itself, not immortal; however, the intelligence behind the function, the infinite force called *universal soul*, *Cosmic Consciousness*, or *Divine Mind*, which acts upon the instrument of man's mortal being, *is immortal*. The spirit energy of which his physical being is composed is likewise indestructible and immortal, even though its form is dissoluble.

Tradition a Block

The functional idea of soul is not a popular one. The reason for this is that it opposes many of the primitive and superstitious notions which have affixed themselves to the substance idea. When one thinks of substance, he endeavors to associate with it sentient qualities; therefore, soul is frequently regarded as an image, the archetype of the mortal personality. The familiar habits, inclinations, beliefs and temperament of the personality, even those physical characteristics of the body in which it is resident, are imagined to be retained by the soul after transition. This notion is more satisfying to most men. It makes possible a better comprehension on their part of the extension of the self after death. Though the functional concept may be more logical and more consistent with certain precepts of pure mysticism, it is too impersonal for general acceptance by the orthodox mind—thus the popularity of the substance idea.

The *functionalist* will, to support his theory, often present the nature of



thought as analogy. One often speaks of thoughts as being things. However, upon further consideration, he will not actually think of the intelligence of thought, the actual idea itself as having substance. He will probably admit that if thought has any concrete nature associated with it, it is rather the specific, vibratory nature of the energy of which its impulses consist. The idea transmitted by such is not substance. To further clarify this view let us use the analogy of the electrical impulses of the telegraph; they *have* substance, but the code which they transmit is abstract. The code, the communicated intelligence of the message cannot stand alone without a physical medium to convey it. Again, we may use the example of the mathematical value of eight, or any other numeral. It has no existence other than as an arbitrary idea. A numeral which we write to represent it is but a *symbol* of it—the symbol, alone, having the substance. Our thoughts, therefore, are but a function of our minds. Thought uses nerve energy and impulses the nature of which we still do not understand, but they are the media

of thought. They alone are the substance.

We cannot quite see why the functional concept of soul is so objectionable, except that the substance idea is more traditional. Certainly, functionally, the contributory causes of what man defines as soul have a Cosmic origin. They are of the infinite properties and of an intelligence which makes man a highly evolved being. The soul is not depreciated by being a function of the unity of the Cosmic Intelligence and the mortal consciousness. It can be our deeper consciousness of ourselves that we call *soul* and which is rooted in Cosmic origin. If so, it does not need to have independent substance to be effectual in our lives. In principle, it is really immaterial what man chooses to call that exalted consciousness of self that impels him toward righteousness in the moral sense, even if such standards of righteousness are interpreted individually. Again, it is far more important how man conducts himself, as a being believing in soul, than whether or not he conceives of a soul as a substance.

Science in India

Atomic Theory: The famous atomic theory, praised by many from the West, was discovered by Kanad. Ancient Indian sages used to impart its teaching to their disciples in the valley of the Ganges 500 years before the birth of Christ.

X-Ray Therapy: To examine the internal parts of the body when affected by disease, doctors nowadays have recourse to X-ray plates. Compared with this, the mode employed by ancient Aryans to detect the shafts of arrows gone deep in the body was altogether a novel one. They used to apply certain medicinal plasters to locate the shafts of arrows embedded in the limbs of wounded soldiers. The inflammation caused by the application of such a plaster showed their locations with such accuracy as would sometimes surprise us all in these days of X-Ray theory. Nowadays X-Ray plates, many in number would have to be taken to accom-

plish a task, which the army surgeons in Ancient India successfully performed by a single medicinal plaster.

Magnetism: The ancient Hindus had recognized the therapeutic importance of magnetism long before Mesmer practised it in Germany and John Eliotson in England. Magnet was known to them to extract minute foreign bodies such as iron particles from the eyes and the teeth. Sushruta also mentions its use for extracting arrows stuck deep in the wounds. It is said that there was a very large powerful magnet, in the past, on the dome of the temple at Jagannath, which used to attract ships sailing miles away on the sea. In some ancient temples, images of gods were seen suspended in air without support but by force of magnetism.

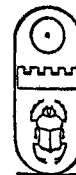
Reprinted from "Ayurveda—The Science of Life" (The Indian Medical Science), by Rajvaitya J. K. Shastri. (In *Letters on Ayurveda*. Book II, September, 1953—pp. 97 to 113)

In Memoriam

TRUTH may not be absolute or eternal, but rather only relative. When, however, the concepts of a man continue to have efficacy and are satisfying to inquiring and thinking persons down through the years, they then have within them, for the period at least of their duration, the substance of truth. The writings and presentation of mystical precepts of the late Emperor, Dr. H. Spencer Lewis, are still enthusiastically received by thousands of intelligent minds throughout the world. There is also every indication that they will continue to be so for a long and indefinite time. This signifies the clarity of his thinking and the Cosmic insight he had into what are commonly called the *mysteries of life*. Many of his ideas were so in advance at the time he uttered them that they provoked the derision of those who had neither his vision nor comprehension. Time has, however, confirmed those ideas and vindicated his conclusions.

The transition of Dr. H. Spencer Lewis occurred on Wednesday, August 2, 1939. At his request, his earthly remains after cremation were interred in the Egyptian Shrine in Rosicrucian Park. The Shrine had been erected much earlier to commemorate an expedition of Rosicrucians to Egypt, under the direction of Dr. Lewis, where they participated in traditional ceremonies. In accordance with well-established custom, on the anniversary of his transition, a brief ceremony is held in this Shrine by the Supreme and Grand Lodge officers.

Rosicrucian members everywhere are asked, if at all possible, to pause for a moment of silent tribute to the memory of Dr. H. Spencer Lewis. The ceremony will be held in the Shrine in Rosicrucian Park at 4:15 p.m., Pacific Daylight Saving Time, Tuesday, August 2. Select the time in your locality corresponding to this hour. The period of meditation is to be *one minute* in duration. Many minds will be focused on the event, and you will be brought into attunement with them. *Mark the date and time on your calendar now.*



Samaritans of the Rosy Cross

By HAROLD PREECE

THEIR lips moved in slow litanies of prayer rather than in harsh accents of military command. Their minds were sharp at unraveling the esoteric mysteries of old books but would have been puzzled by the workings of a musket. Principle decreed that their contributions, so nobly made to their adopted land, would be spelled in gentler syllables than those beaten out by the drums.

Because they wore no braid and made no speeches, memory of them has been blurred in the dust of yellowing archives. Yet, they were not only America's greatest body of Adepts, but also its consecrated ministers of mercy during that travail of a nation's birth which we call the Revolutionary War. Unrewarded and seeking no reward, they gave of their lives and their substance to comfort the sick and make whole the wounded. American Rosicrucians, in particular, should honor them this month of July when we celebrate our country's 179th anniversary of liberty.

For those givers and healers were Rosicrucians and the immediate successors of those who had first spread the Order's ancient tradition in the emerging New World. Three generations before—as the 17th century was nearing its end—the original Rosicrucian trail blazers had arrived from Germany to erect their crude sanctuaries of perfect truth in the wilderness of Pennsylvania.

The soil of colonial America had proved to be a rich one for the planting of the Mystic Rose. So that more persecuted Initiates had kept migrating from tight little principalities governed by German minions of oppressive state churches. During 1732, the pioneer Rosicrucians built their flourishing



Sisters' House at Ephrata

center of Ephrata in a fertile valley of the Cocalico River near the present-day Pennsylvania capital of Harrisburg. For a whole generation, this town devoted to the arcane mysteries was regarded as the most prosperous and cultured community of immigrants in the province.

Its fields blossomed with grain. Its industries

brought in handsome earnings used to aid destitute settlers of different religious faiths. Its fine schools attracted the leading families of Pennsylvania who sent their children to Ephrata to be educated by the learned Teachers.

Its high stone buildings, adorned with Rosicrucian symbols, dwarfed even the structures of Philadelphia, the provincial capital. One such edifice, called *Zion*, sheltered the Fratres styled "The Brotherhood of Zion." Another named the *Kedar* housed the Sorores functioning as "The Sisterhood of the Rose of Sharon." Devotees of both sexes met in the Temple or Saal to chant the rituals and study the Kabbalah under the venerable Magister, Peter Miller, personal friend of General George Washington and honored member of the American Philosophical Society.

Forty-four years old, the settlement was in 1776 when the festering quarrel between the British King and his mutinous American subjects erupted into a shooting war. By that time, the community was in process of decline as its leaders prepared for the Order's period of dormance due to begin, twenty-five years later, in 1801. Most of the residents were verging toward seventy: an age at which they could not be expected to bear arms.

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Even had they been younger, conscience and scruple for human life would have kept them from enlisting as combatants. In this stand, let it be said, they were joined by other groups of Pennsylvania non-resistants including the Mennonites and the predominant Quakers.

Yet their sympathies were naturally and inevitably with this stirring young nation which had given them freedom as a gracious extra gift with the acres they had homesteaded. Their love for the infant republic was incorporated into its very birth certificate—the Declaration of Independence—of which the original draft was printed by Peter Miller on the Ephrata press, and then translated by that profound Master into seven different languages so that it might be distributed throughout the world. (See my article, "Messenger of the Magi," *Rosicrucian Digest*, April, 1951.)

Disease and Wounds

Fourteen heart-breaking months passed for the recently-christened United States after Thomas Jefferson, student of the Rosicrucian mysteries, had penned the Declaration at Philadelphia. Everywhere from Cape Cod to the Carolinas, the veteran troopers of the British were beating the rookie volunteers from the provincial towns and the frontier back roads. General Washington, tired and discouraged, was making retreat after retreat across strategic Pennsylvania. Yet the actual fighting was still but gruesome rumor to the gentlefolk of Ephrata, living without guns on their shoulders or locks on their doors. As one of their descendants, Julius Friedrich Sachse wrote, "the booming of cannon, the rattle of musketry, the tread of armed legions" were unknown in "the quiet valley."

Turmoil and the thunder of weapons rocked the world of battle and bitterness outside the valley. But the fall of 1777 approached gently for the Brothers and Sisters peacefully greeting the autumn of their own mortality. With the first September chill, they began gathering food from their gardens to last them through an expected frozen winter. Peter Miller directed the hired laborers from outside the community to sharpen their sickles for the wheat harvest. He

busied himself printing currency for the new republic on the same press that had reproduced the Declaration of Independence.

Then on September 11, two armies clashed at the little creek of Brandywine. Eighteen thousand trained British soldiers under General Howe overwhelmed eleven thousand Colonials under George Washington. When the battle was finished, a thousand Americans lay slain on the banks. Hundreds more writhed from wounds suffered in the clash.

Late that day of defeat, George Washington sat in the nearby town of Chester, Pennsylvania, trying to subtract hope from disaster. Gloomily he realized that Philadelphia, seat of the Continental Congress, now lay helpless before the victorious Howe. Already its members were fleeing, like hunted fugitives, toward New York. Almost one tenth of America's main army had been slaughtered in a few tragic hours. A greater percentage had been immobilized by the slashing bayonets and the devastating artillery of the British.

An aide entered the General's quarters and saluted. "What shall we do with the wounded, Sir?" he inquired. "We can't leave them lying out there to suffer."

Washington reflected a moment. "I have been thinking of that, Captain. We will send all who can travel to Ephrata."

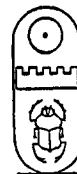
"Ephrata!" The officer stared at his superior in amazement. "Trust our casualties to those queer cultists who go around wearing robes and haven't sent one man to fight for independence?"

Washington frowned. "They are too old to carry muskets, Captain. But those who cannot fight may, out of the same humane convictions, help in other ways."

The commander-in-chief arose from his chair. "I personally know the leader of the Ephrata people—Reverend Peter Miller. And I am well-satisfied of his devotion to the patriot cause."

Washington raised his hand in dismissal. "Start requisitioning wagons from the farmers around here—and move our wounded to Ephrata."

Two days later the first wagons with their burdens of stricken men rolled into the valley. More vehicles, with more hurt or dying soldiers, arrived



during the days that followed. Ephrata was no longer a cloister of work and study. It became one vast hospital and was officially designated as such by the medical staff of Washington's command.

Pain and Compassion

There was no Red Cross in those days. No organization comparable to it in scope or operation. Yet America, in that epoch which seemed ebbing, found that it could rely on the Rosy Cross.

Every enrolled Rosicrucian became a volunteer nurse for the decimated and discouraged army of the Revolution. So far as is known, the Rosicrucian Order was the only society of its day which offered the services of its total membership to the shaky cause of liberty. Ephrata was the only American community whose citizens mobilized exactly 100 percent for the rehabilitation of those who had fallen in the struggle.

Under the compassionate supervision of Peter Miller, the Fratres and Sorores toiled through hours, anxious and endless, to care for the casualties who kept coming in tiers of rough, wooden bunks attached to the wagon floors. Nursing was a particularly gruelling task for people so aged, requiring them to reorganize their entire manner of living.

Yet not one murmur of complaint was ever heard from one graying evangel of mercy. Not one suffering man ever complained that he was treated with neglect or impatience by those generous attendants moving about in their long, white robes, with kindly efficiency.

Soon the Brotherhood dormitory of Zion was filled to overflowing with men whose bodies had been torn in the murderous routine of war. Next the Sisters vacated Kedar to make room for the ever-increasing patients. The members of the Order made makeshift arrangements for their own shelter after giving up their comfortable beds and apartments to the unfortunate.

Sleep for the nurses was now a matter of cat naps snatched during periods when weary invalids themselves might be relaxed in slumber. As the work mounted, three others joined hands with their Rosicrucian neighbors to help the fallen. They were Reverend John Baer, the saintly pastor of the nearby

German Mennonite congregation, Mrs. Baer, and Heinrich Müller, who ran the Ephrata hotel. And this trio of merciful ones must also be counted among the unsung heroes of the American Revolution.

Finally the needs of the patients became so exacting that the strict devotionals of the community were almost suspended. No longer did "the sweet music of the choirs" alternating with "the fervent prayers" echo from the chaste halls and corridors. Instead there echoed "the groans of the sick and the moans of the dying." No more, during that grim ordeal, as Sachse puts it, did "the devout Brotherhood" assemble "at the matins—to salute the first rays of the Saal with its mystic light—"

Now at daybreak, as at day's end and all through the night, Brothers and Sisters "noiselessly stepped from sufferer to sufferer." To some, "they whispered words of hope"; for others they wrote letters to families in far-off districts of America. Heinrich Müller, the hotelkeeper, moved about with huge pails of milk that cooled parched tongues and nourished broken bodies.

Peter Miller and the Brothers prayed with those who were nearing transition, comforting them with the assurance that death is but an interlude in man's eternity of living. Tender-hearted Sisters of Sharon took the places of mothers, soothing the last minutes of many a dying young soldier who would never again see the familiar landmarks of home.

Through all that dark night of America's history, the Rosy Cross shone as a beacon of changeless faith and unconquerable hope. More volunteers passed into transition to be buried, nameless but with Christian burial services, in a vast common grave dug by the Brethren.

Affliction mounted into plague when the deadly typhus or "camp fever" began spreading among patients already weakened by wounds. Then Rosicrucians began counting their martyrs of mercy as General Washington reckoned up his martyrs of battle.

By the testimony of Historian Sachse, not one Brother or Sister escaped a major or minor attack of typhus. The epidemic spread till it carried off not only scores of soldiers but also the army

doctor in charge at Ephrata. Gallantly carrying on, the gentlefolk of the white robes gave their all to succoring the victims of pestilence.

Those who were sick and tottering from the disease prayed for strength to remain on their feet that they might continue ministering to those who were bedridden. Eventually, for all their courage and devotion, they began reaching the limits of human endurance. One by one, the nurses started following their patients into the planes of the Hereafter.

Probably the first Rosicrucian to give his life for his country was Frater Martin Finch, whose transition occurred on October 5, 1777, three weeks after the battle of Brandywine. He was soon followed by Johannes and Margaretha Bentz, husband and wife. Next to go was Caspar Walter, Jr., and, after Frater Walter, the pious and benign Johannes Koch.

How many of these heroic Forerunners laid down their lives in the spirit of Christ, we have no way of knowing. The old Ephrata records are notably incomplete; some probably disappeared altogether during the Order's 108-year period of dormance from 1801 to 1909. In most instances, the transition dates of these self-sacrificing ones are almost entirely omitted. But Sachse, in his search for early Rosicrucian documents, uncovered an old diary written in 1778. It recorded that Brother James Anguas "departed this life" on March 4 of that year.

From still other data, we know that Frater Anguas had been the devoted attendant of Dr. Harrison, the hospital director who also succumbed to the plague. When the physician became ill, the aged Brother removed him to a small house in the community and cared for him until the end.

In all, we have the names of fourteen who made the supreme sacrifice for their nation and for their fellow members of humanity. Eleven of these were Rosicrucians. The other three were the Mennonite couple, Reverend and Mrs. Baer, and jovial, kindly Heinrich Müller. Still further researches may disclose the names of other Ephratans who perished that their fellow men might endure.

Survival of Freedom

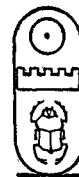
Eventually the epidemic ended with the spring; the season of renaissance brought a balm of healing to the sick as well as new tokens of hope for those beleaguered colonies daring to assert the dignity of nationhood. In France, the American ambassador and Rosicrucian adept, Benjamin Franklin, was negotiating a treaty of assistance which would be implemented by the landing of French re-enforcements under that follower of the Rosy Cross, the great La Fayette. Throughout the American republic there surged a new confidence of victory, a fresh dedication to the ideals of freedom as Washington's armies began wiping out past defeats with present triumphs.

America picked up and proceeded to fulfill the destiny set forth for it in the writings of the Magi. But Ephrata, unremembered shrine of its liberty, never recovered from the sacrifices so willingly made during what "were, without exaggeration, the darkest days of the Revolution."

To prevent another outbreak of the disease, both of the impressive buildings, Kedar and Zion, had to be torn down after the last restored soldier had gone back to his regiment. In addition, the Rosicrucians of Ephrata had not only fed gratis their hundreds of patients but also supplied many wagonloads of wheat and garden produce to Washington's famished command encamped at Valley Forge. Time and time again through those months of desperation, army commissary sergeants had come to the town and carried off rare arcane books whose pages were afterwards torn to bits and used as wadding for cartridges.

Yet those who had bestowed so magnificently never demanded "one shilling of compensation" from any legislature or Congress. For more than a century, not one gesture of appreciation was accorded their heroic effort by a forgetful nation.

Finally on September 11, 1895—the 118th anniversary of Brandywine—Pennsylvania's historical organizations joined in dedicating a monument to their memory at Ephrata. Appropriately the orator for the occasion was Sachse due, six years later in 1901, to



become a member of the revived Rosicrucian Order.

But to date few history texts, studied by American school children, even mention these selfless and infinitely noble samaritans of the Rosy Cross. No dramatist has portrayed them in any theatre. No radio or television program has ever utilized their work of mercy as a theme. I first learned of them while doing research, a decade ago, on their still-surviving exoteric communion, the German Seventh Day Baptists of Pennsylvania.

We Seekers of this century, honored to be their heirs and successors, labor to build and extend on their founda-

tions. Each Independence Day our minds return to that site where they toiled and were laid to rest: that place which Sachse, their learned son, so justly called *holy ground*.

Freely our Elder Brothers and Sisters received when they journeyed, as hounded pilgrims, to that symbolic Temple of Man which was the New World. Freely they gave to bring what was incipient and ordained in the womb of time to completion.

Let us to their consecration add recognition. Let us with Valley Forge and Yorktown, with Lexington and the Delaware—inscribe *Ephrata of the Mystic Rose*.



God's Finger

By THEA BRITON, F. R. C.



EVERYONE is unusual in some particular capacity if only he allows himself to become an instrument for the forces of the universe to play upon. Just as any given chemical, nitrogen for instance, produces a certain result when it comes in contact with oxygen, so there will be quite a different effect when some other chemical meets oxygen.

We, as human beings, each have our individual chemical formula which is not the same as anyone else's—our own distinct average rate of vibration—so that when we meet any given vibration from without, the effect of that rate, mingling with our own, is bound to slightly vary in each case. Therefore, we each have something different to offer to the world. For harmony, the only requirement is our willingness to receive and record faithfully the incoming tide of vibration, just as a harp or a violin receives and transmits, at its own level, the vibration brought by the plucked string. The result may dif-

fer in each case, but there is harmony.

So be still, my soul, and await the finger of God to bring forth a new note—your note—to be recorded in the music of the spheres. That note may take any form which is creative, not that of music alone. Any form of creation is a new rate of vibration. It may be music, painting, sculpture, writing, or any other expression. Therefore, it can be resolved into the music of the spheres and recorded as a new tune is recorded in the annals of music.

Then, with every effort, that particular note is set ringing again, strengthened in its essential harmony as with a new song. Every time it is played and enjoyed it is fixed more firmly in the hearts of people so that it responds ever more readily, until at last just a few consecutive notes from it are sufficient to bring the whole tune to the mind.

So it is with our own 'note' of creation. As we succeed tuning in with our particular rate of vibration in the Cosmic, each effort becomes less strenuous, and at every tuning in we are open to further impulses of creation.

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True Wealth

By CHUKWUNYERE E. NWAOUZUH

Master, Port Harcourt Pronaos, Nigeria, West Africa



SUCCESS, to the unilluminated, may mean the accumulation of wealth and the winning of fame. Yet those who give up their lives only to acquire things are failures. They gain wealth, it is true, but they find their money cannot purchase any of the things which are really worth having. The greatest Teacher of all once said: For what shall it profit a man, if he shall gain the whole world and lose his own soul?

Yet man must strive. He must ever seek better things and express himself more perfectly. Only strong characters can resist the buffetings of life and overcome its difficulties. The man who would make his life worthy of respect and who would rise to high achievement and service, will be confronted by difficulties at every turn. But if he survives the trials and tests he grows in character.

Again, people of the successful, striving, climbing type are tempted far more than those who are afraid to venture and remain in the valley of mediocrity. This is true not only of those who seek to climb the steep path of spiritual attainment, but also of those who are successful in mundane affairs. Those who aspire to make their lives really worth while; who desire to serve their fellows more perfectly; who want to build character through experience and overcome all their weaknesses, inherited or otherwise, must look within for power and wisdom. If man's ambition is to serve and give instead of to grasp, if he seeks success through merit, he will be able to use his inner power.

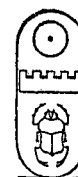
It is not the will of the Universal Mind that man should fail, for we have only to contemplate the universe to see the Infinite Mind forever achieving

and never failing. Man must succeed by mixing wisdom with ambition and working for the benefit of the whole.

My experience has been that it is necessary always to be progressing, achieving, overcoming, and endeavoring to succeed. One of the great laws of the universe is progress; therefore, it is fatal to stand still. We must go forward, we must achieve, we must accomplish things. If we do so, we may find that many things which cost us much effort and hard work are not worth having, yet all the time we are learning, through experience, and are being strengthened and prepared for greater things. Through repeated failure to find true satisfaction we arrive finally at true knowledge, wisdom, and understanding.

Success and achievement will not drop ready-made from heaven into our laps. To think that success will come when it is unmerited, simply because one makes use of 'affirmations' or employs mental 'treatments' is folly. There is only one way to succeed and that is by raising oneself to greater usefulness and service. A man must become too big for his present position before he is capable of occupying a larger one. It requires great effort and determination to get out of a rut, but so long as one's ambition is not ignoble or selfish, there will be found power sufficient for all needs.

To win success, either in the hurly-burly of life, or the more difficult path of spiritual progress, demands imagination, vision, courage, faith, determination, perseverance, hope, cheerfulness, and other such qualities. These are all to be found within self and can be called into expression. The Divine urge within is always sending one forward, to greater achievement. Aims and ambitions based on eternal wisdom are trustworthy guideposts to success.



Reminiscing with Elbert Hubbard

Hubbard, American writer and editor, founder of the Roycroft Shop, is perhaps best known for his *Little Journeys*. We are presenting here excerpts from his *Sermonettes*, feeling that our readers will enjoy his 'homely, common-sense philosophy.'

—Compiled by Alice Stickle, F. R. C.



FROM "Time and Chance":
There is not so very much difference in the intelligence of people, after all. The great man is not quite so great as folks think and the dull man is not quite so stupid as he seems. The difference in our estimates of men lies in the fact that one man is able to get his goods into the show window and the other is not aware that he has either show window or goods.

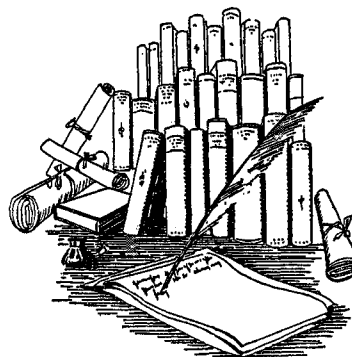
"The soul knows all things, and knowledge is only remembering," says Emerson. This seems a very broad statement; yet . . . in the silent depths of subconsciousness lie myriads of truths, each awaiting the time when its owner shall call it forth. And to utilize these stored-up thoughts you must express them to others; and, to express well, your soul has to soar into this subconscious realm where you have cached these net results of experience.

In other words, you must "come out"—get out of self—away from self-consciousness, into the region of partial oblivion—away from the boundaries of time and the limitations of space. The great painter forgets all in the presence of his canvas; the writer is oblivious to his surroundings; the singer floats away on the wings of melody (and carries the audience with her); the orator pours out his soul for an hour, and it seems to him as if barely five minutes had passed, so wrapt and lost is he in his exalted theme.

When you reach the heights of sublimity, and are expressing your highest and best, you are in a partial trance condition. And all men who enter this condition surprise themselves by the quantity of knowledge and the extent of the insight they possess. And some going a little deeper into this

trance condition than others, and knowing nothing of the miraculous storing up of the truth in the cells of subconsciousness jump to the conclusion that their intelligence is being guided by a spirit not their own. When an individual reaches this conclusion, he begins to wither at the top, for he relies on the dead, and ceases to feed the well-springs of his subconscious self. . . .

But what think you is necessary before a person comes into possession of his subconscious treasures? Well, I'll tell you: It is not ease, nor prosperity, nor requited love, nor worldly security . . . as long as you are satisfied and comfortable, you use only the objective mind and live in the world of sense. But let love be torn from your grasp and flee as a shadow—living only as a memory in a haunting sense of loss; let death come and the sky shut down over less worth in the world; or stupid misunderstanding and crushing defeat grind you into the dust, then you may arise, forgetting time and space and self, and take refuge in mansions not made with hands; and find a certain sad, sweet comfort in the contemplations of treasures stored up where moth and rust do not corrupt, and where thieves do not break through and steal.



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And thus looking out into the Eternal, you forget the present and enter into the land of subconsciousness—the Land of Spirit, where yet dwell the Gods of ancient and innocent days. Is it worth the cost? (*The Philistine*—March 1898)

From "The Infinite": Self is supreme. To realize that Self is supreme is to rule Self, and allow Self to rule—to be an autocrat, a master over every appetite, ambition and desire. To tame and utilize the appetites, is to make them servants to the Self.

Those who do not recognize the sacredness of Self, are living in a fast disintegrating world, and are ruled by others. To understand Self is to rise above all sorrow, all fear, all pain. It is to attract to Self all and everything you need. (*The Philistine*—January 1903)

From "Cosmic Consciousness": Anchorage is what most people pray for when what we really need is God's great open sea.

It is almost too much to expect that the period of insight and perfect poise should be more than transient. Yet it does exist, and there is no reason why it should not in time become a habit of life. Most Free Souls who have reached this state of Cosmic Consciousness will testify that insight came first as a thrill, and the periods then gradually extended as mastery became complete. It was a matter of growth—an evolution. Yet growth never proceeds at an even, steady pace, either in the realm of spirit or matter. There are bursts and bounds—throes and throbs—and then times of seeming inaction. But this inaction is only a gathering together of forces for the coming leap—the fallow years are just as natural, just as necessary as the years of plenty. . . .

'Who shall relieve me of the body of this death?' cried the Prophet. He had in mind the ancient custom of punishing the murderer by chaining him to the dead body of his victim. Wherever the man went he had to drag the putrefying corpse—he could not disentangle himself from the result of his evil act. No more horrible punishment could possibly be devised; but Nature has a plan of retribution that is very much akin to it. What more terrible than this: The evil thing you do shall at once be-

come an integral part of what you are. . . . (*The Philistine*—January 1903)

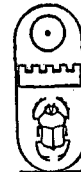
From "About Chums": Society can never be reconstructed until its individual members are reconstructed. Man must be born again. . . . This subject is entirely too big to dispose of in a paragraph, and so I am just going to content myself here with mention of one thing, that so far as I know has never been mentioned in print—the danger to society of exclusive friendships between man and man, and woman and woman.

Of the love of a man for a woman, I shall not here speak—it is right, natural, beautiful, and beneficent. But in passing I wish to say this: The love of man for woman and woman for man, in order to attract the smile of God, must center upon something else—the man and woman must unite their love in a love of art, music, truth, children or work—thus forming a trinity. To love each other is not enough—they must love some third thing. . . .

No two persons of the same sex can complement each other, neither can they long uplift or benefit one another. Usually they weaken and deform the mental and spiritual estate. We should have many acquaintances or none. When two men begin to "tell each other everything," they are hiking for senility. There must be a bit of well-defined reserve. We are told that in matter—in solid steel for instance—the molecules never touch. They never surrender their individuality. We are all molecules of Divinity, and our personality should not be abandoned. Be yourself—let no man be necessary to you—your friend will think more of you if you keep him at a little distance. Friendship, like credit, is highest where it is not used.

I can understand how a strong man may have a great and abiding affection for a thousand other men, and call them all by name, but how he can regard any one of these men much higher than another and preserve his mental balance, I do not know.

Let a man come close enough and he'll clutch you like a drowning person, and down you both go. In a close and exclusive friendship men partake of each other's weaknesses.



In shops and factories it happens constantly that men will have their chums. . . . Their friendship is exclusive and others see that it is. Jealousy creeps in, suspicion awakens, hate crouches around the corner, and these men combine in a mutual dislike for certain things and persons. They foment each other, and their sympathy dilutes sanity—by recognizing their troubles men make them real. Things get out of focus, and the sense of value is lost.

By thinking somebody is an enemy you evolve him into one. Soon others are involved and we have a clique. A clique develops into a faction, and a faction into a feud, and soon we have a mob, which is a blind, stupid, insane, crazy, ramping, roaring mass that has lost the rudder. In a mob there are no individuals—all are of one mind. . . . Beware of exclusive friendship! Respect all men and search for the good in all.

. . . Be yourself, and give your friend a chance to be himself. Thus do you benefit him, and in benefiting him you benefit yourself. The finest friendships are between those who can do without each other. . . .

Do not lean on any one, and let no one lean on you. The ideal society will be made up of ideal individuals. Be a man and be a friend to everybody. When the Master admonished his disciples to love their enemies, he had in mind the truth that an exclusive love is a mistake—love dies when it is monopolized—it grows by giving. (*The Philistine*—October 1902)

From "Limitations": The greatest thing about man is his contempt for limitations. Every end he makes a beginning. He is doing the impossible all the time. A limit is a barrier set up by the imaginations of weak men. It is a fence that only cowards fear to leap.

There is in this infinite universe no limit set to anything. You may come to the end of your available strength, but you cannot come to a limit. You may grow tired, lag and fall back, but still in front of you lie the boundless possibilities of life, still unexplored.

Nature never wrote "finis" on anything . . . What one age thought an impossibility becomes a commonplace of the next. What the coming ages hold for man, if he holds his mind

free, erect and self-centered, no one can dream. He will smash all that seems to bar him now. He will force every imaginary limit back to ghostland whence it came.

Endless motion, endless growth, can know nothing of limitation. Man is child of infinite forces—and the child is the master in embryo. Strength and freedom have nothing to do with limitation. (*The Fra*—December 1908)

From "Owning Things": Do you own the things you possess or do the things you possess own you? Are you the master of the things you own or are the things you own the master of you?

The desire to possess merely for the sake of having, is a degenerate impulse closely akin to the disease we call *miserliness*. It is a monomania—the substitute of the shadow for the substance of life.

A thing is only valuable in so far as it can be used as a means to get something more valuable; all that we possess should be but the means of achieving the supreme end and aim of life—self-development. What will my possessions do for me? Unless a man puts that question every hour to himself he will become nothing but a gathering machine.

Is our life to be a mania or a real flesh-and-blood exploitation of our faculties? . . . They are only free who are masters of their instincts; the uncontrolled mania for possessions leads to spiritual, moral, and mental suicide. (*The Fra*—January 1908)

From "My Heart goes out to You": . . . Often we can help each other most by leaving each other alone; at other times, we need the hand-grasp and the word of cheer. All the forgiveness I know is man's forgiveness. All the sympathy I know is man's sympathy.

What your condition is in life will not prejudice me, either for or against you. What you have done or not done will not weigh in the scale. If you have stumbled and fallen and been mired in the mud, and have failed to be a friend to yourself, then you of all people need friendship and I am your friend.

. . . You all belong to my church. I could not exclude you if I would. But if I should shut you out, I would then

close the door upon myself and be a prisoner, indeed. The Spirit of Love that flows through me and of which I am a part, is your portion, too. The race is one and we trace to a common Divine ancestry.

I offer you no reward for being loyal to me, and surely I do not threaten you with pain, penalty and dire ill fortune if you are indifferent to me. You cannot win me by praise or adulation. You cannot shut my heart toward you, even though you deny and revile me.

I do not ask you to incur obligations or make promises. There are no dues. I do not demand that you shall do this and not do that. I issue no commands.

I cannot lighten your burden and perhaps I should not, even if I could, for men grow strong through bearing burdens. If I can I will show you how to acquire strength to meet all your difficulties, and face the duties of the day. It is not for me to take charge of your life, for surely I do well if I look after one person. If you err, it is not for me to punish you. We are punished by our sins, not for them.

Soon or late I know you will see that to do right brings good, and to do wrong brings misery, but you will abide by the law and all good things will be yours. I cannot change these laws—I cannot make you exempt from your own blunders and mistakes. And you cannot change the Eternal Laws for me, even though you die for me.

(*The Era*—April 1908)

From "Dear Playmate in the Kindergarten of God": Please do not take life quite so seriously—you surely will never get out of it alive. And as for your buying and selling, your churches and banks, your newspapers and books, they are really at the last of no more importance than a child's paper houses, red and blue wafers, and funny scissors things. Why you grown-ups! all your possessions are only just to keep you out of mischief, until Death, the good old nurse, comes and rocks you to sleep. Am I not right?

The child's paper doll lasts a day, and a copy of a daily paper lasts only half a day or until the next appears. . . . In Egypt I saw men unearthing stone temples, and no one really knows what god these temples were dedicated

to, much less, *why*. The god they sought to serve is as dead as the folks who invented him. . . . But we are here, and in order to get along best we should cut our scissors things as well as we can, and model only pretty toys out of the mud that is given us. It's all Kindergarten business though: the object is to teach us. I really believe we are learning things, and if we are ever called to a Higher Grade we should be prepared to manage more difficult lessons than when we began here. We are all children in the Kindergarten of God. Take my word for it, Playmate.

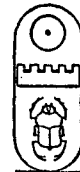
. . . I am a thought of God, I was loved into being; therefore, my life in the beginning was holy. Of course I am slightly besmirched by contact with fools, but in the main my life and deeds are right, for being a Child of God I could not stray very far afield even if I wished; God, who is my mother, would call me back, for has He not protected me, sustained me, and cared for me all these years? Take my word for it, we are in the Kindergarten of God, and all there is of life is to do our work (which is only play) as well as we can, and be kind. . . . (*The Philistine*—December 1900)

From "Love is for the Lover": Love for Love's sake. That is just as new, just as modern as that work is for the worker. The Bible says nothing about the love of a man and woman being a blessing for its own sake. The men who wrote the Bible knew no more about it than they knew of the practical value of electricity. Love for its own sake is a new proposition.

Solomon knew nothing of it. The New Testament is not wholly silent, however, for it gives a glimmer when the Master defends the woman by saying, "She loved much!"

But Paul was blind and deaf to love in its essence. He regards love as a weakness and says, "It is better to marry than to burn." All he has to say on equality is, "Let women learn in silence in all due subjection," and "If a woman would have knowledge let her ask her husband."

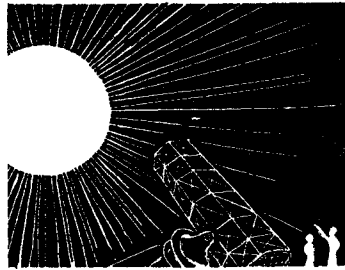
No wonder the thought is appalling, for a woman to be reduced to the meagre source of gaining knowledge from her
(Continued on Page 261)



Harnessing the Sun

By GASTON BURRIDGE

To most of us, our sun is quite *everyday*. Seldom is it potent enough to cause great discomfort. To astronomers, it is just an Orange Dwarf—which indicates they do not consider it very bright nor very large. But let us examine this quite everyday dwarf. It has some big muscles. Perhaps we have been neglecting a source of power which could be working for us.



There is hardly an ancient tribe in all recorded history that did not venerate the sun highly—more highly than we. Some early Inca civilizations devoted almost their entire accumulated wealth to building and decorating temples—even whole cities—to the worship of this 'fire of Heaven.' And well they might, for even with our scientific knowledge today, what goes on there is almost unbelievable.

As dwarfish as our sun may be, astronomically, it still showers the earth with more energy each hour of the 24 than most minds can truly comprehend. Just so we may begin to get some idea of this vast quantity of radiation, let us say that each hour of sunshine sprays this globe with an amount of energy which would be liberated if we burned 21,000,000 tons of good coal.

That, to use the vernacular, is quite a fire!

But great as this figure is, it is reckoned that *all* of our sun's satellites only collect *one* part in 120,000,000 of the *total* energy radiated by this Orange Dwarf.

Our sun is calculated to be about 865,000 miles in diameter. Roughly, this is 108 times larger than our own earth. Astronomers sharpen their pencils and figure the sun is some 92,900,000 miles from the earth. Perhaps it is

just as well that we are so far away because the mean effective temperature of the sun's surface is estimated to be about 6000° Centigrade. By the Fahrenheit thermometers, such as we use on our front porches, that temperature would equal 10,832°. These figures

represent only the *mean effective* temperature, not the highest temperatures which are calculated to be many thousands of degrees greater.

Phenomena, appearing very similar to what we call *flames*, leap from almost all points of the sun's surface. These flames average more than 500 miles high. Often, such effects grow to a recorded height of over 9,000 miles, with a 'brush discharge' sometimes reaching as high as 500,000 miles.

The earth would be a ghastly, ghostly place if it were not for our sun. There is considerable question whether *life*, as we know it, could exist at all without the sun's teeming energy alternately showered upon us for a few hours, and then withheld for about the same length of time. This is due to the globe's turning on its axis. While there may be much to say about the earth's own internal and innate heat having a great deal to do with plant growth on the surface, we must conclude, from what we have learned, that the sun's radiations are by far the greatest factor.

Astronomers also know our sun by another name. It is a Cepheid, or pulsing star—a star whose increase in brilliance comes rapidly—then decreases slowly. The mechanics of these changes are not fully understood. One theory is, that vast quantities of atoms are somehow stripped of their electrons on the ebb. The atoms, thus 'lightened,' rebound and recapture their lost elec-

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trons, on the flow. This cycle appears to continue on and on, over and over. Then, one day (and the reason still remains unknown) the Cepheid's atoms fail to rebound quickly enough, fail to recapture their lost electrons, and the star fails to regain its bulk.

When the star finally explodes, it does not shatter permanently. Perhaps some forces within or without it gain control and bring it back into spherical shape again—but always at the cost of much smaller size and a greatly dimmed production of light and heat. This atrophy is partial death.

Speculations

If such a catastrophe should overtake our sun, it is believed by astronomers that the flames from the explosion would reach out far enough into space, and last long enough, to burn out everything on our earth's surface. As a result the sun would become much smaller and dimmer, and everything which might have escaped the burning from the explosion would freeze to death shortly.

When will this happen? No one has the slightest idea—or if it will. So, we should not be like the lady sitting in the front row at the astronomy lecture. In the course of his talk, the speaker remarked, quite casually, that the sun might possibly die out in 40 million years. The lady in question gasped audibly. The lecturer looked much surprised, paused in his text and asked, "Why madam, did I say something wrong?" "Oh no," she replied quite limply, "but at first I thought you said only four million years!"

The sun does not always appear to rotate as our earth does. Sometimes its equator seems to twirl faster than its poles. If such is the case, perhaps this is one cause for the strange effect known as sunspots. These spots appear to come in definite rhythms of more than 11 years.

Some believe the sunspots to be something like 'astronomical hickups' and that these may indicate internal digestive troubles in the depths of the sun. Others have speculated as to some sort of automatic atomic explosions; they wonder, at the same time, if those atomic explosions we have been indulging

in here on earth are any aid to the sun's digestion? Who knows?

For more than 60 years, the sun has been photographed every clear day at Greenwich, England—and nearly as long at Mount Wilson, California, the Cape in Africa, and at Kodaikanal, India. At any one of these stations, the photographing may be interrupted by clouds. In that case, prints of the day's photographs are exchanged among the observatories so that each has a complete record in its files.

Every day the visible sunspots are counted. The smallest sunspot that we are able to see with our present equipment is calculated to be at least 1,500 miles in diameter. We can see *into* these spots about 100 miles. Individual sunspots appear to have a life span ranging from a single day to as much as six months.

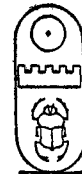
But as long as the sun keeps shining in its accustomed way, there is still a tremendous amount of energy coming to us every second. It is this energy that we are interested in tapping, collecting, and using.

In *Nature of the World and of Man*, compiled by the technical staff of the Chicago Institute of Technology, we note that our planet is receiving energy from the sun at the continuous rate of 160,000 horsepower per inhabitant. Thinking of it in another way, a square of earth 10 by 10 feet receives at noon close to 17.7 horsepower per minute. Theoretically, this is about 7,700 horsepower per acre per minute.

But, as in the case of everything else, capturing anything near this theoretical amount in practical form still remains a 'consummation devoutly to be wished.'

Nature has devised an efficient method. It is that of storing the sun's energy in wood through the chemical, *chlorophyll*—in growing plants, notably trees. But this sort of conversion is too slow for a man playing with fire of atomic explosions. We have to get it faster so we can spend it faster!

From France, my good friend and natural scientist, Francois Moreau, sends the magazine *Sciences Et Avenir*, containing an eight-page article, "L'utilisation Industrielle De L'energie Sol-



aire," by Paul Hourlier. Here, we learn that high in the French Pyrenees is a huge 10-ton flat mirror. It is moved about to catch the sun's rays and reflect them into a fixed parabolic mirror made up of 3,500 individual concave plates. This great 12-ton 'burning glass' converges the rays gathered into a solar oven placed between the two mirrors. Here the temperature rises to well over 3000° Centigrade, or 5432° Fahrenheit.

According to the French National Center of Scientific Research, which built the apparatus, it is the largest solar energy equipment in the world. It was designed by the scientist, Felis Trombe, who became interested in solar power while investigating rare metals. The equipment is located at old Fort Mont Louis, and is at an altitude of 5,200 feet.

Challenging Genius

The trapped sunshine melts glass and liquefies steel. The scientists in charge look forward to the day when electric generating plants will be fueled by sunshine and will furnish heat, light, and power.

From the Bell Telephone Laboratories in New York, has come the announcement of a new *sunshine battery*. Just sand and sunshine can make useful electricity! The fuel is free and the little device has nothing to wear out or decompose. It should last forever. Already, this small experimental appliance can generate enough electricity to carry the human voice a short distance over telephone wires.

The sunshine battery consists principally of very thin strips of silicon, the stuff from which sand is made. Sunlight striking this element, creates a flow of electric current through the strips. Even now, this new battery can convert 6 percent of all sunlight falling upon it into electricity. Bell scientists believe they can make improvements which will allow a 10 percent conversion.

Our sun gives us a thousand trillion kilowatts of energy a day! If we can only convert 6 percent of it, we still have a sizable 'shock' or two left. A battery with enough strips set side by side to build a square yard of surface would produce 50 watts of electricity.

Each strip of silicon is about two inches long and a half-inch wide.

This battery produces electricity from wavelengths which make up visible light. Not many of the infrared or ultraviolet rays of the sun are converted.

At present, it takes ten man-hours to produce one of these two-inch silicon strips. Mass produced by machinery would greatly reduce the cost, so the battery would be inexpensive. The strips are of pure silicon with very slight amounts of other chemicals carefully introduced. These are allowed to penetrate the strip's surface only one ten-thousandth of an inch. A human hair is two thousandths of an inch in diameter. Thus, the silicon strip is penetrated only about one twentieth the thickness of a hair!

This sunshine battery is very different from the recently announced atomic battery which converts rays from radioactive materials into electricity.

Approaching sun-energy problems from another angle, Dr. Charles G. Abbot, of the Smithsonian Institution, has done a great deal with converting sunlight into heat. He has applied this heat to ovens and under boilers, to make steam. Dr. Abbot built his first sun engine at Mount Wilson in 1915. He has spent 40 years in the study of the sun, its energies, and the effect of sunspots on the earth's climate. He has several patented devices for converting sunlight into usable heat, and has exhibited these at international scientific meetings and those of engineering societies.

His recently published paper, No. 4135, "Solar Variations, A Leading Weather Element," translates his latest findings. Anyone interested in the effect of the sun and the sunspots on the earth's climate will glean much from this paper. Even the layman will find interesting information from page 28 to the end.

But there is also something more than just light, heat, and power in the sun's radiant energy. We feel, instinctively, that it is good for us to be out in the sunshine. We have learned a few of the reasons. Its ultraviolet rays kill many germs to which we are hosts. These rays create, from the oils in the skin, the precious Vitamin D, and give

us a fine tan, the beneficial results of which appear to linger with us. The infrared rays are believed, by some investigators, to kill germs untouched by the ultraviolet. Still other experimenters feel that there are wavelengths in the sun's light not yet known. These rays are worth while and helpful in man's life also. This is seen in the healing qualities of sunlight on certain types of electrical burns and skin ulcers which appear unaffected by any known man-made energy rays.

International regard is growing for solar energy. In Phoenix, Arizona, November 2 through 5, 1955, there will be held the first World Symposium on applied solar energy, sponsored by the Stanford Research Institute. All who are interested in solar energy will have

an opportunity to learn of the latest scientific developments and discussions of theories pertinent to the matter.

Should population and power requirements continue to increase at the present rates until 1975, scientists and engineers feel certain that solar energy must be tapped to meet the demands—even when considering all the energy convertible from the atom.

Undoubtedly, there is sufficient power available from the sun. The source can be regarded as a constant one, judging from past records! Sunshine has been falling upon the earth long enough so we may be rather sure that its energy flow can render us little harm—this much information concerning atomic power we will not know for many years to come.



Reminiscing with Elbert Hubbard

(Continued from Page 257)

husband! And nothing about the woman who teaches her husband lots of things he never before guessed! Then what of the women who have no husbands—must they forever sit in darkness? . . .

Love for propagation. Love for gratification. Love for home and darned stockings. . . . Now we add a fourth reason and we place it first on the list:

Love for Love's sake. The other reasons remain for those who wish them. The embrace of a man and woman in a thought is sublime. Few men, comparatively, have known this joy, for the reason that St. Paul's doctrine has been accepted by men and women alike, and the idea has been everywhere held that women were lacking in their capacity to think. Women thought they couldn't think, and so they didn't. This is shown in the use of the word *obey*, and the manifold legislation everywhere that has disfranchised women.

Yesterday woman was a chattel; now she is, in law, a minor; tomorrow she may be free—or partially so, that is to say, as free as man.

These changes have gradually come

about through isolated discoveries that a woman might be a man's comrade and friend—that a man and woman might be mental comrades. Then for the first time there existed honesty in the relation, for surely, I do not have to prove that honesty between master and slave is either an accident or a barren ideality?

Love for its own sake can exist only between a man and woman mentally mated, for only then is complete, unqualified, honest, and frank expression possible. . . . The fusion of two minds in an idea has given a new joy to the race, a zest to life, and a reason for loving. Love is for the lover.

And in this new condition, where the mental equality of woman is being acknowledged, there will be no tyranny and therefore no concealment and untruth. There will be simplicity and frankness, and these are the essence of comradeship. And where there is comradeship there can love and reason walk hand in hand.

Love and Reason. Love for its own sake, with honesty and truth for counsel and guide, is the highest good. It is



the supreme endowment of God. And under these conditions he who loves most is most blessed.

Love and ownership. Love and "rights." Love and finesse. Love and management. These things are very old, but Love and Reason is a new combination. And it can exist only where there is the unconditional admission of equality. Such a partnership means a doubling of every intellectual joy, and an increased sympathy with every living thing, a oneness that knows no limit. It means Universality.

Insight, sympathy, faith, knowledge and love are the results of love; they are the children of parents mentally mated. (*The Philistine*—1901)

From "Motherhood is for the Mother": . . . experience is exercise, and only through exercise do we grow. All experience is good, and no experience that can come to a woman is so valu-

able as motherhood, under right conditions, rightly understood and rightly accepted.

We used to think the child was under obligations to its parents for taking care of him. We once said, "what could become of you if we did not feed and clothe you?" And in countless ways the absurd idea was in the air that the youngster must work hard to pay the debt—not only work with his hands, but must show humility and devout thankfulness to those who brought him into existence, and were so kind as not to push him back into Chaos after he got here.

The obligation is on the other side, if it is anywhere. Motherhood is for the mother. The divine right of caring for helplessness—of feeding the hungry and clothing the naked—that is the privilege of parenthood. (*The Philistine*—1903)



The Judging of Human Nature



ARE you qualified to be a good judge of people? or even of yourself? Training in psychology neither helps nor hinders in this accomplishment, according to Dr. Ronald Taft of the University of Western Australia, who recently did extensive research on this subject at the Institute of Personality Assessment of the University of California. Dr. Taft lists a wide scope of requirements for those who would be good judges of people.

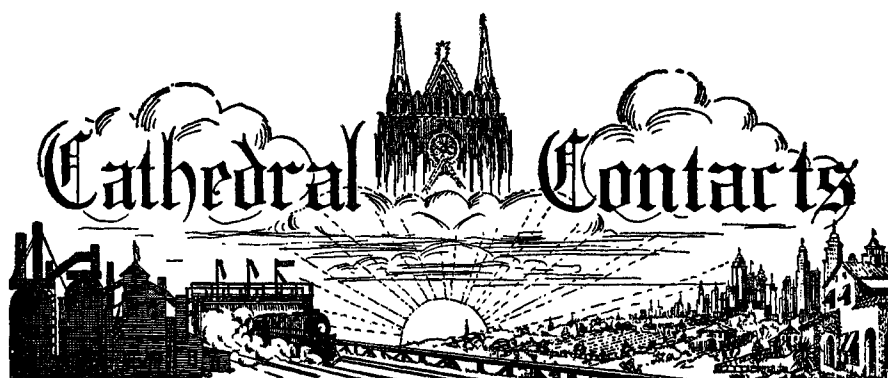
- 1—Age. (This applies to children only. In adults, it apparently helps to be somewhere near the age of the individual who is being judged.)
- 2—High intelligence and academic ability.
- 3—Specialization in the physical sciences.
- 4—Talent in music, art, and writing, and dramatic ability.

- 5—Knowledge of self and of the standing of self in comparison with others on various traits.
- 6—Good emotional adjustment.
- 7—Social skill. (This seems to help only with predictions of how another person will act under given circumstances.)

The following traits make poor judges of people:

- 1—A tendency to be neurotic or psychotic. (Such persons tend to see their own weaknesses in others.)
- 2—Social dependence.

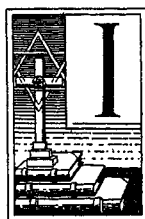
From this survey it would appear that emotional and intellectual maturity or stability and in addition the inclination to acquire knowledge, practical and cultural, including the knowledge of self, are essentials to the experience of evaluating personality qualities in others.



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.*)

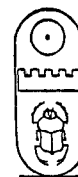
PERFECTIONISM AND IDEALISM

By CECIL A. POOLE, Supreme Secretary



IDEALISM is looked upon by many as an expression of a system of thought or a statement of principles that are very fine if put into practice and are worthy of consideration but seldom prove to be useful in the everyday world. Individuals who have reached such a conclusion have a rather vague concept of what idealism really is. They consider idealism a collection of thoughts or ideas which express good and worthwhile purpose of action, but in practice they think of it also as a process which occupies the time of those who have nothing else to do. The tendency is for ideas or acts to be judged by tangible results.

Idealism as a philosophy has existed for centuries. It has been expressed in various forms by many great thinkers in the fields of philosophy and religion. Most civilized people subscribe to idealism in theory and then deviate from the principle in practice. The principles upon which most democracies are based are idealistic in the extreme; that is, we pledge ourselves to the highest ethical principles. We subscribe to the upholding of those virtues which are looked upon by civilized man as being the way man should live, but frequently in application, whether it be in business or in politics, the actual coming to a conclusion or the settling of a controversy is brought down to the level of concrete facts and often into actual open conflict.



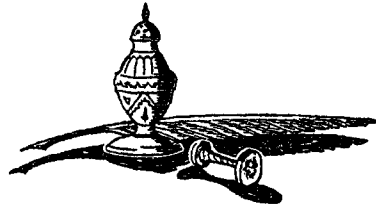
The failure to understand the value of idealism is partly due to a definite tendency to link idealism with perfectionism. The high ideals that exist in religion and philosophy or in idealistic theories found in psychology, economics, and sociology are general knowledge. In comparison to the behavior of human beings, some feel that such high ideals, such concepts, are obviously impractical in the world of actual doing; they, therefore, believe that the principles upheld by idealism are useless.

Why is it, we wonder, that all evidence of idealism is expected to be perfect? Not to realize that anything that is conceived in the mind of man is imperfect in concept or actuality is to fail to realize that life on this planet, and life in the sense that we can understand it, is an imperfect situation. We have not evolved to a point where we can objectify every ideal. The fault in this erroneous concept lies not in idealism or the principles which it upholds, but in the mind of man to honestly appraise and analyze all situations of which his conscious mind may be aware. Man grasps ideals even though he may at times make derogatory remarks concerning them.

Almost every human being has strived to attain some ideal whether it be in the eventual possession of a material object or in the practice of a principle. But when this same individual discovers that those who subscribe to the same ideals to which he also aspires are as human as he is and as subject to error, as is the case of every individual, he suddenly revolts against the ideal itself or the system of ideals. He believes ideals are worthless because he finds individuals who do not in actual practice live in accord with them. It is actually a blow to many people to find that those who promote or teach a system of ideals are in themselves imperfect, but to expect perfection because we subscribe to an ideal is to misdirect our thinking.

We should not expect that everything we do is subject to error in our own individual lives and then believe that a set of ideals, no matter how inspirational they may be, should suddenly turn an individual from erroneous action and conclusions to per-

Questions



The questions in this column are two of many submitted by readers. They have been chosen as of sufficient general interest to warrant inclusion here.

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Question: Why was the pyramid placed on the reverse side of the U. S. seal?

Answer: The designs in the seal of the United States government, adopted on June 20, 1782, are explained in the teachings of Rosicrucians and Masons. The men who formed our government and its seal drew their inspiration and symbols from Pythagoras, the Egyptian Alexandrian School, the Qabbalists, and the Rosicrucians. The pyramid signifies strength and duration. It is a marvel of ingenuity. The upper motto has 13 letters and the base of the pyramid 9 letters and the lower motto 17—total 39. The pyramid has definite proportions with meanings attached to each, as well as the all-seeing eye, triangle, etc. All this symbolism is taken directly from the old Rosicrucians and Qabbalists of the 18th century. The total meanings of this symbol have included everything from Greek philosophy to prophetic statements about our government.

• • • • •

Question: In reading several articles recently on witchcraft, or magic, I recalled having seen an article in your magazine on this subject some years ago. Could you please repeat your conclusions regarding witchcraft in modern times?

Answer: Witchcraft is prominent in a vigorous form today among the primitive peoples on every continent of the world and on the islands of the seas. In its milder form, *magic* exists very definitely among all civilized peoples, even among our so-called up-to-the-minute moderns. The world still has millions of persons who *think* they are quite civilized and progressive in their thinking, yet they carry charms and good-luck pieces. Millions more go through such rites as walking around a ladder, throwing salt over their left shoulder, and diligently avoiding anything which bears the number 13, for fear of incurring ill fortune.

fection. We should realize that the physical world is a manifestation with which man is destined to associate himself and that in his adjustment he will err and upon many occasions will fail to make an adequate adjustment—and obviously far from perfect. This is because perfection itself is an ideal. It is an ideal that is unattainable because if it were so there would be no further purpose of existence—there would be no reason for man to live, or for the world to exist, or for the universal laws to function.

Perfection exists only in the Absolute, not in the material world. Perfection is an ideal, the implications of which we can only grasp in part. We must seek and aspire to attain that perfection but realize that it lies constantly beyond our grasp. If this seems to be a plea for man to devote himself to the attainment of the impossible, then again we are deviating from the realization that perfection is not an absolute state insofar as our finite comprehension is concerned. Perfection is an evolving state which we can attain step by step. If an individual begins to learn any technique such as playing a musical instrument, or that of acquainting himself with a subject such as higher math-

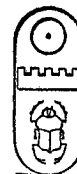
ematics, he fully realizes that he can gradually gain an ability. We cannot acquire a new technique all at once, but gradually we can gain more and more ability. No one has gained absolute perfection in any art or technique, but we can admire the degree of perfection that has been achieved. We can also devote ourselves to directing our efforts toward a degree of attainment.

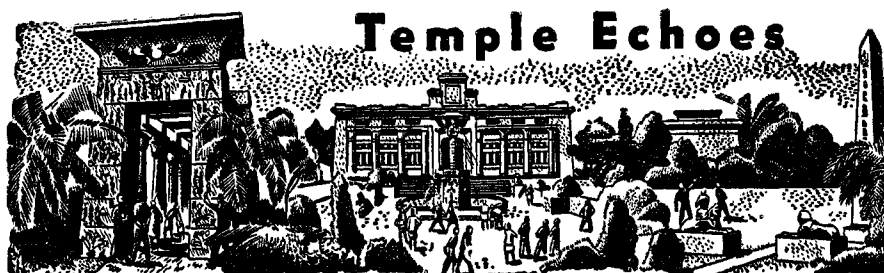
We must seek and aspire to those things which lie beyond the world of imperfection. In that way we gain glimpses of the world of perfection, the Infinite toward which all life is directed and toward which our existence is aimed. To what degree we will attain it, we cannot now see because we are involved in the process. The child who learns the multiplication tables does not grasp the concept of modern computing instruments which do complicated computations in fractions of a second, but he can eventually learn to operate or even manufacture such a mechanism. We are privileged to direct our aspirations toward the ideals that give human effort a purpose and value, and in so doing we too will gain a new horizon and find new degrees of perfection to be understood and attained.



YOUNG MEN — ATTENTION !

Here is an opportunity for young, enthusiastic college graduates to enter upon a career full of opportunities for self-expression, personal security, and the finest working environment. The Grand Lodge of AMORC is now considering applications for positions on its staff. College graduates with backgrounds in business administration, psychology, philosophy, education, history, or related subjects are urged to apply. Applicants must be members of AMORC, between the ages of 25 and 35, and free to move to San Jose. If interested write to: The Extension Director, Rosicrucian Park, San Jose, California. If you are now attending college, give approximate date of graduation, and major subject.





CONVENTION visitors are particularly interested in everything which concerns the efficiency of the routine side of the organization. Perhaps they are most naturally pleased by the methods which provide for the unflinching dispatch of monographs every other Wednesday.

This year's visitors will, however, be impressed as well with the almost assembly-line procedure which is followed with the growing volume of inquiries concerning the Order. Through the use of perforators, names and addresses are put on rolls of tape. These rolls are then attached to machines which automatically transfer the names and addresses to literature ready for mailing. At the time the name and address was being perforated, the inquiry itself was progressing from desk to desk in order that the request might be recorded, the exact literature asked for be supplied, and the right response made ready and put into its cover.

In the matter of records, too, new equipment has been of benefit. Through the use of Diebold Flofilm equipment, material in the personal files of members has been put on 16-mm. film strips. A reel the size of a typewriter ribbon spool easily carries the records of 145 members. These reels require minimum filing space and are readily available for reference. Already some five or six thousand members' records have been filmed.

*The
Rosicrucian
Digest
July
1955*

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Varied fare continues to be offered from month to month in the modern gallery of the Rosicrucian Egyptian, Oriental Museum. In May, forty-four water colors and prints of the distin-

guished flower painter Redouté were shown for the first half of the month. Born in Luxembourg in 1759, Pierre Joseph Redouté, although a decorator of churches and castles, is best known for his paintings of flowers—mainly sketched in the Jardin des Plantes, Paris. The exhibit was jointly sponsored by the Minister of Luxembourg and the Smithsonian Institution.

For the second half of the month, "Interpretations of Religious Subjects" were on display—the work of women art students at Immaculate Heart College of Los Angeles, California. This exhibit presented traditional religious themes in modern technique. Simple and straightforward in conception and treatment, the works in this exhibit, which has been traveling from museum to museum in the United States during the past three years, is so fresh and original in viewpoint that the phrase "Immaculate Heart style" is being everywhere used to characterize it. If there is a theory behind the work, it is to be found only in deep sincerity and integrity of workmanship. Sister Magdalen Mary—who directs the college art department assisted by Sister Mary Corita and Dr. Alois J. Schardt, former director of Berlin's National Gallery—states its philosophy simply, thus: "A sense of the past is valuable cultural equipment. A sense of the present is the only thing which can ever build a past worth remembering."

The Church in the past has offered art some of its most sublime and mystical themes and has lent artists its encouragement. Here is evidence that it is doing it in the present. This small showing is made up of many media—oil, mosaic, collage, serigraph, linocut, thread and wire work, and medallion. In all, the same verity resides. *Collier's*

magazine gave welcome publicity to the showing when it was in the East. As a result many reproductions of individual work were sold. The Rosicrucian gallery gave Bay Area art lovers their only chance of seeing this unique show.

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San Jose is more and more becoming known as a Convention city. Each year business as well as fraternal organizations are choosing San Jose for their annual meeting place. In May, the Independent Order of Odd Fellows, the Knights of Pythias, and the Knights of Columbus held successful conventions here.

Usually, time is allotted in all such programs for a trip to Rosicrucian Park, especially to the Museum. Happily the exhibit of religious art from Immaculate Heart College coincided with the Knights of Columbus conclave; and one Saturday morning, some 400 Knights enjoyed the opportunity of visiting the Museum gallery.

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The Seven Wonders of the ancient world were notable for their large dimensions. Frater Michael Sidrow of New York points out an eighth wonder notable for its usefulness: The ceremonial seven-branched candelabrum of the Jews called *Menorah*. Of this sacred vessel—its usefulness as a perpetual calendar as well as its veiled significance as a symbol of science, philosophy, and religion—Frater Sidrow writes very tellingly in a small booklet called *Menorah: The Eighth Wonder of the World*.

It is amazing perhaps that such wealth of information could be hidden in such a simply, albeit exactly, designed instrument. It truly was a lamp unto their feet and a light upon their pathway both material and spiritual. Little wonder, then, that the Jews have so zealously cherished it through the ages. Copies of the booklet are available through the Rosicrucian Supply Bureau for \$1.00 (7/2 sterling), postpaid.

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In the John Dalton Chapter Bulletin (Manchester, England), there was something very appealing. It was headed, "The Treasurer's Musings." Therein the treasurer, Frater W. M. Ashton,

takes a long and happy view of things with which treasurers are usually concerned and his remarks are decidedly encouraging. They deserve wide publicity:

About 25 years ago my brother bought a brand new house and I decided to give him a present which would be with him as long as he had the house. I bought five poplars, about five feet in height, and we solemnly planted them along the far end of his garden.

Changes do take place in the short period of 25 years—these poplars are now about 40 feet high and still going strong.

These trees remind me of the pet subject of every Treasurer, *growth*. The John Dalton Chapter began in a smaller way than the poplars; it began as a thought in the minds of a few enthusiastic Rosicrucians; and when one looks at the records of five years ago, when the bank balance was almost nil, the growth is most noticeable.

What has the Chapter done in those five years? From the days when the members had collections to cover expenses to the stable position of today, the Chapter Funds now exceed £100 in addition to furniture and equipment worth quite a good sum of money.

That is the material growth—and what treasurer would not be pleased to be able to make such a report?

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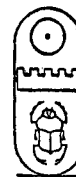
We note by the bulletin of Southern Cross Chapter in Johannesburg, South Africa, that membership in its third year of existence is still showing an encouraging increase. According to the Master's message: "In those months in which no initiations take place, we shall be holding two convocations each month." This indicates not only increase in members but interest in chapter activity as well.

* * *

Modestly, as befits the situation, the London (Ontario, Canada) Pronaos is sending out matter-of-fact information regarding its work. It meets twice monthly, first and third Saturdays, at 8 p.m. in Room 208 of the main branch of the London Public Library. In June it was planned that the Pronaos would be host to the Hamilton Chapter. This seems an excellent way to begin a Rosicrucian organization.

* * *

Miami, Florida, Chapter Bulletin issued at New Year's deserves special mention. It was a commendable art-form product and must have been the result of thought, effort, and cooperation of high degree. Further—and this should be worthy of note—having an air-con-



ditioned meeting place, meetings are being continued right through the usual vacation months.

* * *

The Keystone State—otherwise known as Penn's Woods and by many called *Pennsylvania*—continues to make Rosicrucian history. The Pronaos of the Order established in Allentown one year ago was converted into a Chapter on April 12, 1955. This occasion, significant in itself, was highlighted by the presence of the Grand Master, Rodman R. Clayson.

Also, in Lancaster a Pronaos was recently organized. It is to be hoped that its progress will duplicate that of Allentown.

* * *

Colombe Emeritus Patricia Spalding of Vancouver (British Columbia) Lodge is, to use a well-worn phrase, on the loose again—this time on her way to New Zealand. At present she has accomplished the first leg of her journey and may be in England. She is expected home again in two years. Those who recall her lone bicycle safari through the vast reaches of Canada's Prairie Provinces will have no qualms about her venture to the sheep ranches of Down Under. No doubt Lodges, Chapters, and Pronaos en route will welcome this adventurous and charming young lady should she happen by—for she is an accomplished musician and may be writing a book.

Some nine years before she became a Rosicrucian, Evelyn L. Weller of Toronto wrote an inspiring and forward-looking novel appropriately titled *Wings of the Spirit*. In 1945, after twenty-five years in the Order, Soror Weller was inclined to underestimate the value of her early work, for her horizon had grown immeasurably, *but she was still writing* and her idealism was still dominant.

Not long ago, Sally Townsend in the *Toronto Globe and Mail* reviewed Soror Weller's most recent work, *Cardinal Road*—the story of one of Toronto's residential thoroughfares. It is interesting to note Miss Townsend's statement: "What makes the story readable indeed is the fine characterization achieved, its warmth, and the author's sensitive understanding of human nature." Rosicrucianism always subtly shows through. Burns and MacEachern are the publishers.

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O tempora! O mores! The Curator of our Museum is said to have sighed as he overheard the conversation of two schoolboys recently. They were standing before a mummy case. As one read the figures on the card "2453 B.C.," he said to the other: "What do you suppose that '2453 B.C.' means?"

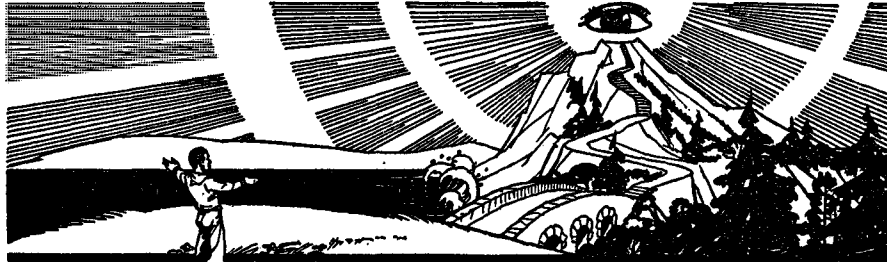
"Yugotme," said the other, "maybe it's the license number of the car that hit him."

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Ways To Kill An Organization

- 1—Don't go to meetings.
- 2—If you do go, be late.
- 3—If it is bad weather, do not even think of going.
- 4—When you do attend a meeting, find fault with the officers.
- 5—Never accept an office. It is much easier to sit back and criticise.
- 6—If you should be appointed on a Committee do not go to meetings. If you are not appointed, get peeved about it.
- 7—When your opinion is asked, reply that you have nothing to say; but after the meeting tell everyone how things should be done.
- 8—Do nothing more than is absolutely necessary, but when others do the lion's share, tell everyone the organization is run by a clique.
- 9—Don't worry about paying your dues. Wait until you receive two or three notices from the Secretary, which will keep her from running out of something to do.

From the bulletin of the John Dalton Chapter, Manchester, England



Attracting Success

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

(From *Rosicrucian Digest*, July 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.



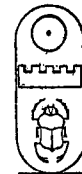
THE average human being begins a strange search for something very early in life. Even the adolescent child who is just beginning to sense an evolving personality is perhaps more affected by this strange inner desire of search than by the physiological and mental changes he is experiencing. And from that time on, one is conscious in his moments of retrospection and introspection of an unfulfilled desire, an unsatisfied wish.

I am sure it would be an unfortunate thing for the progress of civilization, if through some magic of the mysteries of Cosmic Law, each one of us should suddenly find his prayers answered, his desires fulfilled, and search ended. Not only would there be an ending of the stimulus that urges us on to achieve better and greater things, but even the search for knowledge, the search to solve the mysteries, would end. Civilization would come to a standstill, and we would begin to retrograde.

The artist who is born an artist or becomes a real artist never feels satisfied with his art. I know many who frankly admit that they never carved a piece, or painted a picture, never chiseled, engraved, or cut in any way a

thing of their creation with which they were perfectly satisfied. They admit that necessity has often brought their work to an end. The artist working in Paris in order to study and earn at the same time is often forced, reluctantly, to stop work on a painting he is making, solely because there is a prospective buyer who wants it; and there has come a time when the artist puts the last touch on, but he knows it is not finished. He could go on for days and weeks and months, especially if he could work on something else for a while, and then come back to the painting a week later or a month later, and find many things to improve. So it is with the inventor and so it has always been with the musician. So it will always be with the real businessman, the creator of business, the man who is evolving cultural ethics in his business system, who is improving his merchandise, his sales and advertising methods, the service he renders to his customers. He is never quite satisfied with what he is producing, with the work and appearance of the article he sells, with its durability, its service to the purchaser, and its performance generally.

An individual who feels quite satisfied, who finds no criticism coming from the voice within, is generally a failure. If he has been a success up to the pres-



ent, failure is written for his future; the moment he feels he is in the very shadow of success or just around the corner from it, he is sure to be far from it. It is this sense of possible greater service, power, and accomplishment that has quickened man into real progress toward perfection.

They tell us in common historical writings that the Great Pyramid of Egypt, and the great temples, in the absence of machinery, obtained the necessary enormous man-power by the liberal use of the whip, and that the pharaohs and rulers commanded multitudes to come and hitch themselves to chains and to long pieces of leather which were attached to enormous stones, and that on the top of each stone there stood a master ruler with a long whip, whipping the hundreds of slaves into dragging that individual stone, and that hundreds of stones were being pulled at one time, each with a group of slaves, their naked bodies showing the blood marks of the whips. But that is not a true picture, because we find that the stones cut in the quarries of Egypt by these slaves were put together and cemented without a crack at the edge of the stones that showed between them, and also the designs painted by the sweat of blood through the heat and the torture of burning torches could never have been done so beautifully under a whip. Those workers worked for the glory of Egypt, the glory of an empire, the glory of a prestige that was then a mighty influence throughout the world.

There may have been individual structures built, not only in Egypt but in Rome and Greece, by individuals who hired slaves to build a mausoleum, or tomb, or something of a personal nature, and who whipped their slaves; and perhaps the many ruined structures throughout Europe, and ruined structures built at a much later date than the Pyramids, but which are now in ruin beyond recognition, may have been built by men who labored under a whip, men who had no inspiration, no love in their work; but the lasting things throughout the world, made by men, from the strange Leaning Tower of Pisa that leans and yet never falls, to the magnificent temples of learning, the temples of art, of religion, of science

and beauty—those things were not made by slaves, but by adoring worshippers of the art on which they were working.

Timeless Need

It is the same today. We have in our modern times the same desire for great success, for individual power, for class power, for national and international power. We have the same desire for recognition, for attainment, and for a little of the luxuries. And we find that those who are attaining success, or attracting success, are those who are laboring primarily under the whiphand of love, the urge of inspiration, and under the constant impulse of an inner desire to do better and better.

You cannot take success in life and reduce it to an element, or take happiness and reduce it to one phase of emotional expression. You cannot take sorrow and say it is of one formula, or take wealth and say it is of one standard. Success for each individual is not measured by a yardstick, but is wholly and exclusively personal. The success for one person cannot possibly be the success for another to the same degree.

Also, all success is not accompanied by wealth. The thing we do not have is often the thing that is the most tempting, and we seldom understand the real nature of anything, especially of material things, until we have tasted of it. We cannot understand even life itself until we have drunk from the inside of the cup, and tasted of the bitter drink. But very often that which seems to evade us is the thing we want to possess.

There are those who are not seeking money, primarily, although everything they may do may help to increase what they already have. It is not the increase of the money or wealth that is the real urge, but the desire to attain, to reach that goal that they have set in their lives, and to go just a little beyond.

There are also those who have no wealth, but just the bare necessities, with a safe assurance that they will always have something to eat and a place to rest and sleep. Even they may not be seeking wealth, but may be fired with an ambition that could not be quenched even if you deposited in their name in the bank, ten, twenty, or fifty thousand

dollars. I know of men who are living in mediocre rented homes. They have no modern conveniences, except possibly a small radio; they make no attempt to have all of the latest things that the neighbors have. They may not even possess a modern automobile; and yet they are not seeking wealth or any of the modern conveniences. But they are seeking; they are restless; they are constantly on the lookout. When I talk to some of them in my office, they remind me of the watchmen of ancient days who were stationed for periods of three or four hours at a stretch on some watchtower, as I have seen in Nîmes, in Southern France—an old watchtower on the hill overlooking the Roman baths and the great arena and buildings below. Men who watched for the sight of an approaching army even in times of peace. Their eyes are always looking beyond the horizon, listening to what you say, but listening at the same time for an undertone, like the trampling of horses' feet. They are listening for something, looking for something that they want to add to their lives or that they want to keep out of their lives. It is not a quest for money, for you soon find that is far away from their minds. They are looking for success in something.

If you could see in one assembly all of the men and women who are today, in just the United States of America alone, sitting in some room with a workbench, or before them an improvised furnace or some piece of machinery, working out some patent, some device or invention—if you could see all of those persons in one assembly, you would see a mighty army of men and women who are in deep concentration, unmindful of the hour, unmindful that it may be cold, that friends or relatives may be waiting to see them, unmindful of everything but the flaming torch before them, the melting metal in the furnace, or the turning of a wheel, or cog—their whole ambition and inspiration of life is there, in that little room. And they will tell you, this great army of thousands of young and old of both sexes, that success to them would be the solution of the thing that they are trying to produce. . . .

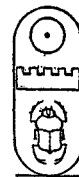
You could ask a wrinkled old woman, like the one in Paris who worked over

radium, After all the education you had and all of the glittering possibilities that lie before you, to teach, lecture, and to see the world, do you mean to say that you enjoy sitting here? Does it give you anything to eat? She would answer, "No, not even a crust of bread." Then, does it give you any new clothes? "No, I am wearing out the ones I have." Does it make you any younger? "No, I have aged ten years in the last two." Will it prevent death? "No, it is bringing it on. That tube contains radium, and it is destroying the cells of my body. I am more dead than alive." What is keeping you alive? "My desire, my ambition, I want to reach success—success that will not bring me anything but thanks from the waiting multitudes." That is success from the point of view of one person.

Thank God there have been thousands who have worked for such success in the past. . . . We are reaping the rewards of those who attained success in centuries gone by . . . enjoying the fruits. The man or woman who is today seeking success of a selfish nature is seeking something that will never materialize. I do not say that no man or woman is justified in trying to work or serve, live and labor, so that he may receive in return for his efforts such compensation as will make him happy and enable him to meet the necessities of life and enjoy the blessings. It is a just desire. . . . But there must be more to it than that. If your desire stops there, it may be commendable and pass the judgment of man as being proper, but it does not meet the judgment of the Cosmic Mind or of God. I think that one of the most simple and beautiful phrases ever written was that which says that 'God could not be everywhere; so, he made Mothers.' But He also created men and women to be channels and instruments for other forms of creative work, and until a man or a woman entering upon any path . . . of effort can conscientiously say, "I am laboring *with* God, *for* God, as one of His instruments," he is not going to achieve the real success that is possible.

Point of View

A cleaner of city sewers came to me one day. His time was being spent underneath the ground, opening manholes



in the streets and descending and walking in the large curved brick tubings, cleaning them where they had been stopped or where a breakage had occurred. He would come up only to eat or maybe for a breath of fresh air once or twice in the morning. He wore the oldest of clothes and would go home to his wife and children after working in the sewer.

He felt ashamed, but not so much until one evening after he came out of the manhole near a magnificent home. He saw a well-dressed man going up the path with a doctor's kit in his hand, and hurry to the doorway with a merry smile on his face. Then, this sewer-cleaner who had just closed the manhole after a day's work went over to the corner of the house and looked in through the large window, showing a reception hall. He saw the man walk in, take off his hat, put his satchel on the shelf as though it were the usual place, sit down at his desk, and open the paper. From the sign of "Dr.—" on the door, he knew it was the home of a doctor. In a moment the doctor's two daughters came in. They put their arms around the father and kissed him.

The man walked away; he could look no longer. Now, he was asking me, "How is it that one man can go out and live as he does, and I have to live as I do?"

"Are you resentful because you have not the home he has?"

"Oh, no, but why must I work at something that is not helpful to humanity? He can go out and do good wherever he goes, save lives, and feel that he is one of God's instruments, while I feel as though I am one of His instruments of the lowest type in the world."

I pointed out that as far as curing disease, helping the sick, and saving lives is concerned, if he were doing his work properly as it should be done, he would be doing more to protect the health in that community than anything the doctor might do; and that such work or some similar work for a time was his mission in life. Someone had to do it. Someone has to build the sewers and others have to keep them clean; and one who is familiar with the work will eventually get to a higher

place; but all this work has to be done regardless of how menial it is.

You cannot tell whose work is most important. You cannot tell whether the great four- or five-thousand-watt lamp on the street corner, or the little light at the head of the surgeon's instrument, to guide him in safe cutting, gives the greater light. Success in life depends upon your contribution to the necessities of the nation or the community on the one hand, and your fulfillment of some Cosmic mission on the other hand. Your success depends on doing that which is yours to do, and doing it well. But for those who are doing nothing and are seeking an opportunity, there is also this: you cannot find the opening until you step forward with the resolve and determination that not for yourself alone, not for your own immediate needs or for your family, but for the benefit of all civilization, you are ready to serve.

Universality

If you put yourself in attunement with Universal laws and principles, Universal requirements and necessities, you will gradually be fitted into the proper place. . . .

There is, in the universe, an opening for each one; and we do not have to go seeking around the world to find it. You can bring that open space into your presence. . . . First of all, make yourself universal in your thinking, by realizing you are one of God's multitudes and that God did not segregate men into nationalities nor into races. . . . Those are effects of the climate, of evolution, and conditions that have come upon man since he was created. God did not make Baptists, Presbyterians, Jews, Gentiles, Roman Catholics, or Rosicrucians. These are things that have come upon us or that we have created. Also God did not create some of us good and some bad. . . .

We are not even born with sexual inequalities—those artificial standards stating that women are of the *weaker* sex. Do women show any weakness today in business and the professional world, or in colleges and universities? Why, not even in the prize-fight ring! Those standards between the sexes claiming that man had liberties woman

did not have, went so far that women took all the liberties the men had, and now you have a problem on your hands. Equality is all that God and Nature understand, and until you get into that atmosphere, that attitude of mind, you are lost, because one, two, or three things can happen if you are not of that attitude.

You have a superiority complex, or you have an inferiority complex which is just as bad. . . . They are both ready for a fall. Equality does not mean for you to go around and say, "I am as good as anybody else," but simply say, "I am like others, with my good spots and bad spots. I am a brother, and all of us are brothers and sisters," and say it with sincerity. Do not go out to form a universal brotherhood; the world is not ready for that. But for your own sake, get into a position where you begin to realize that all beings are equal.

The moment you start to attune yourself with this Universal attitude and do not look upon your sorrow, grief, wants, and deprivation as a personal thing, as an individual thing—the moment you change your attitude and become universal—that moment you will

begin to attract your success. From that moment you will open the flood gates of Cosmic inspiration. . . .

This is not something from Holy Scripture alone—or something that is purely philosophical. I am telling you something thousands of persons have tested, have found to be true. You know and I know that there is an Invisible Empire in this world today composed of men and women who are rapidly going toward the success they want, and they are following some definite law. . . .

It is not a matter of religion, creed, or theological doctrine but of Universal law—the same laws that guide trees in growing, that make the poppies close every evening and open in the morning, the same law that makes the grass grow. These laws are not religious but Divine because God invented them. Electric lamps are Divine things; the floor and the bench, and the sound of my voice are all Divine because God made them; but the laws I am speaking of are also common-sense, Universal laws. The sooner you get into harmony with these Universal laws, the sooner will your life change and be in harmony.



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We are intelligent beings; and intelligent beings cannot have been formed by a blind brute, insensible being. There is certainly some difference between a clod and the ideas of Newton. Newton's intelligence came from some greater intelligence.

—VOLTAIRE





Left-Handedness



By DR. R. KELLER

Reprinted from *Ciba Symposia*—February, 1942 issue—a publication “in the interest of the medical profession, by Ciba Pharmaceutical Products, Inc.,” now no longer published.



THE observation that certain people habitually and constantly favor the left hand in performing very delicate and difficult manipulations had already been noted in antiquity as evidenced by literary references that have come down to us. Nevertheless, the question of human handedness was not attacked until about a century ago, although as shown by the voluminous literature it has since then been studied intensively.

Only an extremely left-handed person differs so strikingly in his motor activity from his right-handed environment that he is immediately recognized as such. Since our civilization, and, therefore, also our educational system, have established right-handedness as the norm, the left-hander is compelled to adopt and to adjust himself to it. In many cases this process of adjustment and adaptation is so successful that not even the affected person is conscious of his left-sided tendency. Consequently, special tests, influenced as little as possible in their performance by custom and compulsion, must be used in order to recognize this peculiarity with certainty.

According to E. Stier, “card shuffling” and “whip cracking” are two very good tests for the recognition of handedness, since neither of these actions is influenced by education or by the object. Both manipulations are learned later; whip cracking is usually not performed in the presence of other people, and even though cards are shuffled in the presence of others, yet the other players are not interested in which hand is being used. Threading a needle proved to be a suitable test for women, since the more skilled hand carries the thread. According to W. Ludwig a left-

handed tendency also becomes evident during the act of applauding. Most left-handers in applauding bring the left hand downward to strike upon the right hand.

At present the existence of a left-sided tendency is regarded as reliably proven only when the person in question has been observed to perform as many such acts as possible. Only those persons should be regarded as genuine left-handers who perform as many such acts as possible more frequently, better, and by preference with the left hand rather than with the right, and who when carrying out acts requiring the use of both hands assist the left hand with the right. In addition to the above described conception of left-handedness as a functional disposition, which is widely accepted at present, and the tests which have been developed in consequence, there have also been attempts to analyze left-handedness in terms of anatomical and dynamometric characteristics, yet these methods can no longer be regarded as having the importance that their advocates had expected them to attain.

If one searches literature for information on the statistical distribution of left-handedness, one finds not only statements obtained on the basis of the two afore-mentioned methods of investigation, but also others based solely upon information elicited by questioning the persons being investigated. The discrepancy in the results is therefore not surprising. Depending on the method of investigation and the material being studied, the number of left-handed persons has been estimated as comprising from 1 to 30 percent of the population. If despite numerous and varied investigations no clear-cut result can be obtained with regard to the question of left-handedness among Americans and Europeans, there is even less

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hope of getting information about primitive and semi-civilized peoples. The extremely scanty information which is available on this subject does not indicate that left-handedness occurs with any greater frequency among primitive peoples. Nor can any conclusions regarding the origin of this human variation be drawn on the basis of ethnological discoveries.

On the other hand, however, an attempt was made to solve the problem from the prehistoric side. While studying a large number of stone implements of the Paleolithic period (the age of the Neanderthal type), Paul Sarasin made the remarkable discovery that some of the wedge-shaped stones and fist hatchets were sharpened on the left side and others on the right. Thorough and careful experimental manipulations led him to the conclusion that the implements sharpened on the right side must have been intended for use by the left hand and *vice versa*.

As a result of his researches Sarasin concluded that during the entire Stone Age there were an equal number of right and left-handers, and that hand preferences did not arise during the period. However, with the appearance of the Bronze Age a definite shift in favor of the right hand occurred. Sarasin was able to prove this change by the mode of manufacture of one of the most important Bronze Age instruments, the bronze sickle, which showed that it was made to be used only by the right hand. This predominance of the right hand has persisted from that time to the present. However, since there do not appear to be any physiological nor anatomical reasons for this sudden predominance of right-handedness at the beginning of the Bronze Age, Sarasin came to the conclusion that the prevalence of right-handedness in historic times is only apparent and that the equilibrium between right and left-handers which has been proven for the Stone Age still exists at the present day.

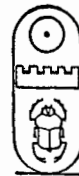
Strong doubts have been cast upon Sarasin's theory by some investigators (H. Klähn), while others (A. Bethe) have arrived at identical results on the basis of completely different ideas. At any rate, there is no doubt whatsoever

concerning the fact that during historic times right-handedness has always been predominant. In support of this statement we may cite passages from the Bible (Judges III, 15 and Judges XX, 16) as well as from Greek literature.

Nevertheless, the fact of the predominance of right-handedness during historic times does not exclude the possibility that "sidedness" in man, particularly handedness, developed in the course of phylogenesis from an originally symmetrical beginning. This hypothesis is the basis of most researches on the origin of handedness, whereby, as a second assumption, the existence of a definite relationship between handedness and the functional predominance of one hemisphere is presupposed. The question was therefore raised as to how and why an asymmetry of the cerebral centers first developed, why the left side is dominant and not the right, and whether sidedness developed from within or was induced from without.

With regard to the first question it may be said that there appears to be a natural law, affecting both form and function, according to which progressive development always and everywhere leads to a disappearance of symmetry (W. Riese). Furthermore, the dominance of one side can be based only upon internal asymmetries, which themselves cannot be explained any further by scientists. Innumerable theories have been proposed to answer the third question as to whether the dominance of the left hemisphere is the result of right-handedness, or *vice versa*, yet at present none of these theories is able to solve the problem satisfactorily.

According to A. Bethe the assumption of more or less strict correlation between right-handedness and dominance of the left cerebral hemisphere, or between left-handedness and the right cerebral dominance, is far from being beyond any doubt. According to Bethe, people cannot be divided simply into right and left-handers; only a small number are definitely right-handed or left-handed from the start. Between these two extremes (extreme right-handers cannot be comprehended statistically), there exist all degrees of transition. However, since our customs and the objects that we use all favor the



preferential employment of the right hand, a large number of left-handed persons become habitual right-handers as a result of these exogenous influences.

An important question arising from this view of the right-left relationship is the problem of the age when left-handedness becomes manifest in an individual. According to J. M. Baldwin and others, the earliest appearance of hand

preference is at seven months of age. Bethe, who believes that the innate tendency can be definitely established only by observing the first appearance of intentional behavior, carried out experiments with small children. According to these experiments the number of children originally possessing a clearly marked right preference does not exceed those with a definite left preference.



The Curse of Pharaohs



NEWSPAPERS reporting the transition of Egyptologists, especially those who had taken part in the opening of Pharaoh Tutankhamun's tomb, always referred to them as victims of the Pharaoh's curse. The thought intended was that these men in troubling the dust of long-departed great had thereby incurred a penalty; they had violated sacred precincts and offended the divine powers, and so brought on their own destruction. Most of the men in question were of middle or advanced age and the event supposedly responsible for their demise had occurred years before—too long before, in fact, to be in any way considered a major cause.

Dr. George Steindorff, well-known Egyptologist who for many years during his lifetime served as consultant for the Rosicrucian Oriental, Egyptian Museum in Rosicrucian Park, once wrote: "Curses inscribed on tombs of Pharaohs or of private persons in the sense that people are made to suffer by them

mental or physical harm, are not traceable. . . . The often quoted curse of Tutankhamun is not factual."

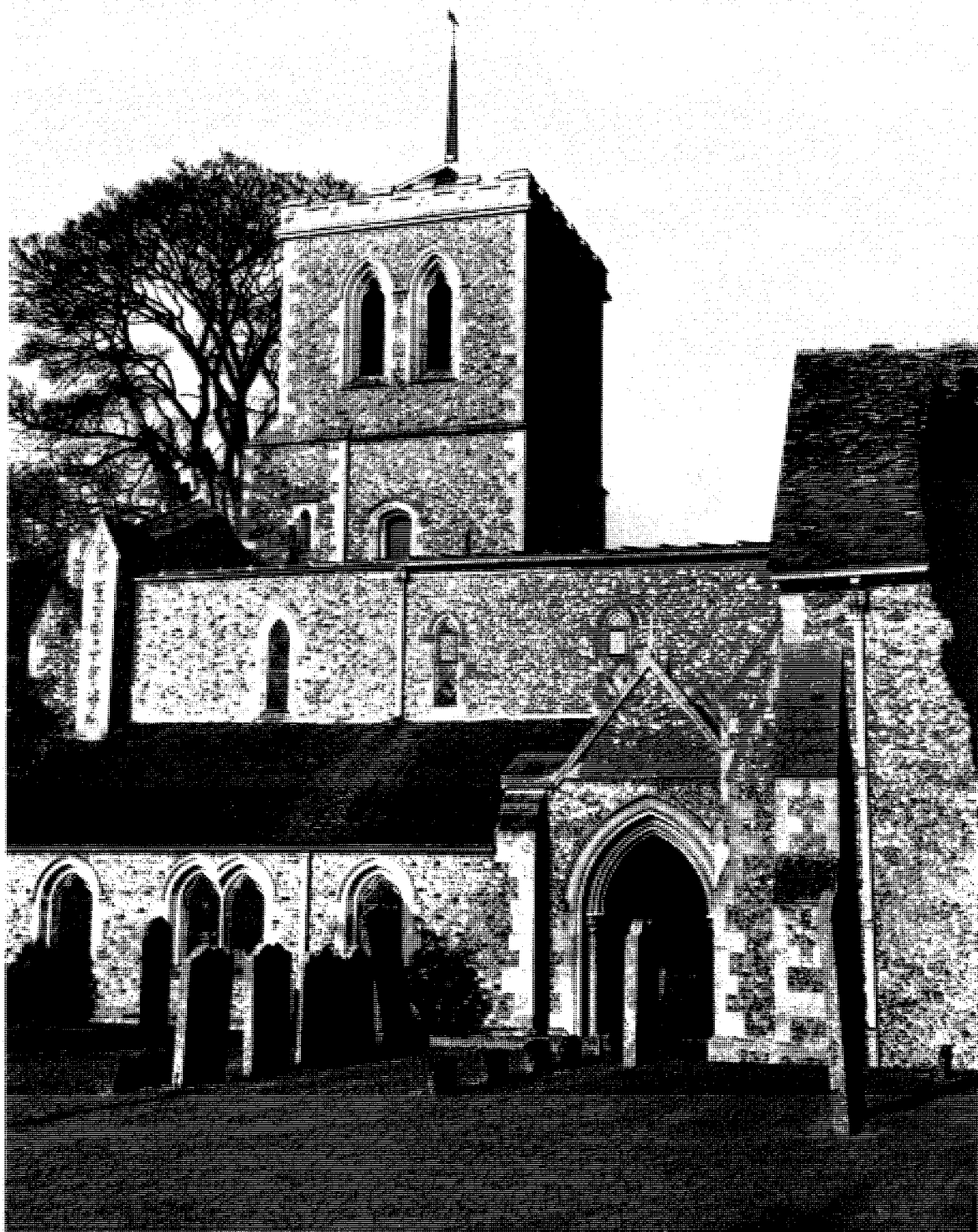
The power of individual thought to accept the idea of a curse and make it operative in that individual's experience, however, is a phenomenon not so generally known. If it were, the idea of imprecations and curses might be taken out of the realms of superstitious conversation and made a matter of psychological investigation.

As Dr. H. Spencer Lewis stated in his book *Mental Poisoning* (p. 24): "We, as individuals, can become the victims of our own poisonous thoughts, but we cannot become the victims of the poisonous thoughts of another. What we may conceive in our minds in fear and through false belief and allow to become a law and a command unto ourselves constitutes one form of mental poisoning. All of us are more or less victims of this self-poisoning from the beginning of earthly life to its end, unless we have learned how to protect ourselves against the whole satanic scheme of evil thinking."



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REMEMBER THE CONVENTION — July 10 through 15, 1955



SHRINE TO FRANCIS BACON

St Michael's Church at Saint Albans, England, where the illustrious Sir Francis Bacon, statesman, scientist, and Rosicrucian, was interred in the year 1626. Bacon designated this place in his last will and testament because his mother was buried there, and also it was the only remaining church within the precincts of old Verulamium, the ancient Roman town. Within is a monument erected to Bacon's memory by his former secretary, Sir Thomas Meautys.

(Photo by AMORC)



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of the
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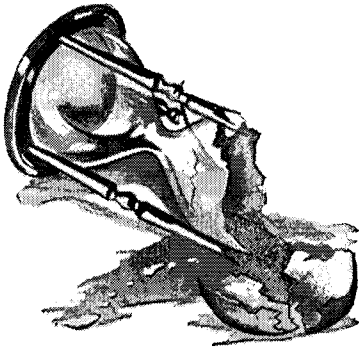
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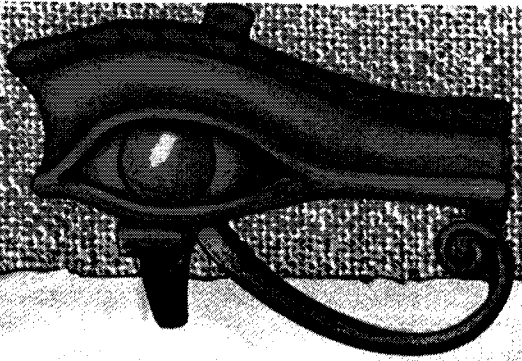
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