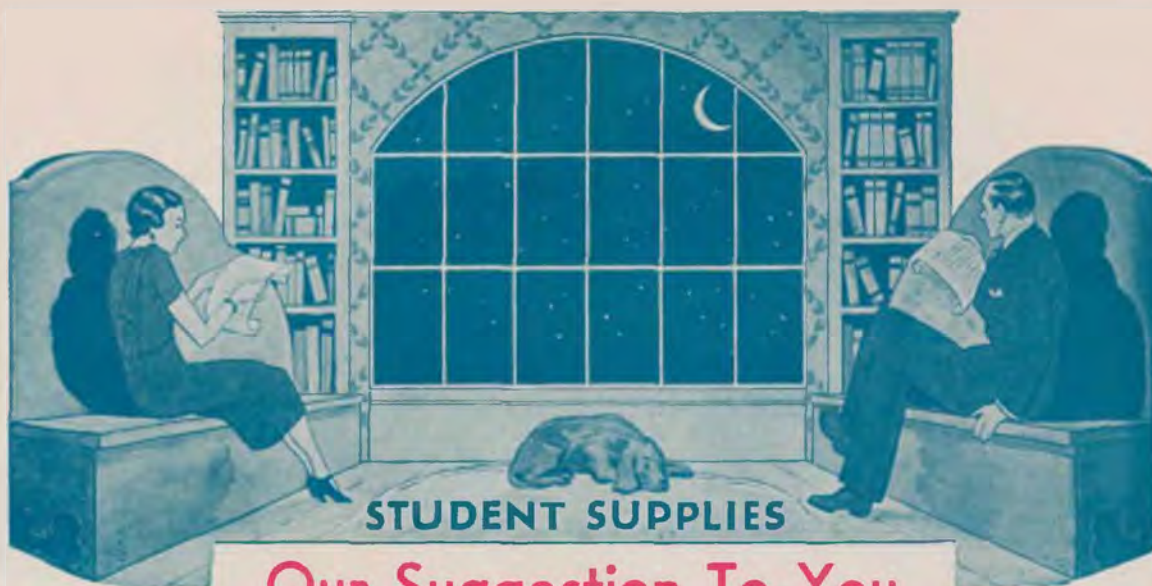


THE ROSICRUCIAN DIGEST



FEBRUARY
1937

25c
Dust Cover



STUDENT SUPPLIES

Our Suggestion To You

EVERY HOME A TEMPLE



Sanctum Altar Cloth

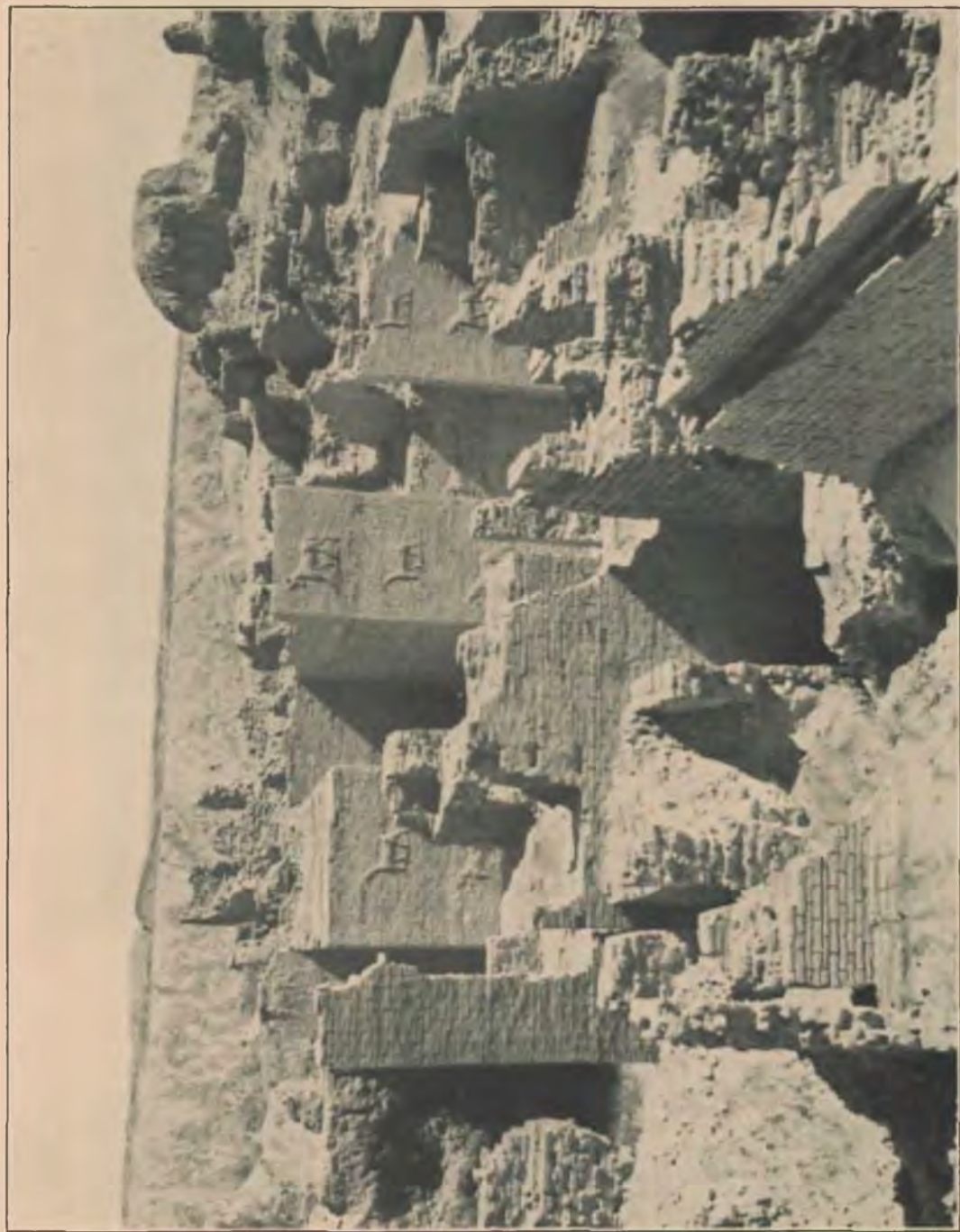
This altar cloth is thirty-eight inches long and eleven and one-half inches wide. The embroidered symbolism is of live colors, red, yellow, pale pink, rose, and black. It is specially priced, postage included, at

Only \$2.50 Each

The walls of your home form the temple of your ideals. The apartment skyscraper, the palatial manor, the rustic cottage on Main Street, all house the ideals of their occupants. The pictures on the wall, the books in the bookcase, and the selection of the furniture, indicate what the members of the family believe are the worthwhile things of life. The personal love of beauty, music, and nature, or the thrilling search for new knowledge, are reflected in the home and in the things with which people surround themselves. Thoughtless humans who live without purpose or an ideal, whose lives are a maze of unrelated events, instil confusion into their homes and they dwell in disorder. They live in dreary, depressing, prison-like environments; *the home is to them but a temporary shelter from the more annoying severities of nature's elements.*

Is one corner of your home dedicated to your dreams, ambitions, and highest hopes? Have you a corner of your home that represents a cultural influence? Have you set aside a nook for study or worship—a place to find guidance and the regeneration of your faith and courage? Make a corner your shrine, your temple of daily preparation, where you may find renewed confidence in yourself. Begin now by obtaining the Rosicrucian Sanctum Altar Cloth, with its beautiful, mystic symbology. It is made of beautiful white silk broadcloth, and is lined with cambric, and has an attractive lace edging. The design is handsomely embroidered. It will greatly enhance the appearance of your study or sanctum. Begin the new year right, by ordering this attractive article for your home, **YOUR TEMPLE.**

The ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



"MEN SHALL LOOK UPON ITS RUIN AND DESOLATION IN AMAZEMENT"

The ancient Hebrew prophets taken into captivity by the King of Babylon, Nebuchadnezzar, in 586 B. C., prophesied that the powerful city of Babylon would some day be so destroyed that future men who looked upon it would be amazed that such utter ruins could have been the capital of a great civilization. Of all the ancient remains of civilizations to be seen in Asia Minor and Egypt, those of Babylon, shown above, are the most demolished and depressive. Situated in an arid section close to the Euphrates, which used to water it, it is a picture of the death of the glory of a once learned but salacious people.

(Filmed by AMORC Camera Expedition.)

10,000 Men Were Killed For This Knowledge!

TEN Thousand Men met their death to defend a secret teaching. What was taught within the smouldering ruins of these ancient temples? Why did the Roman Emperor Justinian fear them? Why did he order the Roman Legions to invade them and banish the sages? What words, laws, or secret principles of nature, mightier than the sword, did their manuscripts contain?

Was This Wisdom Destroyed?

For centuries there had flowed from these mystery schools, from some strange source, an esoteric wisdom. It had made men masters, conquerors of nature's laws. Poverty, fear, disease were no longer necessary burdens of humanity. Genius flourished. The world was given Archimedes, Democritus, Euclid, Aristotle—minds which had been stimulated by a vital knowledge the equal of which the world had never known.

Sacked, burned, and pillaged by jealous rulers, the mighty stone archives fell. Men's minds were again enslaved by ignorance, and their thoughts colored by the decrees of state and church. Was this former wisdom lost to mankind? Was it reduced to ashes and scattered to the wind, or hoarded in the vaults of selfish potentates? Did fleeing adepts, risking the loss of life, take with them sacred scrolls?

History reveals that secret

brotherhoods of learning, cloistered from the eyes of the curious, preserved for posterity these amazing truths of life.

A Sealed Book of Explanation— Freely Offered To You

But in each century few are ready to receive such a power for accomplishment or to be given such a vista of life and its purposes. Withheld from those who would wrongly use them, these teachings have descended to *The Rosicrucians*, one of these brotherhoods, as a stupendous heritage of learning. Today these truths are extended to thousands of sincere men and women for use in the privacy of their homes. They have been the means by which many have come to have a fuller and greater life, and have been able to bring into actuality their ideas.

These teachings are for those who dare to forge ahead, for those who wish to wrest from life here and now, and not in some distant future, the greater treasures which life offers the mentally ambitious.

Write today for the book, "The Secret Heritage." Its strange message of help and hope will thrill you. Address:

Scribe S. P. C.

The Rosicrucians [AMORC]

San Jose, California, U. S. A.

(The Rosicrucians are NOT a religious organization.)





PYTHAGORAS



AMENHOTEP IV



ST. FRANCIS



KEPLER



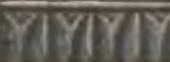
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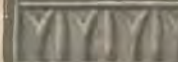
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XV.

FEBRUARY, 1937

No. 1

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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

WANTED: A FATHER AND MOTHER!

By THE EMPEROR



VERY few years I feel Cosmically urged to send forth to our members and friends a certain message which was given to me some years ago when I first assumed the duties of trying to suggest to others what I interpreted to be some of the secret

principles contained in the orthodox teachings of true Rosicrucianism. Since then this special message has been repeated frequently and I am happy to say that on each occasion it has been well received and acted upon with extraordinary understanding.

Perhaps because there is a very definite trend toward economical stability, and many indications of the return of normal, healthy prosperity, coupled with an increasing national and international sense of the higher values and duties of life, I seem to feel that this message is appropriate and propitious now at the beginning of 1937, which will prove a very eventful year. And so I would call the attention of all of our members and friends to one of the sad features or phases of our present day form of civilization. It is not that I want to bring a sad note into the lives of persons who have been struggling and are now just succeeding in seeing the sunnier side of life, but because through this melody of this picture of the unfortunate side of life there may be aroused within the hearts and minds of a great many the

determination to assist in bringing more sunshine and more real joy, as well as genuine spirituality, into their homes and their lives.

In the progress of civilization much time has been spent and much thought given to the attainment of perfection in our modes of living and the improvement of the ways and means of living through scientific research and the development of miraculous processes and devices for the saving of labor, the shortening of the hours in the day's toil, the elimination of unnecessary strain, stress, and the increasing of our personal opportunities to enjoy God's bounties and nature's privileges. Man has harnessed the electrical and Cosmic forces of the sky above us, the inexhaustible energies of flowing streams, the unlimited supply of heat and light in the rays of the sun, the abundant products of the fertile earth, and the stupendous impulses of the human mind and body.

Experts have carefully analyzed and systematically scrutinized the possibilities of every agency, factor, force, and every principle that can directly or indirectly contribute to the elimination of disease, incompetency, unhappiness, failure, and unrest among human beings. As individuals, and as nations, a large portion of the populace of the earth has advanced so humanly, so socially, so ethically, so morally, and so spiritually that the customs, habits, tendencies, and desires that were once common to all of us, and recognized as natural and proper, are today tabooed and with a sense of shame we refer to them as primitive instincts.

But there is one problem, one factor, one incident, in our social, ethical, moral, and spiritual progress that has been seriously neglected and is today given even less consideration by our so-called evolved and progressive beings than is given to it by the primitive beings in the so-called heathen and pagan, illiterate and uneducated tribes and nations.

I refer to our spiritual and moral duty toward the unfortunate child who is parentless and homeless.

Of course, we have founded and contributed to marvelous and magnificent physical structures set aside in gorgeous grounds and with elaborate equipment for the care of homeless children, parentless waifs, wondering little Souls. In this way we have evoked one phase of our cold and indifferent charity system to look after the needy ones. Then, too, the state, city, and community have seen to it for many years that these parentless youngsters, these orphans, are not forgotten and allowed to become creatures of the streets and of the highways and byways, and slaves of the darker forces that ever seek to intrigue them, ensnare them, and hold them in readiness as instruments and ammunition for the world-wide games of crime.

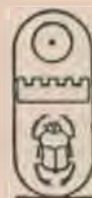
Of course, we have eased our consciences and appeased the still, small protests of our Souls, and we have even tried to quell the sting that has been felt when the finger of God has pointed at us and said, "What hath ye done even to the least of these?"

But the heart and the Soul of an orphan child yearns and cries not for great buildings, large halls, institutional grounds, and fields of recreation. It yearns not for routine attention, systematic protection, schematic discipline. No institution can take the place of father or mother. No measure of satisfactory provision of the actual necessities of life can fill the youngster's heart. No perfect system of scientific, prophylactic, impersonal attention can take the place of the tender, unsystematic, emotional, impulsive affection of those who really love him. And I feel that I am truthfully speaking when I say that the saddest note in all our beautiful harmony of life comes out of the symphony of child life. The thousands upon thou-

sands of little hearts and minds that exist in every country and every nation of the world today, and particularly among the so-called advanced ones, daily and nightly hope and pray that by some magic of the wand of a fairy, an unknown but greatly loved godmother or godfather, will reach down into their trundle-beds and lift them up to a realization of the ideals, hopes, and aspirations that are born into the very constitution of every little child.

It is a child's most natural and God-given heritage, and it is the most reasonable and logical desire for every little child to want to be individually and personally loved and cared for. The very salvation of our nations, the very foundation of the ideal republic that philosophers have had in mind, the very basis of the code of life which we are trying to establish everywhere, consist of that love and affection for our fellow-beings that is divinely implanted in the heart and Soul of a child tenderly fostered and matured by parents, and eventually aggrandized into the love of man for his fellow-man, and for the Creator of all beings. When that love is not fanned gently into childish realization, when it is not matured into a living power in the days of youth, its decadence is sure in manhood; and the bitterness of disappointment, the resentment toward society, and the absence of any sense of the mystery and sweetness of love, are sure to be an incentive for crime, or at least an opiate to stultify the sleeping emotions that might rise and protest at man's inhumanity to man, and man's rebellion against the commandments of God.

And so once again I send forth my appeal in behalf of parentless children, or those who are still young enough to have faith in their dreams; to still have hope; to still have faith in the whisperings of some divine fairy in the temple of the inner self; to be unbroken in spirit, and tender enough to bend to the kisses of the sunshine of life as the freshly blossomed flowers of the spring of the year. Whether these little babes of youngsters are in the homes of unloving elders who are merely biological parents, or in the institutions and asylums of our charity systems, there is everywhere to be found in every city



and county and state of every large country, some little boys or some little girls sweet enough, pure enough, divine enough in every essence, and worthy in every sense to be lifted out of the pitiful, sorrowful state in which they now pass their hours, and put into a new world, a newly incarnated spirit of fatherly and motherly attention inspired by parental affection.

A home without a child is indeed a place that is lacking one of its most essential qualities. Nothing of material wealth, nothing that even the luxurious contribution that science and art can give, nothing that is truly pretentious or deservedly admirable, can make a home all that it should be and can be, if it is not the Garden of Eden of the development and growth of God's greatest miracle—the human child.

No personal abilities, no personal appeal, no traits of character, no magnetic qualities of personality, no human emotions of the mind or heart, can bring a man and woman in so marvelous an attunement with each other and with God, and make their home so perfect as the mutual interest in and care for a child.

No home is so selfish and so far away from the true ideal of a heavenly home, and so sure of eventual disaster, inharmony, discontent, and failure as the home—humble or magnificent—that is deliberately childless and continuously mute to the appeals and longings of those little ones who are crying from their Souls to yours in the hope that wherever you may be, and whoever you are, you may some day hear their call and come to them, and give them what costs you the least and yet gives all of you the utmost happiness.

How any man or woman younger than middle age can believe that he can continue to have a Cosmic benediction, divine protection, universal contentment, and peace and abundant joy and happiness while selfishly closing the door against a little invisible being that stands at the threshold and whispers for entrance, is beyond my comprehension. There are cases, of course, where for the sake of the child that is expected in the future a period of childlessness in the home is purposely designed so that when the child does come it will have

the greater advantages that time has provided. There are those who from necessity are waiting for the right time and the right situations in life. But, generally speaking, the average childless home remains without a child because of selfish or personal desires which take precedence over this greatest of all requirements. Only those homes that have heard the patter of little feet, the chatter of little tongues, the cries and sobs of easily broken hearts, the merry songs of hope and faith, the thousands of questions of developing minds, ever know the rich rewards that lie back of parenthood. Only those who have had children and who have watched them grow within their own garden like little plants tenderly cared for in the winter, and blossoming gorgeously in the spring and summer, can ever feel satisfied when the fall of life comes and the flowers are laid away for a temporary winter sleep. Only such individuals have had a true realization and a true picture of their duties and their obligations, and of the true blessings and rewards that God bestows upon the home whose most valued asset is the man or the woman in the making.

The entrance of a little child in the home, whether it is by birth or by adoption, is the magic power that loosens all chains and shackles, that opens wide the windows to sunshine, and throws wide the gates or the passageway for the coming of many blessings. The coming of the child brings a spell upon the home that transcends any other blessings that may be asked of God. It places the keepers of the home in attunement with all of the universal forces that unite to focalize prosperity, success, peace, and happiness. It brings down from the heavens the forces that destroy despondency, fear, bias, prejudice, hatred, and enmity. The whole world seems to turn topsy-turvy, all of nature seems bent upon its knees to serve, and God smiles with benevolence and friendliness upon the home where a little child is affectionately loved, protected, and inspired to live a noble life.

And so if you, my *Fratres* and *Sorores*, want to experience a miracle of all miracles—the miracle of love; if you want to sense what Cosmic attunement between individuals and their home, and

between their home and God and the Cosmic forces can be like; if you want to know what is the greatest blessing and the greatest benediction that can come into the castle of the rich man or the humble dwelling of the poor, bring into your circle of intimacy a little child whom both of you can love nobly and purely, whom both of you can hold as a tie that binds, and whom both of you can offer to God as your token and your symbol of your faith and spiritual development.

Go out tomorrow or the next day and inquire at the institutions of charity, the police department, the hospitals, the foundling asylums, or through newspaper advertisements, where you can contact and find some homeless children, some little ones who are nightly praying for your coming, and hourly awaiting your footsteps down the cold, long hall of some institution. Find a little child with careful selection, but find one you will, whose little, cheap and common trundle-bed each night becomes a fairyland wherein you are expected to walk, but where morning brings its disappointing gloom and its burning tears of sorrow instead of the refreshing rain of your kisses. Secure the birthdate and birth hour of some prospective child, if you wish, and consult an astrologer or a character analyst to learn of the child's possible tendencies and characteristics so that you may determine just how much you can do to bring a change in a child's life, or to strengthen the great and good elements. Learn all you can about the child that you may understand it, and what it has inherited, but do not forget that the greatest thing that any child inherits is the spiritual consciousness and love of God, and do not forget that the greatest

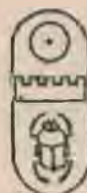
power of the mental and physical make-up of a child is not any disease it may have received in suspended or latent elements, but the will of man given by God to man that he may with the help of others carve his own career and become master of his own ship. Remember that you are to train a youth to be the real skipper, and that you are going to help him to chart his course in life. Whatever there may be in the background of his ancestry can be modified and obliterated and transmuted into good through the love and affection, the ideals and principles you will place in his heart and mind.

Go forth as soon as you can with open hands and welcome one of these little children into your home and into your heart. Be sure that you take every legal step to protect your process of adoption, for these steps are neither costly nor difficult, but should not be neglected. Take the child as young as you can possibly receive it, or take one that has begun to reach the stage of wonderment, whose little heart already misses the tenderness he sees bestowed upon others by their own parents, and who yearns to call someone "Mother" and to look up with adoration to someone as "Father."

But do not let this glorious year of your life go by without taking into your homes and your hearts one of God's little children who may be parentless and yet without sin, who may be homeless and yet deserving of the utmost. And I shall be glad to receive letters throughout this year from those who follow this plea of mine and permit me to record once more in the permanent records of our archives the glorious deeds of the Rosicrucians of this year.

THE EMPEROR'S ABSENCE—PLEASE TAKE NOTICE

Members of the organization should take notice that the Emperor will be absent from Headquarters from the first of February until approximately the middle of May. He will be with the touring party in Egypt and Palestine and many other countries, and in addition will be attending and visiting special conclaves, conventions, and congresses of Rosicrucians in other cities at the conclusion of the Rosicrucian tour. Our members, therefore, should not expect to receive any personal answers from the Emperor during the months of February, March, April, and at least half of May. All important communications pertaining to the affairs of the organization should be addressed to the other departments at Headquarters where they will be promptly answered.



IMPORTANT BULLETIN

The Transition Of Our Sovereign Grand Master



WE REGRET to announce that there has passed from our earthly contact one of our most beloved officers and friends. We shall miss him and shall feel keenly the lack of his worldly counsel, his spiritual inspiration, and his intimate companionship.

But our illustrious Frater, Dr. Clement Le Brun, has risen to greater heights through the Sublime Initiation to the Kingdom of Light. In this we rejoice for it was the aim and ambition of his heart and mind so that he might render even greater service to mankind and give greater inspiration to the Rosicrucian Order and its officers. After a lingering illness which began at the New Year Ceremony in March of last year—during which illness we had every opportunity to witness the superior determination and power of an evolved Soul and personality and to see the magnificent submission to the will of God with admirable patience and unusual endurance—he passed away peacefully from these earthly trials and tribulations at 9:50 A. M., Pacific Standard Time, on Tuesday, January 19. For months he had been anxious to be free of his body and to sense to a more perfect degree the beauties of the life beyond, into which he was permitted for many months to gaze as through a veil and understand with greater spiritual comprehension.

Dr. Le Brun was born in Fontanes, France, August 29, 1863, and devoted his entire life to two paths of constructive work—that of institutional architecture, and the healing profession. As a designer of buildings that contributed to the spiritual and worldly development of man, he is well known for his magnificent libraries and hospitals and museums in many cities of America. And as a physician he gave of his time and effort freely to a remarkable degree, as has been testified to by grateful patients in France and America.

He leaves besides his widow and daughter some close relatives in America, and he leaves behind him thousands of friends who loved him for his gentle, cultured, spiritual nature, as well as his profound wisdom.

On Friday afternoon, January 22, the funeral service of a typically Rosicrucian nature was held in the Francis Bacon Auditorium at Rosicrucian Park, to which members from every nearby city who could reach Rosicrucian Park in time were invited. Thereafter his body was cremated and the ashes placed in the soil of a special section of Rosicrucian Park. But for many years to come the spirit of this high and noble character, and the inspiration that he left with all of us, will remain as a guiding factor in the continuance of our great work.

"He knoweth now what he believed; and we believe what now he knoweth."—*Imperator.*



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a 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 this 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 by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

ATTUNING WITH FOREIGN CATHEDRALS

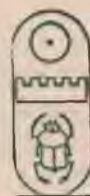


THROUGHOUT the month of February a hundred or more of our highest officers and most advanced members, along with others equally as sincere, will be journeying through foreign lands visiting day by day and week by week the most

eminent and divinely inspired cathedrals that human hands could design and construct. We shall enter these cathedrals of the various religious sects and

denominations with equal respect and universal reverence. Whether they are devoted to the worship of the God of all Gods, and the Lord Jesus Christ, or the Lord Buddha, or the Holy of Holies of any creed or belief, we shall enter, meditate, and pray that God's greatest benediction may come to those around us who in sincerity and faith find inspiration and peace therein.

And on many of these occasions while we are listening to the magnificent and soul-stirring music of a great and hidden organ played by an unseen interpreter of the holiest of anthems, while beams of colored light stream in through stained-glass windows and cause our very beings to be tinted with the spec-



trum of life itself, we will keep in faith with one of the cathedral periods established by our organization and outlined in the little booklet *Liber 777*.

In this wise, we who are privileged by God's blessings and Will to visit these beautiful sites will be in attunement with those throughout the world who are keeping the cathedral periods and directing their thoughts toward the Cathedral of the Soul in the heavens to which place we too shall lift our consciousness and dwell a while. After all, the greatest cathedral in the world is that which the Soul builds in its reverence and to which it retires in solitude to meditate and pray. That cathedral is not made by human hands, and rests upon no soil of the earth. It is above and beyond human contact, human defilement or human aggrandizement. Its portals are wide enough for the entrance of all who would come. Its nave is great enough to permit the grand procession of lovers of God and children of light, whether that light be the candle light of primitive worship and understanding, the brighter light of oriental philosophies and religion, the still greater light of Christian adoration and baptism, or the vacillating light of scientific approach to spiritual understanding. Its choir stalls will permit the largest aggregation of chanters the world has ever known to sing in

grand unison the holy chants of every race and tribe. And on the invisible rosary held in the hands of every worshipper can be counted the beads representing the divine thoughts of every sect, of every cult, whose pure purposes were the unveiling of truth and the worship of God.

And so the Emperor and his large party of tourists invite all of the members of the Rosicrucian Order and all their friends who are familiar with the magnificent purposes of the Cathedral of the Soul to join with them in keeping daily the Cathedral of the Soul periods of worship as outlined in the little booklet through the months of February, March, and April when these tourists are in the mystic lands and mystic places where human civilization and God's great truths had their first perfect beginning and revelation.

If you have not secured a copy of the little booklet *Liber 777*, send for it at once and in your prayers and thoughts journey around the world until, as if in a spiral or uplifted thought, you are lifted mentally and spiritually to the very apex in the heavenly space above you where the Cathedral of the Soul finds focalized the unbiased, unprejudiced, tolerant thoughts of reverential hearts and minds.

● READ THE ROSICRUCIAN FORUM ●

NOTICE TO ALL COLOMBES AND COLOMBES-IN-WAITING

This notice is intended for all the officers of every lodge and chapter, and for every Colombe actually in office and performing her duties, and the parents of every young Colombe who is a Colombe-in-Waiting and newly registered. We are very anxious to compile a new census and register all Colombes and Colombes-in-Waiting. During the past year a large number of Colombes of one class or another have been added to the membership, and all of these have not been duly or completely registered with Headquarters. We therefore invite the parents of every young Colombe who has been officially or semi-officially made a Colombe-in-Waiting and registered as such, or who has been a participant in a so-called christening or baptismal ceremony as Colombe, to write to us giving the daughter's full name, complete birthdate, time when christened or made a Colombe-in-Waiting. All other Colombes actually in the service of the Order or active as Colombes, and those inactive but qualified to be active, should also write to us giving their complete name, birthdate, date of initiation or entrance into the Order, date of beginning of actual service in the Order, and grade of study of monographs, if now active. All officers of lodges and chapters are hereby requested officially to see that every Colombe or Colombe-in-Waiting in their jurisdictions, or who has ever passed through their lodges or chapters, complies with this request as soon as possible. We shall hold every lodge or chapter Master and Secretary responsible for this information. Address all letters containing the above information to the Secretary to the Emperor, C/o AMORC Temple, San Jose, California.



Rosicrucian New Year 3290

Method of celebrating in sanctums of scattered members all over the world on Thursday or Friday evening, March 18 or 19, 1937.



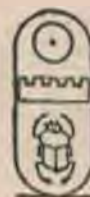
SINCE the ancient establishment of our beloved ORDER OF AMORC, the New Year has been celebrated by a mystical and symbolical ceremony at the time of the spring equinox, when the Sun enters Aries, about the twenty-first of

March. We may retire into our home sanctums for worship and meditation at this time, if it is impossible for us to attend a Rosicrucian Lodge for the ceremony. Obtain the following articles for this ceremony: A pair of new candles that have not been lighted, some new incense, a piece of corn bread or muffin, some salted nuts (pecans, walnuts, or others, well salted), and a glass of unfermented grape juice (symbolic wine). One glass is all that is necessary. After these articles are ready in the sanctum, the member should prepare himself by cleansing the body *inwardly* as well as *outwardly*. The inner cleansing is accomplished by a few minutes of self-examination before entering the sanctum, discovering if one possesses any ill feeling, hatred or enmity of a remote kind toward any living creature or thing, and casting it aside as unclean and sinful, and then concentrating for

a few minutes on the Divinity within, which now finds more room to expand, since all things not Divine have been cast from the body. Then, with a sense of Divine being residing in a clean body, approach the sanctum and enter.

Light the two new candles and place them upon the altar in their usual place, saying as you light each candle, "With the pure light I illumine the Holy Place and start another year of radiance." Then sit before the altar and gaze into the reflection you see and wait for its mystic picture or change. This may require five, ten, or fifteen minutes. When any change significant to you occurs, then arise, and with the hands and arms folded over the chest, face the reflection of yourself and say: "At this hour I consecrate myself again to the Holy Principles and Doctrines of the Rosy Cross that I may be a better servant for God in His Vineyard."

Next eat a few bites of the corn bread, following this with a few of the salted nuts. Then pause and say, "Into my body have I taken the corn that symbolizes the vegetable and air elements of life, and the salt of the earth symbolizing the mineral elements. Of these is the greater part of my body composed." Then take several drinks from the glass of grape juice and say, "In this fluid I find the life force of nature symbolized and I add it to my body that I may add the third symbolic essence of my existence. It is the Spirit

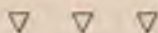


which gives me my Triune Expression. I shall approach the coming year with renewed vigor, faith, hope and devotion. So mote it be." After doing this, be seated again, light the incense and concentrate on the coming year, its possibilities, its opportunities, and the work you should accomplish. Ten minutes should be spent in such meditation. Then rise and face the candles again, with hands extended toward them and say, "Hail, oh year of Life, Light, and Love, thou shalt serve me as I shall serve God and my kindred on this earth." Then extinguish the candles and

withdraw from the sanctum after making the Rosicrucian Sign of the Cross.

Let the New Year be an awakening, a rebirth, a regenerative period for you. It is not only our privilege to use the knowledge which our organization gives us to help us overcome all the obstacles and reach a higher place in life, but it is our duty to apply these principles to help those whose vision is narrow or short, and whose faith has been lost, and who are trembling in the fears of disappointment and disillusionment.

May the Peace of the Cosmic be with you.



• READ THE ROSICRUCIAN FORUM •



ANCIENT SYMBOLISM



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol or symbols, with their ancient meaning.



The egg has often been used in past times as a symbol of the germ of life. The transition from germ to living form was most conspicuously apparent in the egg, and was the source of study by ancient alchemists and philosophers. Early chemists attempted to compound artificially the chemical ingredients of the

egg, hoping by this means to discover the Cosmic formula of life itself. The egg has been used in the ornamentation of ecclesiastical furniture and paraphernalia, and can be seen used in this manner in the great cathedrals of Europe.

*The
Rosicrucian
Digest
February
1937*





Our Next Convention

SOME INTERESTING FACTS ABOUT THIS COMING EVENT

By THE CONVENTION SECRETARY



HERE is one big subject for enthusiastic discussion in all of the lodges and chapters at the present time. Throughout our membership there is but one subject of general and special interest. Each member is asking the other, "Are you going to

the Convention this summer? I am going and I wish we could go together."

Plans are being made for another bus or two to come from the East carrying the happy tourists across the country, while others are organizing little groups to come by train and private automobile.

It may seem a little early to be making plans for a summer vacation, but many of you who were disappointed last summer because you waited until June or July to make your plans will want to start early this year.

Do not allow neglect to cheat you out of a wonderful vacation and a glorious visit to our Rosicrucian Headquarters. The sooner you make your plans and work out every little detail, the more sure you can be of a wonderful vacation and a thrilling experience.

Remember the date, Sunday, July 11, to and including Saturday, July 17.

The week preceding the opening of the Convention is Sunday, July 4.

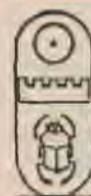
Monday the 5th will be a national holiday. It will be a glorious way to celebrate the Fourth of July by making that your date for starting on your vacation and your tour to the West.

The railroads will have special summertime rates. The weather is always glorious coming and going across the country. There is no more fascinating section of the United States to visit in the summer time than California. In just a few hours over three days you can ride comfortably from the eastern coast to the western coast. You can take the same route the pioneers took in 1849 when it required weeks and months to go the same distance.

Along the entire railroad route from the East to the West you see the interesting sights remaining as monuments to early American history. The railroad will take you through the mountains and valleys and along rivers and streams where the first settlers helped to build the great empire of the West. You can see the old mining camps, the old abandoned "ghost" towns, all relics of the early days of the Spanish fiestas in the land of romance, music, and mystery.

Everyone living east of the Mississippi has a desire in his or her heart to visit, some day, the glorious and beautiful State of California. This will be your golden opportunity to see what makes the Pacific Coast the "Golden West."

Each and every hour that you are on the train is a thrilling experience in a wonderful holiday. One week in Cali-



fornia is equal to a month in some foreign land when you have others assisting you to see all the marvelous sights and enjoy each hour from sunrise to midnight.

Make your plans now to come to this great national Convention and meet members in every grade of study, in every branch of the organization, and from every section of the country.

Meet and talk with the Supreme Officers. Visit the various departments that take care of your monographs, your correspondence, and your personal problems. Meet and talk with those who are helping you and others through the Council of Solace. Meet the eminent men and women—scientists, educators, and professional people who are devoting their lives to the furtherance of the Rosicrucian principles. See the wonderful scientific demonstrations in our Science Building. Visit the great Planetarium and see the marvels of the sky and of astronomy and the mysteries of the ancient mythologies demonstrated in a surprising manner. See the mysterious forces of the universe at work. See the scientific demonstrations by the advanced members and officers. Spend many delightful hours on the lawns of Rosicrucian Park in coveted little places where you can bask in the sunshine or meditate in the shade in the companionship of those who are of like mind in their thinking and believing and who can understand your problems and experiences and compare them with their own. Enjoy the fine hotels and auto camps of this city and state. See the fields of flowers, valleys of fruits, the

fascinating mountains, and the alluring beaches. Visit the campus grounds of world famed universities. See the famous Golden Gate and San Francisco Bay with its marvelous bridges; see the Seal Rock right at the entrance to the Golden Gate; and visit beautiful Golden Gate Park, one of the largest in the world.

On your way home, journey along the beaches by train or on world-famous automobile roads through attractive Santa Barbara, past the beach homes of the moving picture stars into the heart of Hollywood. See the moving picture studios; see Los Angeles and its beautiful country. Return, if you want, through Arizona and Texas and see the fascinating city of New Orleans and the southlands, including Atlanta, Georgia. And as you near your eastern home you can pass through Washington, D. C., or other cities, and become acquainted with the real beauty of this great country. You can come by the northern route and return by the southern, or vice versa for the same fare. You can make a circular tour that will include almost half of the states of the Union and hundreds of cities and towns.

In just about two weeks' absence from your home you can include our Convention and a tour of the country that will remain in your memory forever. Bring the children, if you wish, but make your plans now. If you wish further information and assistance in arranging the best route by train or automobile, write a letter to the "Convention Secretary, C/o AMORC Temple, San Jose, California."

OUR SPANISH DEPARTMENT

All of our members know that since the early activities of the Order, in this cycle, the teachings have been made available to Spanish-speaking residents of the Western world. This work has been done by our Spanish-American Jurisdiction, under the direction of Frater Font de la Jara of San Juan, Puerto Rico.

Our members will now be interested in knowing that at the beginning of this year, 1937, the Spanish Division of the Order was transferred to Rosicrucian Park, San Jose, Calif.

The Spanish Department is now ready to give immediate attention to all inquiries from Spanish-speaking people. Any inquirers interested in receiving information in Spanish may write direct to the Spanish-American Department of AMORC, Rosicrucian Park, San Jose, California.



SANCTUM MUSINGS

INFINITY

(A Special Contribution by Frater Herman N. Harcourt)

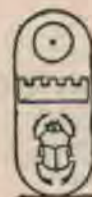


THE MIND of the mystical student must be opened to the understanding of the broad conceptions of space and time, not by a mere intellectual understanding but by an intimate and intuitive realization and comprehension. If we are too closely connected with all of the activities of life around us, if our awareness is only interested in the material perishable things which immediately surround us, we will not be able to see in that clearer light which penetrates with universal truth all of the base forms of perishable matter. We must shun the darkness of material interest and seek ever the greater Illumination of psychic, mystical power. Fortunate it is that this Illumination is achieved slowly, gradually, and with painstaking preparation of the consciousness, for should it be granted suddenly, it would blind the subject with its glory.

Certain intellectuals and mundane scientists, in their ignorance, speak of the infinities of space and time as being those ideas which man cannot of himself grasp and understand. Man, they

say, is limited in capacity; he cannot, therefore, comprehend the infinite. A greater injustice than this could not be committed by a thinking, reasoning being. Infinity, being unending, is incapable of being limited; it is the rejection of definition, which is an attribute, by its nature, of finite things. Definition means the placing and establishment of boundaries, and that which is infinite has no boundary. The man, therefore, who seeks to bound what has no bounds and endeavors to define what is, by its nature, indefinable, in terms of the finite and the material, attempts not only the illogical, but the impossible. Finding that the poor means which alone he has of conveying to his mind through his deadened senses his fallacious impressions of illusory things, is utterly insufficient to give him any idea of what truly is real, he takes refuge in his own crass ignorance and the coarse grossness of his language, by asserting boldly that the human mind is too limited in its nature to conceive of infinite space, or of infinite time.

Not only is the free and untrammelled mind of man capable of these broader conceptions, but even the wretched fool who sees in the material world the beginning, end and whole of what man can know, could never even get so far as to begin to think of those delusive objects upon which he pins his foolish



un-faith, if the very mind which he thus insults and misunderstands, had not by its nature that infinite capacity of comprehension which, he says, exists not. Otherwise, if the mind were limited, there would be and must be a definite limit to its comprehensive faculty, and it is readily perceivable that such a limit would soon become apparent to every student; as apparent as it is that a being, confined within three dimensions of space, could not, without altering his nature, escape from the confinement of these three dimensions, nor from the laws which govern matter having length, breadth and thickness alone, without the external and superior dimensions with the interchangeability of exterior and interior angles. The very concept that infinite space cannot be understood and comprehended, is itself a proof that the mind unconsciously realizes the precise nature of such infinity, in attributing to it at once the all-comprehensiveness from which there is no escape, in which all dimensions exist, and by virtue of which all other realizations become possible; for the reason that this infinite space contains in itself all of the dimensions of existence—transitory, real and potential.

The capacity of the mind is co-extensive with the capacity of infinite space, inasmuch as it feels itself undoubtedly capable of grasping any limited idea contained in and constituting any portion of the illimitable whole. It follows, therefore, that the mind is of itself as infinite as the space in which all created

things have their transitory form of being, and in which all created and uncreated truths exist eternally. The mind is aware of infinity by that true and intimate sort of knowledge which is an intuitive conviction not dependent upon the operation of the senses.

Gradually, as we fix our intuition upon the first main principle of all possible knowledge, we become aware of the chief cause—of that universal principle of vivifying Essence, which pervades all things, and in which arises vibratory motion as the original generator of transitory being. The great law of duality becomes clear to us—the separation for a time of the universal Essence into two parts, by the separation and reuniting of which come sound, light, heat and the hidden force of life, the primary rules of attractive action and all things that are accounted material. We see the division of darkness and light, and how all things that are in the darkness are reflected in the light; how the light which we ignorantly call light is in reality darkness made visible, whereas the true light is never visible to the eyes that are darkened by the gross veil of transitory being. As our eyes are gradually opened from the night of earth to the glorious illumination of the cosmic day, we know that the forms that move and have being in the night are perishable and utterly unreal; whereas the purer being which is reflected in the light of Reality is true and endures forever.

NOTICE TO ALL MEMBERS

We regret to say that there has been another change in the membership of the Official Staff of workers here at Headquarters, this time taking from our close contact one of our old-time, diligent, loyal, helpful workers. Ethel Ward, for a long time the Secretary General of the Junior Order of Torch Bearers, and a very enthusiastic and sincere leader in all of our Junior Order and Child Culture Institute activities, as well as a valuable aid in various department and routine activities, finally yielded to the petitions of one of our good Fraternes and became Mrs. Rolden Borden. While the entire staff and all of the workers at Headquarters rejoiced in this great happiness that came to her, we deeply feel the decision on her part to discontinue her activities and to retire to home life while remaining an active member of the Hierarchy of the Order.

We are sure that the thousands of members who have met her at the Conventions in the summer, or who have been aided by her through visits to Headquarters throughout the year, or who have been helped by her inspiring correspondence in connection with departmental activities, will join with us in wishing her great happiness, prosperity, and all of the good things of life.

SUPREME SECRETARY.



Along Civilization's Trail

AN ACCOUNT OF RECENT EXPERIENCES IN MYSTIC PLACES
AND STRANGE LANDS

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

Editor's Note:—Because of the numerous requests which have been received, asking for an account of the experiences of the Supreme Secretary and his party on their recent journey, he has consented to relate them in "The Rosicrucian Digest." Their expedition—which it was, in fact—took them to remote sections of the world in quest of photographic records of the early civilizations and the development of thought of early peoples. Their experiences were most unusual and thrilling. They were privileged to receive mystic initiations, to meet high dignitaries of centuries-old brotherhoods, to probe in age-old archives, temples, ruins, and strange places because of their exceptional credentials. Some of the rites participated in by them had not been previously performed in the same place for thousands of years. The Supreme Secretary tells of his impressions during a mystical ceremony in the heart of the Great Pyramid, and of meeting Masters of renowned philosophical orders; of entering the sacred shrine of Pharaoh Amenhotep III, and of many other events that will delight the lover of mysticism, archeology, and adventure. The following article is the first episode of this interesting narration.

WE BEGIN OUR JOURNEY



WE WATCHED her turn slowly and steam majestically in the direction of the French coast and Havre. Standing on the rolling lighter being towed to the Plymouth docks, a ten-minute ride, we were suddenly conscious that we were now "on our own." For

seven days we had traveled on the great ship, but it seemed for the first time that we had truly left America. There had clung to the ship since we left New York a distinctly American spirit, an atmosphere that was quite like home.

We were not alone in this feeling, apparently, for the joyous exclamations with which our fellow passengers had

greeted our arrival at the Plymouth harbor had ceased. They seemed contemplating the severing of past ties and the assumption of new ones. Finally, as one body, the several hundred passengers, crowded between stacks of baggage, turned and looked toward the shore which we were rapidly approaching. Here was England, and cliffs that looked chalk-like. They were not high, but precipitous, and fringed with a green that was pleasing to the eye after days of the blue-black of the Atlantic. Immediately before us was a V-shaped cleft in the abrupt face of the cliffs, in which nestled the city of Plymouth, from which the famous Pilgrims to America had departed. Perhaps it was because it was a sudden relief from the monochrome of the sea that the roofs of the homes that spread up the incline of the cleft appeared so brilliantly red.



We were soon milling up the gang-plank behind our porters who were heavily laden with our personal luggage and special equipment. As we looked about, a thousand strange sights caught our eyes. The things were different, but not necessarily inferior to things of our own land which served the same purposes. There was the waiting express that would take us to London. The individual exterior door of each compartment, and the side aisle of each car, made them different from our end-door, center-aisle American cars; but there could be no question of their equality to ours in many respects. Again, we noticed in the railroad yard a congregation of freight cars of various heights, widths, lengths, and types of wheels, to accommodate different kinds of cargo; they were strange in comparison to our nearly uniformly designed box—and gondola—cars, but this did not mean inefficiency or imply a lack of modernity.

Unfortunately, the American has acquired the habit—perhaps because of his geographical isolation—of thinking that what he is accustomed to is the standard by which the rest of the world should be measured; he fails to realize that other peoples have needs in common with his own, and have developed systems for meeting those needs as satisfactory as his, although different in manner of application. America is a symbol of modernity to the American because there are no monuments of the old order of things about him. Foreign modernity does not appeal to him because he believes the New Age is exclusively an American development. This is mainly due to the fact that the American's interest in Europe has been aroused by stories of the quaintness of its past culture. Because of the exploitation of customs and styles of from two to five centuries ago that are nearly as strange in Europe today as they are in America, the American imagination becomes actually shocked by the reality of European nations displaying a modernity equal to his own. He vaguely knows it exists, but prefers the picturesque conception of a Europe of the twelfth century. Psychologically, such a conception gives him a feeling of superiority which he tries courageously to cling

to when traveling abroad by purposely avoiding the "new Europe" whenever he can.

Ours was more than a tour; it was a serious venture and a responsibility. We were to represent the AMORC at a conclave including the highest officers of the oldest arcane societies of Europe. Momentous questions were to be discussed that would shape the future course of these organizations. We were signally honored, for we were the only representatives of any occult, mystical, or metaphysical society in North or South America to be invited by virtue of our credentials to participate in such a conclave. Hundreds of societies in America claim and have claimed worldwide connection of long lineage, but none could produce the necessary authentic proof to receive the coveted recognition.

I was to be tested, and, if personally found qualified, to receive the honor of initiation in one of these esteemed brotherhoods which traces its origin back into the centuries. The prospect was thrilling, but there was always the sobering thought of what might be demanded of me. I thought of the Emperor's first journey abroad, when he was given the authority to reestablish the work and teachings of the Rosicrucian Order in America; and I felt with pride that in a minor capacity I was following in his footsteps. How high his hopes must have been! How he must have felt that destiny was his guide!

I must confess that our greatest trepidation was for the success of the other purpose of our venture; we were to capture on film the spirit which had moved men and women to found and carry on the Rosicrucian Order and its teachings. We were to find its early landmarks, the places which harbored its temples and shrines, and the site of civilizations and cultures which added their wisdom to the glory of its teachings. We were to trace the development in wood, stone, art, and religion, of the consciousness of man which led to the conceptions we hold sacred today. The search for light, for knowledge, and the mastery of life had carried man west-

ward through the centuries. We were to photograph the milestones of his trek across continents. Mechanically, we were well-prepared for this phase of our venture; we had a 35-millimeter professional-type Debie motion-picture camera with extra-heavy tripod, equipped for tilting and panorama views. In addition to a complete assortment of light filters, meters, reflectors, and other necessary accessories, we had an array of fast lenses, including a six-inch telescopic lens for enlarging distant objects. Realizing that we needed an excellent still camera to reproduce scenes which we hoped to take for magazines and books published by AMORC, we took along a Graphlex. Not trusting to the possibility of being able to secure the type of films we needed in foreign lands, we took with us thousands of feet of super-sensitive panchromatic film for the motion-picture camera, packed in hermetically sealed cans to resist dust and thermal changes. Our film supply also included dozens of "packs" for the Graphlex camera. Our equipment luggage numbered ten pieces, varying in weight from fifteen to fifty pounds. Our total baggage was twenty-one pieces. Before we departed, Frater Brower, Courier Car technician and member of the party, who was familiar with photography and motion-picture equipment, had spent weeks in becoming accustomed to the special equipment he was to use; but how different his preparatory conditions were to those he was actually to encounter!

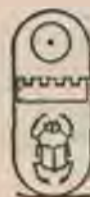
The gods of fortune smiled on us, for after only a slight delay in the customs we were comfortably seated in a compartment of the "boat train," rushing through pastoral lands to London. Our party was not large; yet it was representative of the activities of the AMORC in San Jose. It included Frater Harry Shibley, president of the Rosicrucian Press, Ltd., which separate corporation is responsible for the tremendous task of printing millions of pieces of literature yearly to supply the Order's needs; Mrs. Shibley; Frater Kendall I. Brower, to whom I have referred; and Mrs. Gladys Lewis, member of the Board of Directors of the Supreme Grand Lodge.

Nineteen

As we fixed our eyes on the fleeting landscape, which was bathed in the golden glow of a late summer day's setting sun, we commented on the intensive cultivation. Everywhere were fields of grain, patches of vegetables, pretty gardens, and meadows. There were no barren wastes, bad lands, and salt beds such as we had seen for hours in crossing western United States. How fortunate that England could utilize so much of her small island home! The shortage of native timber was brought to our realization by numerous hedge fences instead of rail or post-and-wire ones to which we are accustomed in America. It seemed a combination of utility with artistic grace.

Rushing along now through the twilight, we looked out into the gathering dusk at twinkling lights in the distance. I recalled bits of early English history; I thought of baronial halls, great manors, intrigues against the crown, the three-cornered contest for supremacy, with crown, barons, and churchmen aligned against each other. It was not difficult to understand the contempt this great nation must have felt in its state of security, with its centuries-old customs and well-ordered society, for the demands of a handful of colonists thousands of miles away in the frontier country of America. What Englishman, secure in English society and comfortably bolstered by the home land's reassuring traditions, would have given an inch of England for the future of the religionists and self-exiled subjects who made up most of the population of the New World in the eighteenth century? Certainly the attitude must have been strongly expressed by the majority as, "Let them have America."

Our first morning in London was sparkling in sunlight; California-like blue skies were given motion by an occasional lazily floating white cloud. For a moment, as we stood on the Strand directly in front of the entrance to our hotel, we had a pang of disappointment. This was not the London that novelists portray for the American imagination. Where was the yellowish, smoke-like fog through which, we were told, even in the day only the yellow aura of the street lamps is visible—a fog that gives



all passers-by a wraith-like form? Reason then told me how fortunate we were that such a condition did not prevail today, and how fortunate we would be if it did not exist during our stay in England; for we were here to photograph.

Every large city throughout the world, it is said, has a personality—certain characteristics; not physical form, but environment—which makes it distinctly different from every other city, regardless of how similar they may be in skyline, industries, customs, and general appearance. Every world traveler has felt this and yet cannot definitely point his finger at the contributing factor of a city's personality. It is undoubtedly, as it is in human beings, the aggregate of unseen differences in character which constitutes the personality. As a city has a personality, so, too, does it have a soul. In every city there is some site, some edifice, historical monument or structure, which symbolizes it—which fairly breathes the spirit which it represents. Flash the Eiffel Tower on the cinema screen and people do not merely know it is of Paris; but it somehow fits into the niche of the subconscious visualization they have of Paris. We were to visit the soul of London, of England.

A traditional high, box-like London taxi, with its odd luggage railing framing its top, stopped with screeching brakes before us. The driver poked his head through the window in our direction and said, "See the sights, sir?" Somehow this knowledge which natives of every country have in some peculiar fashion—or that at least seems peculiar—that you are a foreigner, and, worse still, a tourist, is very deflating. One likes to imagine he is quite at home, in appearance at least, in every land. No matter how carefully, in your own opinion, you mimic the dress and mannerisms of the citizens, in some mysterious way they see through the camouflage.

While I held the cab, Frater Brower, with the assistance of several very curious porters, loaded the bulky cinema equipment into it. Nowhere, except perhaps in California, is professional motion-picture paraphernalia taken

casually; the farther one gets from California, the more intense is the fascination for the devices that make the fairyland of the silver screen possible. We rode for ten minutes along crowded thoroughfares, winding in and out between London's famed, giant double-decked omnibuses. We discussed the confusion we would personally experience if we were to drive on the left side of the road, as we were now being driven, just opposite to the side on which American traffic travels.

Suddenly we were riding along the Thames with its low, gray, stone retaining wall. A moment later we stopped with a jerk at our destination—Westminster Bridge. Piling our equipment in a confused mass against an abutment of the bridge, we turned and gazed from our position of half-way across, straight ahead. There they were—a compact unit: the Houses of Parliament, Westminster Abbey, and Big Ben, the mammoth clock whose chimes had resounded around the Empire. The slender turrets which graced the sides of the Houses of Parliament impressed me as being like the delicate filigree wood carvings of some Swiss antique; yet, with this finery, there was about them an atmosphere of strength and solemnity.

Slowly, steadily, the Thames flowed by under our very feet. Time, periods in English history, decades of strife and of prosperity had also moved by as unceasingly as this river; but there, unchanged by it all, existed this soul of the British Empire. From this dot in the world, millions of people at the far corners of the earth were governed. New ideas, radical tendencies, unstable influences, were all tempered and steadied by its spell. The spirit that was England's dwelt within those gray walls. Church and state, figuratively and literally, stood side by side. Here was an example of the true value of tradition. No one can deny the progress of England or its place in the foremost ranks of civilization today; its advance has been sensational in many ways. Yet, when upsets came, as they did at times, it slipped back no further than the traditions which were bred in the bones of

its sons and which constituted the last high level to which it had climbed. Traditions which do not retard but which act as a bulwark against decadency in eras of weakness, are the safeguard of a people or of a nation.

Simultaneously we stopped our musing and proceeded to seek the best position for a "shot," cinematographically speaking, of what we saw. Our foremost thought was to reproduce on film, if possible, enough of what we saw with our eyes to instil into the minds of an audience the impressions we had received! But therein lies the secret of the true art of photography. Why, we may be asked, were we filming the Houses of Parliament and Westminster Abbey, and what relation had they to Rosicrucian landmarks and personalities of the past? In reply to this, we need go no further than the eminent Sir Francis Bacon, past Emperor of the Rosicrucian Order and also Lord Chancellor of England in the seventeenth century. Philosopher and mystic, he was also an important factor in England's political life, officiating on many occasions in these same dignified edifices before us. As for Westminster Abbey, it is more than a church, a place dedicated to worship, or even a monument; it is a pantheon. Beneath its flooring lie England's great. They are more than England's; they are the world's noble dead, for they made contributions to humanity, to civilization's advancement. Among them are those who were identified with past activities of the Rosicrucian Order. What simpler respect could we pay them than to film the place of their last rest to be viewed by their brethren of today?

They were a good-natured crowd—these Londoners—as they jostled one another to get a vantage position to watch Frater Brower grind out several hundred feet of costly film as we recorded this soul of England. Big Ben was not to be forgotten; through the telescopic lens we brought it to within a hundred feet, visionally, of where we stood. We photographed the hands in the position of the quarter hour and half hour so that the sound of the chimes could later be synchronized with their position.

Twenty-one

In a series of short, rapid trips about the heart of London, we took several views of prominent squares and circuses, at one time mounting our equipment on the great library steps and filming the noted, busy, noisy Trafalgar Square.

We were to leave London next day for a hundred-mile journey northward to Salisbury Plains. The mysterious Stonehenge was to be our destination. As we expected, we had to first obtain permission from His Majesty's Department of Public Works before being allowed to take professional cinema pictures there. Still-camera pictures were not ordinarily prohibited. A preliminary investigation revealed that upon application by mail, after a ten-day delay, we could expect a reply to our request. Ten days! How disheartening! We were scheduled to leave England before that. Must we fail at the very beginning of our journey? What could be done?

There is no maze like the entwined activities of government departments. It may seem strange, but in endeavoring to locate His Majesty's Department of Public Works, bobbies, guards, and attendants at public offices gave us conflicting directions. This condition is almost always experienced in conducting business with departments of the leading governments of the world. Each petty official or assistant is not made to familiarize himself with the relationship of his department to any other, and usually is in ignorance of the administrative structure. This condition prevails in America as well. This isolation of departments makes it exceedingly difficult to locate the required official UNLESS you know exactly the title of the department to which he is attached. British officials are at all times courteous and respectful, and unlike those of many other countries, are not unduly impressed with the authority delegated to them. Presentation of credentials showing that we represented a fraternity devoted to the study of the sciences and which maintained a free museum of antiquities, and also disclosure of our connection as individuals with internationally known societies of research, accorded us the needed exception to routine procedure. The Department of Public



Works immediately issued a permit to take cinema photographs in Salisbury and vicinity. Tomorrow we were actually to begin photographing rare antiquities for the Order. We were highly elated at this, our first success.

There is something so gratifying about a rural motor trip in England. The low, rolling hills with occasional wooded strips, all intersected with winding streams, are enchanting. Everywhere were wild shrubs which seemed so perfectly trimmed and artistically arrayed that it was as if man had undertaken a gigantic landscaping project. However, it is not Nature which lends England her greatest enchantment; it is the quaint villages with which the country-side is dotted, with their century-or-more-old churches and slender steeples. The public squares which once formed the hearts of these villages are framed by sloping, two-story structures with high peaked roofs, tall windows, and superimposed balconies. The timber ends which protrude from their fronts, and the lattice-like strips which form a design on their faces, blackened with age, contrast with the grayish white of the stucco-like plaster with which they are sealed against the weather. One sees, side by side, on the lower floor of these structures, the criss-cross leaded window of a bake shop with all the appearances of Dickens' time, and the modern large plate glass front of a branch of England's popular-priced merchandise chain store — a contemporary of our own American Woolworth's. How incongruous the modern automobile seems when parked before tea rooms in buildings obviously of the seventeenth and eighteenth centuries! Many of these old dwellings and buildings have long since ceased to serve any real usefulness, although still occupied. They remain to mellow the harshness of the New Age, and to remind one of the quiet elegance that was once Old England's. Thoughts of a great wood fire in an open hearth, planked floors and the wooden benches of an old town tavern were engendered by a driving, cold rain which caused us, although in summer, to pull our light top-coats about us as we drove rapidly along smooth, narrow highways.

Leaving behind us the historical town of Salisbury in Wiltshire, with its renowned cathedral, we headed out over the great Salisbury Plains for Stonehenge. These were typical plains, much like those one sees in western Canada and the United States. They indicated the plentifulness of England's rainfall, for they were covered with a plush of vivid green. There were to be seen no villages or farms—even few fences.

"There it is!" our driver suddenly exclaimed, pointing to the left. It was still quite distant. We looked intently at what appeared to be large, oblong, grayish objects standing on end and leaning against each other at rather a sharp angle. Candidly, I was disappointed with my first view. This disappointment was not shared by Frater Brower.

"Just as I visualized Stonehenge," he declared.

A minute or two later we were outside the high wire enclosure which surrounded it, one of England's strangest antiquities, now a government monument. Its setting was quite incongruous, for a short distance away was a modern military airdrome.

Our proximity had not changed my first impression. The giant, roughly-hewn monoliths stood upon a level plain surrounded by grass, cropped as closely as that of a golf course. There was no approach to them, no fallen stones or fragments of an ancient structure to quicken one's imagination and draw attention to the principal antiquity as the climax of some great achievement of a forgotten race. There was lacking that dramatic setting one expected from so mysterious a relic of the past. In effect, it was as though these gigantic stones had been transported from their natural surroundings and deposited here solely for exhibitional purposes.

What remains of Stonehenge is an inner semi-circle of huge stone blocks which were crudely shaped by hand by some unknown race. Each of the four-sided sandstone and bluestone pillars penetrates the soil for a depth of about four and a half feet, and towers above for a height of fifteen and a half feet, and weighs approximately twenty-six tons. Nine still stand, and eleven are

recumbent. Several of the massive monoliths are joined at the top by horizontal stones of like nature, forming cross ties or beams. The uprights have a conical tenon which dovetails into a mortise at each end of the horizontal stone. Some distance from this inner circle there is the remains of an earthwork which formed the foundation of an enormous outer circle of pillars. Naught but the bases of this once great outer circle are now to be seen. At the northeast of the inner circle, two of the uprights with their cross beam compose a crude pylon. Standing in the center of the pylon one looks out at a distance of about 100 feet at a great slab of recumbent sarsen, one end of which is partly buried, and which is known as the Slaughter Stone. An equal distance beyond, standing upright, is the Heel Stone. Tradition has it that when the rays of the rising sun struck the Heel Stone and cast a shadow on the Slaughter Stone, at that moment an animal (some say a human being) was offered to the Sun God as a sacrifice. Large avenues of stone columns, as roughly hewn as these monoliths, once led to it.

Speculation is still rampant as to the origin and age of Stonehenge. It has been a battle ground of archeological theories. One theory is that it was erected as a temple of worship by the Romans during their occupancy of England two thousand years ago. This is not logical for various reasons, primarily because the workmanship lacks that mastery of masonry that was the Romans'. Again it is said to have been built by the ancient Druids as a place of worship, or as a sepulchre. This theory also lacks authenticity and has little to support it, even in imagination. The most acceptable explanation is that it was built during the latter part of the Stone Age and at a time when civilization was dawning in Egypt. It is presumed that the great circle constituted the hub, and the radiating spokes or colonnaded avenues led to the primitive huts of the neolithic builders. Fragments of pottery and reindeer picks of that age were found in the debris of the ruin. It was quite evidently used as a place of mystical ceremony. Elementary as it is, structurally, it is not, sym-

bolically. The great outer circle, the inner circle, the massive altar, the entrance to the East, the stones erected to block the sun's rays and cast significant shadows at a specific time, reveal a worship not necessarily of the sun but of Nature's phenomena. The Slaughter Stone is named not by fact but merely by speculation. May it not have marked the place of initiation into mysteries long since lost to man? Perhaps the shadow of the Heel Stone fell upon the brow of some humble neophyte who knelt, with head bared and arms crossed in supplication, facing the mighty globe of power, illumination and life-giving force which gradually ascended from below the distant horizon. It was no casual undertaking — the building of Stonehenge. It represented some tremendous expression of inner feeling—a people reaching upward for something not quite comprehensible to them. The task, with the very crude tools which they must have had at their disposal, was enormous. It reveals that the place that was to house the spirit of man's God always excelled in splendor and majesty the edifices he constructed solely for himself. Even the non-religious must admit this virtue of selflessness which religion instills in the breast of man. It unites men to serve a common ideal in a manner that private interests could not inspire.

Frazer Brower took several Graphlex or still-camera photographs of this impressive place from different angles (see photograph in the November, 1936, issue of "The Rosicrucian Digest"). Then he frantically assembled his cinema equipment and maneuvered for a position which would reveal, photographically, a picturesque view of a portion of the strange structure, while casting his eye upward at the menacing rain clouds. Just as he began to crank his camera, down came the rain, and we scurried to shelter. Between showers, and after shifting the camera equipment to various positions in the center of the great circle and beyond it, he succeeded in obtaining several hundred feet of worth while scenes, which, when viewed weeks later, we considered compensation for the effort in obtaining them.

* * *



The room telephone rang. I answered it, and was informed that my visitors had arrived and were waiting for me in the lounge below. I mused, as I descended in the elevator, that only a few days before we had looked with the keenest of anticipation toward the filming of Stonehenge and had thought of little else; and now all that was past and we were on the eve of our departure from England. Only one more act of importance required my attention; that was to again confer, after several years, with our good Frater Raymund Andrea—Rosicrucian Grand Master of the English jurisdiction, and author of several popular Rosicrucian works — and his London associates. They awaited me now.

I stepped into the spacious reception room, and the Frater rose to greet me. *One cannot help being impressed by Frater Andrea.* Physically he is not large, but yet one is not conscious of his stature. His eyes hold one's attention; they are keen, penetrating, and in a quick glance he seems to completely probe the depths of your feelings and appraise you. As piercing as they are, there is dancing in them the light of merriment and kindness. Soft spoken, he speaks only to convey a worthy thought, preferring to listen and weigh words. His quiet manner wins confidence by the friendliness that radiates. *One is impressed with the thought, "Here is a modern mystic."* He wears no strange costume and has no peculiar habits, and neither does he resort to odd conduct. Dressed in a conservative business suit, moving about in a twentieth-century world, he is able to accomplish in a modern way among present-day peoples the things we think of as having been possible only among the robe-garbed mystics of the Middle Ages. However, strange rites and queer methods of living, we know, do not make the mystic; such things are practiced for the credulous who have a fantastic conception of the mystic as a weird being, dropped from a place far above the earth, to descend among mortals and by some magical process elevate their consciousness.

The other Frateres—one an active and the other a past officer of the London

Rosicrucian lodge—could have, in appearance, passed anywhere in either America or England as professional or prominent business men, as they were, in fact, in private life. Only by engaging them in conversation would a stranger realize by their remarks that they had a far deeper philosophical conception of life than that held by the average professional or business man.

This meeting was truly a hands-across-the-sea. It made me realize and feel proud of the extent of the Rosicrucian Order, AMORC, and its influence. Here, thousands of miles distant from San Jose, I was received as a friend and a brother, because I was a follower of the Rose and Cross. Nationality and religious differences, if any, melted away into a great, common understanding. It was beneficial to us all to discuss the hopes and ideals of our respective jurisdictions which embraced continents and nations as well as millions of souls, many of whom were already traveling the path of light with us. The early morning hours were beginning to crowd the night before we bade farewell and departed.

Once again we were on shipboard; this time we were standing on the crowded deck of a small channel steamer, plowing her way from Dover, England, to Ostend, Belgium. The Channel, at one time a safeguard to England, and an assurance against surprise attacks from a hostile power on the Continent as long as England flung a cordon of men-of-war about her island home, no longer conveys that reassuring feeling of isolation. In less than an hour there can roar over London, from European capitals, a mighty air fleet of destruction, screened by fog, which could blast out—so English air authorities advise—the nerve centers of England. The Channel itself is but a ten or twelve-minute crossing by air, and therefore is neither a means of defense to England nor a barrier to a hostile air fleet. It is of little importance in this age. The nationalistic fences of a century ago are toppling. Trade and industry, communication and transportation, are uniting the powers of the world. The nations must either become a commonwealth of humanity, or be destroyed by

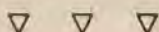
their own avarice, for there is no wall they can build about themselves that can resist the ingenuity of this scientific age, if that ingenuity is to be used as an instrument of destruction.

The coast of Belgium framed the white-capped waves on the horizon, and

we knew that we were soon to land. We were to have, in this small, blood-drenched country, experiences which, though we did not now realize it, were to be unforgettable.

(Continued next month)

● READ THE ROSICRUCIAN FORUM ●



SPECIAL NOTICE TO ALL MEMBERS OF THE HIERARCHY

All members of the Hierarchy are advised to read again the important notice on Page 472 of the January, 1937, issue of *The Rosicrucian Digest*—the one that was mailed to all the members last month. In that notice the members will find an outline of the special Hierarchy meetings up to and including Sunday afternoon, February 21. All of these special periods should be carefully observed and attended by every member of the Hierarchy.

For the month of March the following special meetings and contacts should be held:

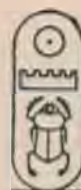
On Saturday, March 6, at 1:00 P. M., Pacific Standard Time, the Imperator will conduct a special ceremony approaching the midnight hour in Milan, while in attunement with the sacred chamber in which all the tourists will have seen the great painting of da Vinci, "The Last Supper," and will have sensed the sacred vibrations in this place. This period will last for ten minutes, as in the case of all the other Hierarchy contacts.

On Monday, March 8, at noontime, Pacific Standard Time, or 3:00 P. M., Eastern Standard Time, the Hierarchy assembly will meet with and contact the Imperator in St. Mark's Square of Venice, Italy. In Venice it will be during the last hour of the night, and it will make an interesting contact indeed.

On Monday, March 22, at 6:30 P. M., Pacific Standard Time, and 9:30, Eastern Standard Time, all members of the Order should be in attunement in celebrating the Rosicrucian New Year, either in special ceremonies held in the lodges and chapters throughout the world, or in the individual sanctums in the members' homes. A very symbolical and appropriate ceremony will be held during this period on the ship SATURNIA while it is midway between the Azores Islands and the port of New York. The Supreme Colombe and some of the high officers of the Order will be in charge of the ceremony at sea, while the Imperator and a few of the highest officers will be in a very sacred ceremony in Basle, Switzerland, one of the oldest of the sacred Rosicrucian shrine cities of Europe made famous by the Rosicrucian university and the great school of Paracelsus and the private sanctum of Madam Blavatsky.

On Wednesday, March 31, at 7:00 P. M., Pacific Standard Time, or 10:00, Eastern Standard Time, all members of the Hierarchy should be in attunement with the Imperator who will at that time be assembled with some of the highest officers representing the various grand lodges of Europe in Brussels, Belgium, in a sacred ceremony.

All of the foregoing contacts should be for ten minutes or more, and not over thirty minutes, beginning promptly at the time stated.





SENECA

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors of the past. This month we present *Lucius Annaeus Seneca*.

Seneca, a Roman Stoic philosopher, was born at Corduba about 4 B. C. He studied rhetoric and philosophy and under the tutelage of the Pythagorean Sotion he acquired a great admiration for Pythagoras and his teachings. Later he left Sotion to follow the teachings of Attalus the Stoic. He attained recognition at the bar but gave up these activities because of fear of Caligula's jealousy. In 41 A. D. Claudius ordered his exile to Corsica at the instigation of Messalina. After eight years he was recalled by Agrippina, wife of Claudius, and was given the position of tutor to Nero, her son. Seneca had considerable influence on the headstrong Nero during his youthful years and due to the young emperor's extravagant bounty, Seneca accumulated a vast fortune. Seneca's good fortune caused many enemies, who made it a point to impress upon Nero his increasing power and popularity and to arouse in the emperor as much jealousy toward Seneca as possible. Seneca sensed the pending difficulties and offered to return the Emperor's gifts and retire on a small allowance. Nero refused, and Seneca withdrew into private life and was seldom seen in Rome. Nero failed in an attempt to have him poisoned, but shortly afterwards Seneca was implicated in the Piso conspiracy and sentenced to end his own life. This he did by bleeding himself to death in 65 A. D.

The most important writings of Seneca consist of his philosophical, moral, and ethical discourses. In his day he enjoyed an unrivaled popularity as a writer. Besides his epistles and short treatises, he wrote seven books, and ten tragedies, the latter having a great influence on Renaissance, French, and English classical drama.

Below we give you one of his discourses on morals and ethics which you will find interesting to read and study.

ON LEISURE



WHAT I have to say (on Leisure) I shall develop under two heads, showing, first, that it is possible for a man to surrender himself wholly to the contemplation of truth, to search out the art of living, and to practice it in retirement, even from

his earliest years; secondly, that, when a man has now earned release from public service and his life is almost over,

it is possible that he may with perfect justice do the same thing and turn his mind to quite different activities, after the manner of the Vestal virgins, whose years are allotted to varied duties while they are learning to perform the sacred rites, and when they have learned, they begin to teach.

"I shall show, too, that the Stoics also accept this doctrine, not because I have made it my rule to set up nothing contrary to the teaching of Zeno or Chrysippus, but because the matter itself suffers me to adopt their opinion; for if a man always follows the opinion of one person, his place is not in the senate, but in a faction. Would that all things

were now understood, that truth were uncovered and revealed, and that we never altered our mandates! As it is, we are in search of truth in company with the very men that teach it.

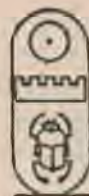
"The two sects, the Epicureans and the Stoics, are at variance as in most things, in this matter also; they both direct us to leisure, but by different roads. Epicurus says: 'The wise man will not engage in public affairs except in an emergency.' Zeno says: 'He will engage in public affairs unless something prevents him.' The one seeks leisure by fixed purpose, the other for a special cause; but the term 'cause' has here broad application. If the state is too corrupt to be helped, if it is wholly dominated by evils, the wise man will not struggle to purpose, nor spend himself when nothing is gained. If he is lacking in influence or power and the state is unwilling to accept his services, if he is hampered by ill health, he will not enter upon a course for which he knows he is unfitted, just as he would not launch upon the sea a battered ship, just as he would not enlist for a service in the army if he were disabled. Consequently, it is also possible that a man whose fortunes are still unharmed may establish himself in a safe retreat before he experiences any of the storms of life, and thenceforth devote himself to the liberal studies and demand uninterrupted leisure to cultivate the virtues, which even those who are most retired are able to practice. It is of course required of a man that he should benefit his fellow-men—many, if he can, if not, a few; if not a few, those who are nearest; if not these, himself. For when he renders himself useful to others, he engages in public affairs. Just as the man that chooses to become worse injures not only himself but all those whom, if he had become better, he might have benefitted, so whoever wins the approval of himself benefits others by the very fact that he prepares what will prove beneficial to them.

"Let us grasp the idea that there are two commonwealths—the one, a vast and truly common state, which embraces alike gods and men, in which we look neither to this corner of earth nor to that, but measure the bounds of our

citizenship by the path of the sun; the other, the one to which we have been assigned by the accident of birth. This will be the commonwealth of the Athenians or of the Carthaginians, or of any other city that belongs, not to all, but to some particular race of men. Some yield service to both commonwealths at the same time—to the greater and to the lesser—some only to the lesser, some only to the greater. This greater commonwealth we are able to serve even in leisure—nay, I am inclined to think, even better in leisure. . . .

"And with what thought does the wise man retire into leisure? In the knowledge that there also he will be doing something that will benefit posterity. Our school at any rate is ready to say that both Zeno and Chrysippus accomplished greater things than if they had led armies, held public office, and framed laws. The laws they framed were not for one state only, but for the whole human race. Why, therefore, should such leisure as this not be fitting for the good man, who by means of it may govern the ages to come, and speak, not to the ears of the few, but to the ears of all men of all nations, both those who now are and those who shall be? In brief, I ask you whether Cleanthes and Chrysippus and Zeno lived in accordance with their teachings. Undoubtedly you will reply that they lived just as they taught that men ought to live. And yet no one of them governed a state. You reply: 'They had neither the fortune nor the rank which ordinarily admit one to the management of public affairs.' But, nevertheless, they did not lead a life of sloth; they found a way to make their own repose a greater help to mankind than all the pother and sweat of others. Therefore, though they played no public part, they none the less have been thought to have played a great part.

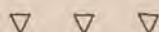
"Moreover, there are three kinds of life, and it is a common question as to which of them is best. One is devoted to pleasure, a second to contemplation, a third to action. Having first put away our strife and having put away the hatred which we have relentlessly declared against those who pursue ends different from ours, let us see how all



these, under different names, come to the same thing. For he who sanctions pleasure is not without contemplation, nor he who surrenders to contemplation without pleasure, nor is he whose life is devoted to action without contemplation. But you say: 'Whether something is a chief aim or is merely attached to some other chief aim makes a very great difference.' Yes, grant that there is a huge difference, nevertheless the one does not exist without the other. That man is not given to contemplation without action, nor this one to action without contemplation, nor does that third one—concerning whom we have agreed to form a bad opinion—give sanction to idle pleasure, but to the pleasure that he renders stable for himself by his reason; thus even this pleasure-loving sect is itself committed to action. Clearly is it committed to action! Since Epicurus himself declares that he will at times withdraw from pleasure, will even seek pain if he foresees that he will either repent of pleasure, or will be able to substitute a lesser pain for one that is greater. And what is my purpose in stating these things? To make it clear that contemplation is favoured by all. Some men make it their aim; for us it is a roadstead, but not the harbour.

"Add, further, that on the authority of Chrysippus a man has a right to live a life of leisure; I do not mean, that he may tolerate leisure, but that he may choose it. Our school refuses to allow the wise man to attach himself to any sort of state. But what difference does it make in what manner the wise man

arrives at leisure—whether because no state is available to him or because he is not available to the state—if he is nowhere to find a state? Besides, no state will ever be available to the fastidious searcher. I ask you to what state should the wise man attach himself? To that of the Athenians, in which Socrates was sentenced to death, from which Aristotle fled to avoid being sentenced? in which all the virtues are crushed by envy? Surely you will say that no wise man will wish to attach himself to this state. Shall the wise man, then, attach himself to the state of the Carthaginians, in which faction is always rife and all the best men find 'freedom' their foe, in which justice and goodness have supreme contempt, and enemies are treated with inhuman cruelty and fellow-citizens like enemies? From this state also will he flee. If I should attempt to enumerate them one by one, I should not find a single one which could tolerate the wise man or which the wise man could tolerate. But if that state which we dream of can nowhere be found, leisure begins to be a necessity for all of us, because the one thing that might have been preferred to leisure nowhere exists. If anyone says that the best life of all is to sail the sea, and then adds that I must not sail upon a sea where shipwrecks are a common occurrence and there are often storms that sweep the helmsman in an adverse direction. I conclude that this man, although he lauds navigation, really forbids me to launch my ship.



● READ THE ROSICRUCIAN FORUM ●

STUDENTS' INDEX

Students of the higher Temple degrees will be interested to know that they may now obtain for the nominal sum of 50 cents a complete index of all of the subjects of the Temple degrees. This makes the monographs become a handy reference encyclopedia for the student, and adds considerably to their value and usefulness.

This index may be obtained by sending your order and remittance direct to the Rosicrucian Supply Bureau, San Jose, California.

(Postage stamps are not acceptable.)

*The
Rosicrucian
Digest
February
1937*



Planning Your Life

HAPPINESS DEPENDS UPON THE INDIVIDUAL

By FRATER THOR KIIMALEHTO, F. R. C.



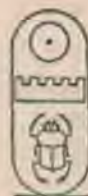
OW many of you are acquainted with the life of Anna Howard Shaw? When she was a child in a small mid-western town, her great ambition was to be a preacher. She would go into the woods and preach to the trees. But to attain her de-

sire she had to go to college. Her parents objected, however, and refused to help her. Undismayed, she not only attended college, but after graduating went to Boston to matriculate in a theological seminary. While the young men were provided for by the school, she had to find board and lodging elsewhere and pay all her own expenses. She had such difficulty in earning money that she did not have enough to eat, and her strength failed so that in climbing the stairs to her class-room she was compelled to rest at each landing. One day a woman saw her sitting pale and dejected on the steps. After talking to her a little while she promised to procure for her sufficient funds to enable her to complete her course of study without working after school hours.

Upon graduation she had to accept a very minor position, since she was a

woman. She met with twice as many difficulties as the average young minister. Revealing splendid executive ability, she obtained in a short time a better pulpit. Later she was able to take care of two congregations. In order to be of greater service to the community she studied medicine and did much social service work among the poor of Boston. It was only natural that she be attracted to the cause of woman suffrage. Her ability as a speaker and organizer was so outstanding that Susan B. Anthony, the great champion of woman suffrage, became interested in her and persuaded her that it was her duty to devote all her time and energy to that cause. Anna Howard Shaw consented. She resigned from her position and arranged lecture tours for part of the year in order to earn money enough to be able to devote the remainder of the year to touring the country for the cause. Her efforts were crowned with supreme success for she was present on the day that woman suffrage was written into the constitution of the United States. Only a few years before this great event did the party become sufficiently affluent to give her and other workers a very moderate salary so that it would no longer be necessary for them to earn a living while working heart and soul for the cause.

I might have selected the story of any successful man or woman. I chose the



story of Anna Howard Shaw because she was a pioneer and had to surmount the difficulties confronting every pioneer, in addition to the handicaps incumbent on her sex. In her life we have a practical demonstration of the principles of truth, which are the principles of life. Many are under the impression that living life is one thing and that following the principles of truth is another. The principles of truth are the principles of life made concrete and systematized. We are all of us following principles of action in our lives only with greater or lesser degree of consciousness. The greater our awareness of what we are doing and why, the surer the success. The more haphazard we are in our aims and methods, the more likely there will be irretrievable blunders and confused and unsatisfactory results.

The first great principle of life is DESIRE. Desire must be present. It must be so overwhelming that it gives direction to the entire life. It must be potent so that both mind and will can be focused on materialization. Do you think that it was easy for Dr. Shaw to refuse to yield to her parents' wishes? Do you think that it was easy for her to enter a new profession for women? Do you think it is easy to be faithful to an ideal no matter what the cost? As Matthew Arnold aptly said:

"And tasks in hours of insight
willed may be through hours of
gloom fulfilled."

Yet only desire so tremendous, so overwhelming, will bring results. Such desire, especially when linked to the ideal of unselfish service, has the force of love behind it. Great love makes every necessary sacrifice seem sweet. Spurred by overwhelming desire, the mind becomes keener, the will becomes stronger and firmer. Every possible avenue of approach is patiently explored. The scholar will travel through dangerous country and deserts to get the one manuscript that he needs. The scientist will unflinchingly experiment for years to be able to add just one line to the knowledge of the world. Let us say that you desire to take a trip to Europe. If your desire is strong enough, you will make every needed sacrifice to save or to obtain the necessary money.

You will compromise in many ways at the office in order to get the time off that you need. You will seek people who have made the trip and discuss with them their experiences with the greatest interest. Books of travel and catalogs of steamship companies will become more fascinating than a novel or a detective story. Every detail of every aspect of the trip will be of the utmost importance. Before you step on board the boat, you will have gone over the trip innumerable times in your mind. In the months and perhaps years that you spend thinking and planning, you will find that interesting information and helpful advice will come to you unexpectedly from many sources. One friend will speak to another. One person will introduce you to another. Sometimes delightful surprises occur, like getting a second-class cabin at a tourist rate, or a due-bill for a hotel. As the time approaches for the trip, you find that in many ways you have been more successful than you expected and that your trip proves more glorious than you had dared to dream.

We have all had similar experiences on a larger or smaller scale. Note how the procedure is identical with that followed by Anna Howard Shaw in the achievement of her life's ambition. First, desire strengthened by love; second, concentrated thought on the achievement of the one purpose until materialization results; third, doing whatever is possible under the circumstances. In these three steps you are sowing the seed. Unless you falter, unless your desire grows dim, the harvest must be satisfactory. Immediate fulfillment of a heart's desire is frequently neither feasible nor possible. The position of responsibility that you are striving for, may demand training and experiences that you do not yet possess. How can the sincerity of your purpose and the purity of your motives be proved except through test and trial? To the great souls of the earth a lifetime dedicated to one noble aim, to one great cause, did not seem too long. Often the changes that may come into your life after you have earnestly resolved in your Soul to pursue some lofty aim, are for the purpose of helping you acquire those qualities of character and of helping you

gain those experiences that you will need in the work that you plan to do.

Thus far we have practically illustrated the following principles of truth that you undoubtedly have heard many times: 1. All possession is based on consciousness. 2. All gain is a result of accumulated consciousness. 3. All loss is a result of scattering consciousness. 4. Mind is creative, and conditions, environment, and all experiences in life are the results of the predominant mental attitude. The attitude of mind depends upon what we think, and therefore, all power of achievement and possession depends upon our thinking.

Let us consider the fourth point practically. Environment is the result of the predominant mental attitude. Your present environment is discordant and unhappy. How can you improve it? How can you change it? If there is a sensible, simple way of stepping out or making the change, do it. Do not invoke all the powers of heaven and earth and raise agonizing cries over trivial annoyances that yield to obvious remedies. Will study at night help you in your work, but you lack vitality and energy? Then spend a year in building up your strength and vitality. Does such a course of action mean that social life and diversion must be curtailed? Very well, you must make a choice. What comes first in your life will win.

If you do not like the apartment in which you live, move out. If you do not like the people with whom you are associating, gradually build up another social circle. If you have urged your child to take a course in high school or college for which he is unfitted, let him change. Better a year or two spent in making up lost ground than the agony of maladjustment later.

If the reasons for your dissatisfaction are irrational and you are making constant changes because of fickleness, nervous irritability, and a childish desire to escape irksome duties and responsibilities, you will find the same difficulties confronting you time and time again. If there is a lesson that you must learn, if there is an experience you must have, you will not escape it. You must bear patiently the many annoyances that are

strewn in the path of every human being. With just a little self-control you can refrain from swearing at the heat of summer and grumbling at the cold of winter. You can make yourself oblivious to the barking of your neighbor's dog. You can try to resign yourself cheerfully to a movie or to reading a book when an important date falls through. You can try to be pleasant when a boring neighbor or relative calls. You can get over the habit of squandering money thoughtlessly when it is necessary to live within your means, and you can overcome the equally reprehensible habit of making a scene in the fruit store because the celery costs a penny more than you expected. If you cultivate the habit of looking at every situation from the other fellow's view-point, you will understand people and situations very much better, and you will automatically destroy many forms of annoyances at their source. If you scrupulously avoid compromising situations, if you make a point of never indulging in gossip under any circumstances whatsoever, if you try not to be critical and captious, you will find your relations with people improving immensely. A tale-bearer, a slanderer, a sharp-eyed critic are all avoided like the plague by every one. Understanding, sympathy, and love when genuine invite confidence and reciprocal affection. Most of us have been so badly battered on the rocks and shoals of life that we are deeply grateful for a kind and encouraging word, for the warm clasp of true friendship, for the eye of love that sees virtues and talents which we are too timid to express.

Suppose you are attending an afternoon circle of a woman's organization, and while refreshments are being served, everybody is joining in the grand sport of "mud-slinging." You may feel that it is impolitic to get up and walk out; but you really do not have to listen. You can pretend that you are listening. You can keep perfectly silent while your thoughts wander in more beautiful realms. You can sometimes succeed in changing the conversation. If you are well-informed on books, plays, and current events, you can frequently prevent the conversation of any group to which



you belong from falling into disreputable channels. Do not believe every evil word that you hear about other people. Remember that there are always two sides to a story, and that some people, because of idleness or a desire to be dramatic or sensational, take a malicious pleasure in blackening the reputation of people generally well-thought of. Do not immediately say, "Where there is smoke, there must be fire." Do not wear your heart on your sleeve, as the old saying goes, and do not air your troubles for everyone to hear. These age-old bits of advice may seem so hoary and obvious that I am positively ashamed to repeat them, but no one can be more amazed than I am that such advice should be necessary in the most cultivated circles, and that such counsel must still be handed out to members of the Rosicrucian Order fills me with mortification.

In addition, if you try not to be too sensitive, if you make a resolution to ignore snubs and forget insults, if you do not insist on your rights and be pugnaciously offensive about the last privilege due you, if you do not obviously seek appreciation, honor, and reward, you will avoid much heartache and unhappiness in your life. Is it too much to expect that a Rosicrucian of several years' standing should be above reproach in these little faults of temperament, character, and disposition? You will discover in the course of years that self-restraint in these respects will make your life more harmonious at home, at work, and in the world. If you will scrutinize these fine points of conduct, you will find that they all come within the law of love. Consideration, tactfulness, and honesty are qualities of love made concrete for daily living. Through developing the negative virtues of restraint and self-control, and the positive virtues of consideration and cheerfulness, you will gradually in the course of time change your mental and emotional habits. You can actually change your character and improve your personality. The corresponding change in your environment, in the attitude of people toward you, in the fewer disagreeable occurrences, and in the more harmonious and peaceful atmosphere enveloping you, will be strikingly apparent.

Just as you can take your character into your own hands and change it, so the future is in your power. It is not at the mercy of any capricious external power such as planetary influences, or predetermined destiny. Power goes hand in hand with responsibility. Each word, each deed, each thought, each emotion is a seed bearing fruit after its kind. If the harvest is not manifest today, it will become manifest tomorrow. What we experience today is the fruit of yesterday's sowing. Therefore, we must patiently endure the sorrows of life with the knowledge that life can be more beautiful and inspiring, and very often we can create much beauty and joy right now. Not only the law of retribution must be considered when we contemplate the checkered pattern of our lives, but also the fact of Brotherhood. Since all life is one life, and all Souls are segments of the one world-soul, we cannot escape the duty of responsibility. "Am I my brother's keeper?" is not for the Rosicrucian to ask. The world is collectively and individually what we have made it. Just as we share in the joys and sorrows of our family and friends, so do we share the joys and sorrows of the world. Therefore, we cannot look upon our lives as isolated phenomena. We must consider our plans and actions in reference to the social groups with whom we belong. We must consider ourselves in the framework of society.

How difficult it is, you may say, to live in the light of all these principles. Not so difficult as it may seem at first glance. Once a truculent young man came to the great scholar, Hillel, a contemporary of Jesus, and said: "Teach me the entire law while I stand on one foot." Hillel replied: "Do not unto thy neighbor what thou wouldst not that thy neighbor do unto thee."

I shall close with an old story. "Once a fox walking along the river bank said to a fish swimming in the stream below, 'Why don't you take a walk with me on the river bank? Aren't you tired of the water and escaping from the big fish?' The fish replied, 'I cannot accept your invitation. If I meet with dangers and difficulties in this element with which I am familiar, how much more difficulty

will I experience in an unfamiliar element!"

Likewise with ourselves, fellow members. If we with some knowledge of the laws of life meet with difficulties and distress, shall we make our lives any easier by throwing all restraint and in-

hibitions overboard and acting like the undeveloped children of the world in utter servitude to caprice, mood, and impulse? Let us try to look at ourselves in the light of the eternal. With life everlasting *before* us, *why* should we be impatient and why should we despair?

INTRODUCING OUR NEW EDITOR

After six years of faithful and painstaking service as Editor of *The Rosicrucian Digest* and the Forum magazine, and chief of our Editorial Staff in the preparation, revision, and amplifications of our lectures and monographs, Soror Carol Bradley retires from this important position beginning with the February issue of the Digest.

Soror Bradley and her husband, who has been a valuable aid in the National Membership Defense Committee as legal adviser, have been two of our enthusiastic workers at Headquarters ever since they became members. Soror Bradley's retirement from the Editorship is due entirely to her desire to devote more time to helping her husband in his important affairs, and to give more time also to her home and domestic life. She will continue to be a consultant of the Editorial Department, and a worker in other departments of our general activities. Thousands of our members who have met her at Convention time and at other periods throughout the year will remember the very congenial, good-natured, happy, willing worker who did so much to help entertain them during their visit. We shall be glad to have her with us at all of our future Conventions and special ceremonies. A vote of thanks throughout the entire organization is due Soror Bradley for her excellent service.

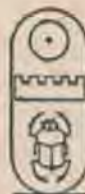
It is now our pleasure to introduce as the successor to this important position, Soror Virginia O'Neill.

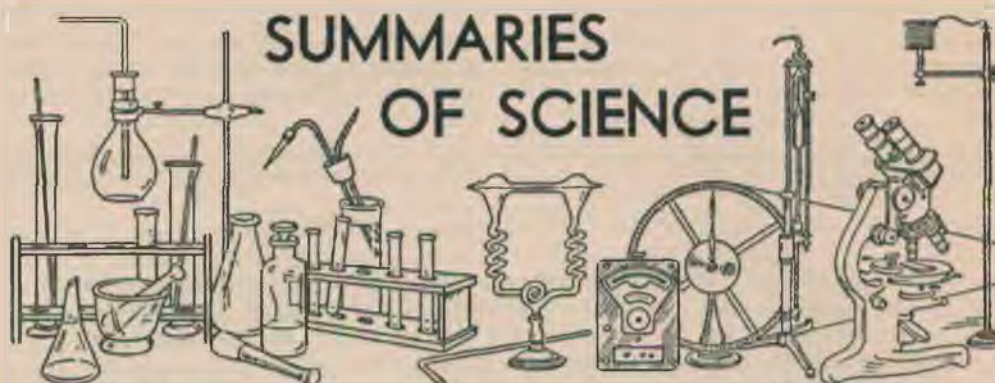
Soror O'Neill has been a member of the Order for a great many years. She comes to us now from Chicago where she has been living for some time doing editorial work, and has contributed very largely to publications containing prose and poetry. Some years ago her residence was in Los Angeles, and she was one of the earliest members of Hermes Lodge No. 41. During her membership in Hermes Lodge she became editor of a Rosicrucian magazine published by that organization which is one of our chartered lodges in Southern California. She has had a wide experience in the field of literature and in editorial work. Our new Editor already has a host of friends throughout the organization, and I am sure that with the passing of the months and years Soror O'Neill will gain the large circle of friendship that has been attracted to Soror Bradley in the past. We all wish her the utmost of success in her very important and difficult position.

—THE EDITORIAL BOARD.

MENTAL POISONING

Our readers who would like to secure separately a copy of the book entitled, "Mental Poisoning," which explains the psychological processes by which many persons unwittingly inhibit their consciousness with superstitious fears, may secure a copy from the Rosicrucian Supply Bureau for the nominal sum of \$1.25 postpaid. The book is attractively bound, contains over one hundred pages with several interesting photographs. **THE BOOK WILL BE GIVEN FREE** for a new six-months' subscription to "The Rosicrucian Digest." Read the advertisement on the inside back cover of this issue.





Each hour of the day finds the men of science cloistered unostentatiously in laboratories, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

Brain Waves



TELEPATHY was considered, for years, a taboo subject. It was classed as occult fantasy, a thing to be discussed behind closed doors. To express approval of it openly was to brand oneself as a delver into the supernatural, a practiser of

magical rites. The term "a believer in the art of telepathy" was hurled only at those whose character was to be assailed. The results of telepathic communication, the effect of impressions received, and the manner in which they were received, were not strange, even to those who ridiculed them. They had to admit some "uncanny" experiences which were not unlike those explained by telepathy sympathizers. But there was no proof that such experiences were

the direct result of telepathy. The theories offered as an explanation by the opponents of telepathy were equally logical.

Telepathy was not yet a science; it was an abstraction. Its principles were based on the primary element of thought. Thought was the thing to be projected, BUT was it a thing? Who had ever seen, felt, tasted, smelled or even heard a thought? When we speak, we produce sound combinations which set up auditory sensations in the consciousness of our listeners which cause them to realize the same, or nearly the same, idea as we have. Consequently, when we speak, we do not convey a thing which by itself can be labeled thought. Thought was definitely said to be an effect of several causes; when these causes are produced, thought follows, as in the example of the spoken word. Thought thus has to have a medium for its expression and conveyance. What was to be that medium in the instance of mental transference? Even the most enthusiastic

supporters were compelled to resort to further abstractions and suppositions, as to how it was projected. Thought, being the result of antecedent or immediate sensations, to be transmitted mentally would need some exciting energy to engender the same sensations in the mind of the receiver.

Sensations, since the time of Aristotle, had always been associated with some external physical factor which aroused them. How then could a sensation or a group of them be communicated mentally without a physical means, was the question. At this point interest swung from telepathy to the psychological and physiological problem of what are sensations and stimuli. Years of profound research by neurologists resulted in the discovery that the fibre-like network of nerves which connect the sense organs with the brain, actually contain an electrical charge sufficient to register on instruments. Experimentation proved that stimuli seem to increase the charges in the nerves of the sense organs which receive the stimuli, and that therefore the brain is a central switchboard and the nervous system actually conveys electrical currents to this switchboard. Furthermore, sensations are really disturbances in the ordinary normal flow of the nerve current, and these disturbances are amplified in the brain centers, and result in the impressions, thoughts or ideas which we have. With the discovery therefore, that sensations are related to electrical energies in the human body, telepathy had a new foundation, a scientific basis for its existence. It was able to come out into the open and be discussed scientifically. If electrical energy of various frequencies can be transmitted without physical means of connection between the transmitter and the receiver such as occurs in radio, it is quite possible that the electrical energy of the brain can transmit its frequencies as well.

The fact that the energy was so slight did not remove the possibilities of its being transmitted, for the simple reason that the capabilities of the brain as a transmitting and receiving unit were not yet known. It is this substantial scientific basis for telepathy which has encouraged orthodox investigation by

psychologists associated with the outstanding universities. It will prove instructive to our readers, I am sure, to read the following excerpts from an article on the subject of "Brain Waves" prepared by Dr. R. W. Gerard, professor of physiology of the University of Chicago.

"Some physiologists have attacked this problem differently and, in the last decade, made extraordinarily good use of one important property of the message which travels along nerve fibers. When a nerve fiber is stimulated, either directly or through a sense organ attached to it, there is set up in this fiber some kind of an impulse or message which travels along quite rapidly and produces an effect at the other end. Almost a century ago the exciting discovery was made that an electrical change is associated with this message as it travels along. This so-called action potential could be used as an index or measure of the passage of nerve impulses in nerves—massive bundles of nerve fibers containing, often, several thousand of them side by side. Each fiber acts like a tiny battery producing several thousandths of a volt, and when all or many are active together the potentials were quite readily measurable by the instruments available. These have been much refined during the last ten years and from two sides the experiments have been pushed definitely closer to the central nervous system itself.

"On the sensory side, for example, it has been possible to study the impulses coming from a single sense organ along a single fiber and to examine the way in which they are modified by changes in the stimulus to that sense organ. The classical work of Adrian showed, for example, that if the strength of the stimulus is increased the individual message is not modified, but rather an increasing number of them are sent, each following more closely its predecessor. Instead of half a dozen impulses within a second with a weak touch, a strong one may discharge many hundred in a couple of seconds. This was an important advance, and gives a better basis for relating conscious sensation to the neural happenings in the brain. On the motor side, likewise, Sherrington analyzed muscle contractions produced



by various reflex stimuli and showed that a small one differs from a larger one in two respects. In a strong contraction, the nerve cell in the spinal cord, like the strongly stimulated sense cell, sends a greater number of impulses and at a faster rate along its fiber to the muscle, and in addition more nerve cells join in the discharge, so that more muscle cells contract and each does so more vigorously. Such studies really bring us into the central nervous system, since the cells whose fibers extend down the motor nerves to muscles and whose messages make them contract are part of this organ. Still, the brain itself remained essentially that large unknown territory into which sensory messages debouched and from which motor impulses emerged.

"One would have expected to be able to follow these electrical changes on through the paths in the central nervous system, and to a very slight extent indeed, this was successfully done. The difficulty has been that, when small numbers of fibers carrying these electrical changes are imbedded in large numbers of inactive fibers or cells, or, when the potentials are appearing in individual fibers at different times or in scattered directions, the tiny batteries are so short circuited or so oppose one another that the final voltage was too small to study with the instruments available.

"Still other methods have been applied successfully in unraveling neural function. It is not merely a scientific dogma that conscious activity is intimately related to the brain, although some physicists seem to doubt this. It has been shown that when light is thrown into the eyes a particular portion of the brain increases its chemical activity, receives more blood and becomes warmer. When the brain is depressed by anesthetics, consciousness is diminished in parallel fashion; when its activity is increased by stimulant drugs, consciousness is enhanced; and other drugs having unique actions on the

brain invoke also unique conscious experiences—as the visual hallucinations of mescal or hashish. Further evidence comes from human disease and experimental destructions in animals. Injuries to particular regions of the nervous system lead to particular losses of sensation, of motor power, of concepts, or learning ability or of memory. If a nerve from receptor organs is cut, sensation is abolished. When motor nerves are cut, paralysis ensues. When parts of the cerebrum are missing, the effects range from paralysis through over-emotionalism to complete idiocy. Small injuries will produce characteristic defects of one or another kind, depending on the part of the nervous system involved. Clearly, not only is consciousness related to the brain, but in some detail certain anatomical regions are concerned with particular psychic processes.

"Yet I return to the earlier statement that primarily we have studied the brain and its work by distant observation. The most direct evidence of its action was introspection; a subject says, "I do—or do not—feel this stimulus." Otherwise the experimenter depended on the contraction of a muscle or secretion of a gland to discover the processes that have occurred in the central nervous system.

"This situation has altered with acceleration during the last decade or so, as a direct result of the improvement of our tools, mainly the development of the amplifier. Rapid oscillographs have also been important, but, if small electric changes can be amplified as desired, often several million times, a quick instrument to record them is not a great problem. Actually, delicacy and accuracy of measurement have increased so that potentials of a millionth of a volt are now studied, as were previously those of a thousandth; and many anticipate such revolutionary advances in physiology from the application of electrical magnification as occurred in anatomy with increased optical magnification.



THE WELL OF THE MAGI

Tradition relates that the Wise Men of the East on their way to Bethlehem to visit "THE NEW-BORN KING," drank of the water from this well. A rough stone wall shields this remnant of an ancient well on the modern Jerusalem-Bethlehem highway. To the left of the well, as shown above, sturdy centuries-old olive trees rise majestically from the stony land, as must have their predecessors during Christ's time. In the fall of 1936 when this photograph was taken—but a few months ago—armored tanks and lorries loaded with armed troops rumbled along this highway, which passes within three feet of the historic drinking place, on their way to Bethlehem to subdue Arab strikers.

(Filmed by AMORC Camera Expedition.)



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Mental Poisoning!

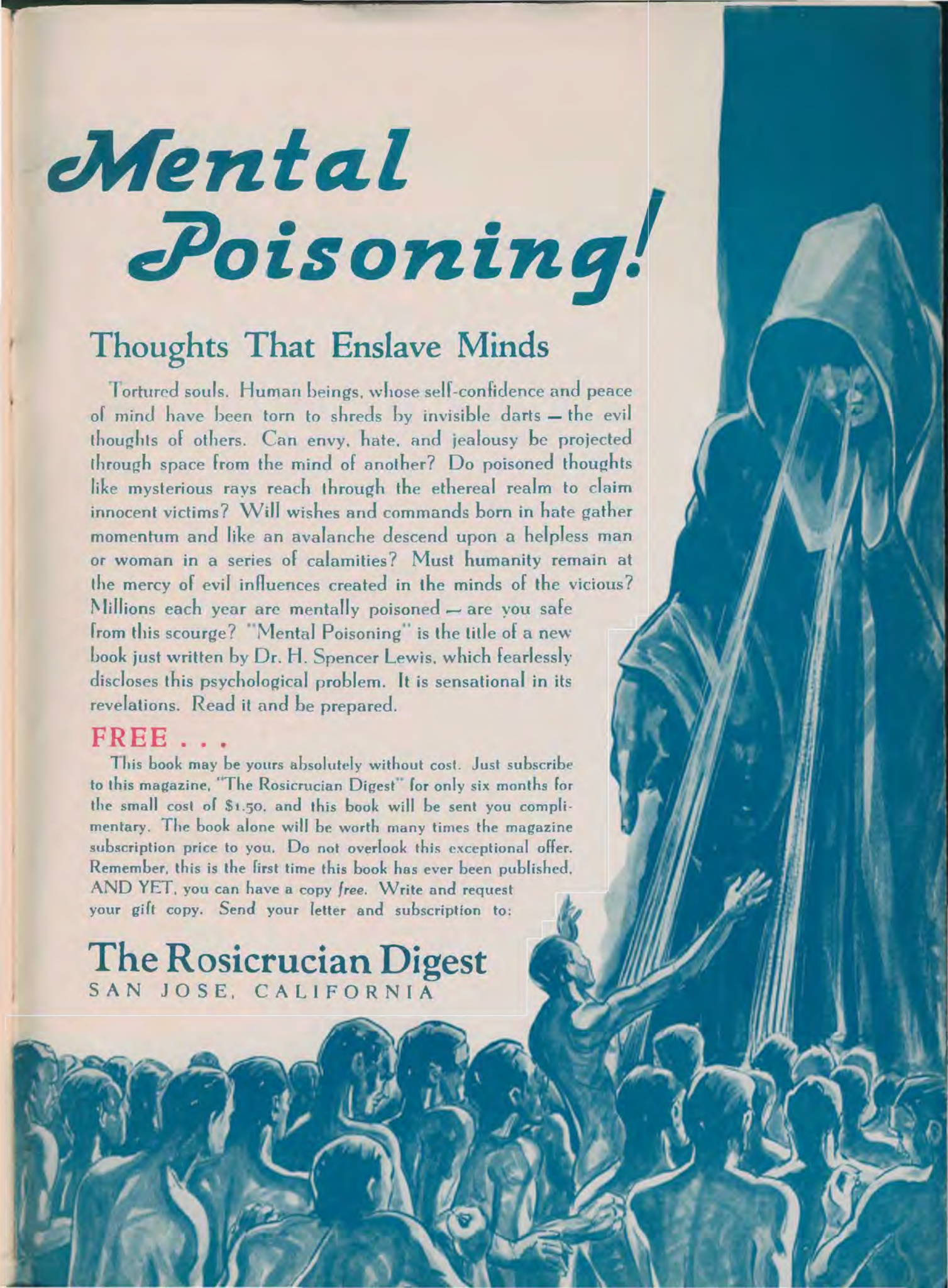
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