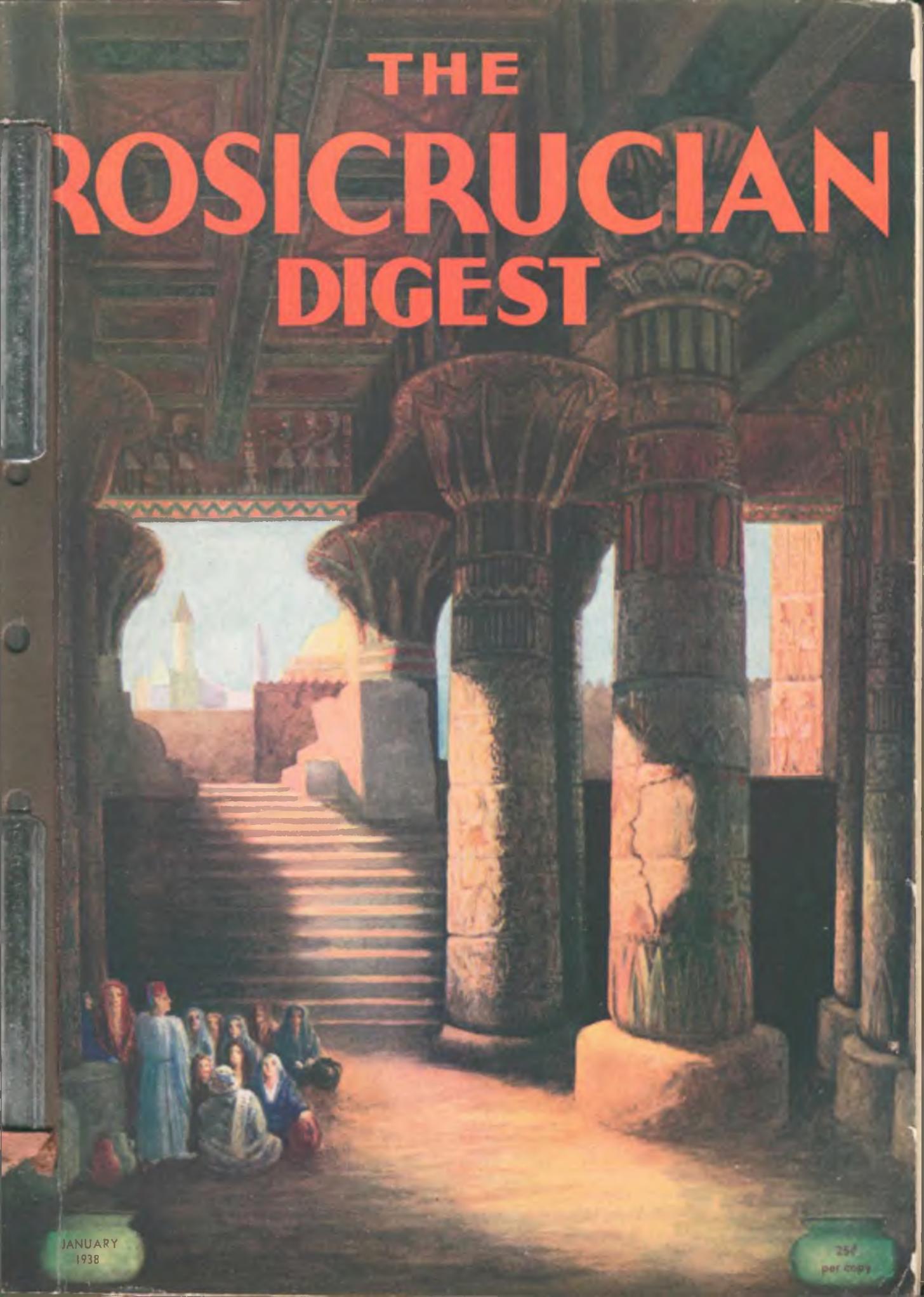


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JANUARY
1938

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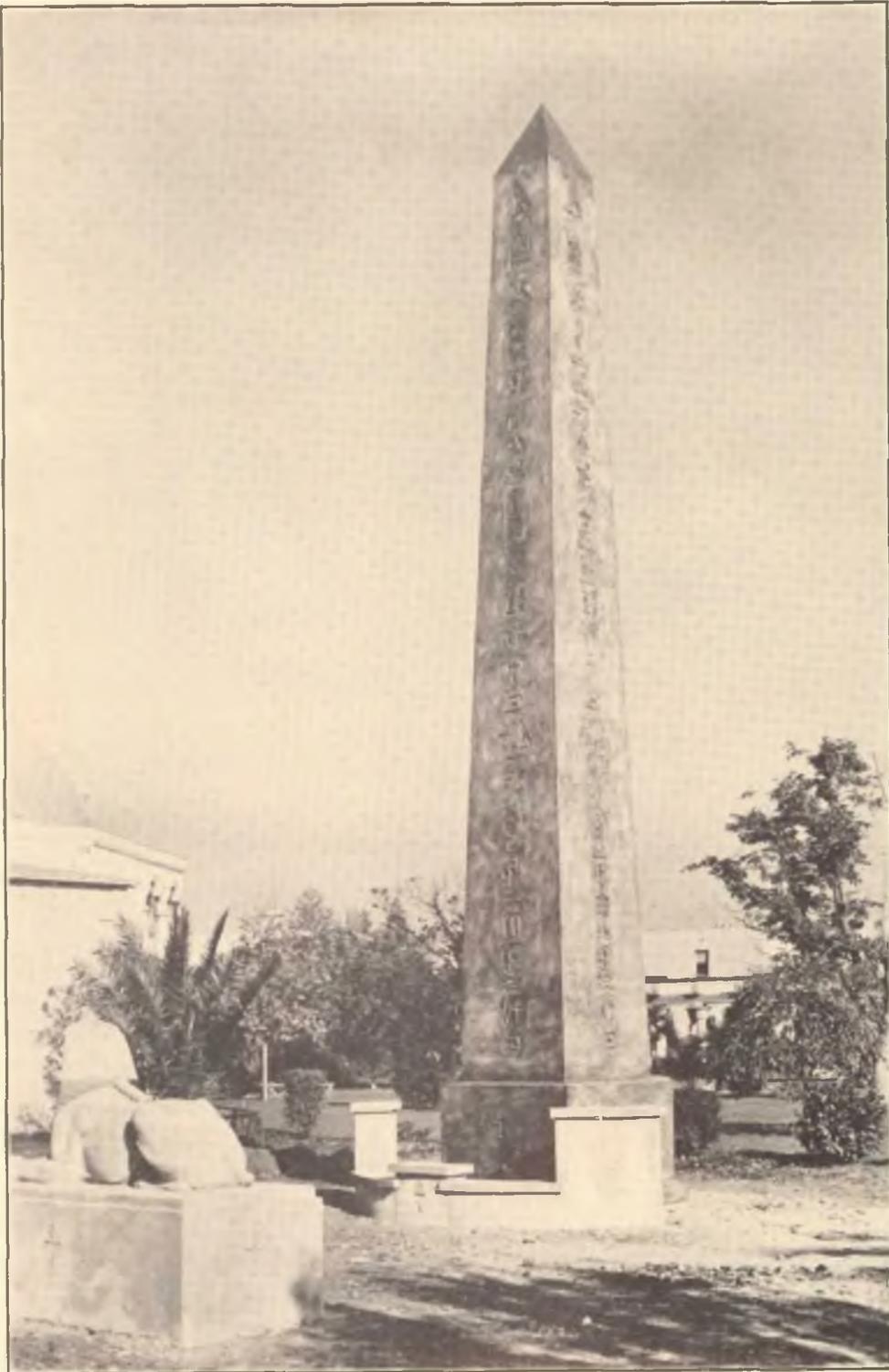
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(Courtesy of The Rosicrucian Digest.)



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

Vol. XV.

JANUARY, 1938

No. 12



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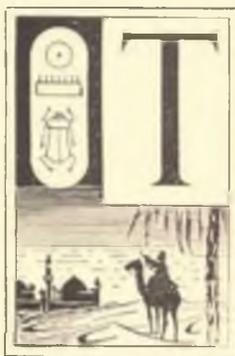
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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
A BELOVED WOMAN OF MYSTICISM

By THE IMPERATOR



THE remark is often made by students of mysticism, mystical philosophy and universal brotherhood, that it would seem that all of the great masters and great leaders in this special field of human thought and endeavor have been of the masculine sex and that for some strange reason women seem to have been disqualified or unable to attain the same great heights.

Such an idea is essentially wrong and is based merely upon the assumption that since famous women leaders have not allowed themselves to be publicized to the same extent that men have been, that few women indeed have attained the same great heights as their masculine companions. But there are sufficient notable examples of women among the great leaders, avatars and Messengers of the Masters to prove that from the Cosmic point of view, and in the consciousness of the Great Masters and the Great White Lodge, there is absolutely no distinction made in regard to race, sex or color.

Notable among the great leaders who attained magnificent and sublime heights, was Madame Blavatsky. Her achievements and attainments are as inspiring and as effectual today as they were fifty and sixty years ago. In fact, the passing of time has tended to elevate her character, her attainments, and her

profound development to a higher degree, and I dare say that among the leaders of mystical philosophy representing or presenting the true spirit of universal brotherhood, Madame Blavatsky receives today, justly, more homage, more respect, more admiration, and more love than she received even at the close of her life. And this, despite the fact that the later years of her life were ones of persecution, of bitter criticism, prejudice, hatred, envy, and malicious attack upon her from every conceivable source. In fact, it was the opinion of her enemies, and perhaps the opinion of a vast portion of the public, that preceding her physical and spiritual transition there was a complete dethronement of her character and reputation, and that these had been more deeply buried in the tomb of infamy than was her body in the soil of the earth. But her critics — always those who were unfamiliar with the real principles and spirit of mystical philosophy — were unacquainted with the great fundamental law. It is the lot of every great leader of revealed truths and spiritual law to suffer bitter criticism and crucifixions, and through these things to ascend to greater heights. Such persecution never does more than to wrack and tear the heart of the truly great, while it creates an immortal monument to their memories.

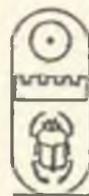
Perhaps no other human being in the last hundred years or more has enjoyed such intimate companionship, such close instruction and guidance, and such personal revelations and demonstrations on the part of the Great Masters of the Great White Lodge as did Madame

Blavatsky. Her old-time critics and many of her present-time critics point out the errors in her early youth, the weaknesses of her early character during its process of molding, the human equation in her personality, and the errors and mistakes that she very naturally and logically made. But Madame Blavatsky never claimed for herself any special degree of divinity or any unique physical constitution or superior objective consciousness and character. She never really understood how she, of all creatures, came to be selected by the Great Masters as their special channel and special instrument. I know it was one of the great puzzles of her life, and although the Great Masters often answered her questions vaguely in this regard and assured her that there was a reason and a purpose back of the unique association, she gradually learned to yield to their impulses, to follow their instruction, to offer herself hourly and daily to the Cosmic wishes; and though stumbling, falling and struggling, to persist along the path and up the mountainside to the heights to which the Cosmic and the Masters seemed to direct her, doing the best she could and accepting the little thanks, the little praise, and the much suffering and torment as the working of the great law.

It was believed by a great many in her day, and is still believed by a great many, that she invented or created or established the first philosophy that was ever named *Theosophical*, and that this term in some way or other was unique with her, and represented a strange and hitherto unknown idea or group of ideas. But there were Theosophical studies and Theosophical movements, Theosophical ideas and ideals, long before Madame Blavatsky was born, and long before her parents, grandparents or great grandparents were ever born. But what the Great Masters did through Madame Blavatsky was to bring to the world — or only that portion of the world that was ready to receive it and understand it — a new revelation in the principles of Theosophy. And I am only one of many thousands of workers in behalf of universal brotherhood and mystical philosophy who acclaim her as the greatest revealer of philosophical and divine truths that God and the

Cosmic has given to this world in many centuries. My love, respect and admiration for her may cause me to exaggerate her greatness, or it may be that there were many others a little greater than she; but I doubt if there were ever, in the past few centuries, any who were more sincere than she, and more worthy of being remembered periodically in the present-day and future schools, than she, simply because her memory has been trampled upon, her ideals and teachings, writings and philosophical expressions have been so altered, so twisted, so maligned and so commercialized, and even deliberately and extremely defiled and perverted.

It was sixty-two years ago this fall of 1937, that Madame Blavatsky came to New York and the Western World to bring her light, her love, her understanding and her service. And it is only sixty years ago that she made a contribution to the world — the most monumental and inspiring to the field of mystical literature — *Isis Unveiled*. In fact, it seems but yesterday that Madame Blavatsky was still among us, writing and laboring, teaching and manifesting the laws and principles, and yet in the intervening hours and days things have occurred that I thank God she never anticipated and never lived to see. Not only has her character continued to be torn asunder, not only have her ideals been twisted and perverted, but the very foundation she laid for a universal brotherhood has been seized upon by schemers, by claimants to successorship, by self-appointed bearers of her sceptre. Highly commercialized reprints of her books have been issued in which the most beautiful and glorious passages have been eliminated in order that sectarian, limited, narrow, bigoted ideas and principles could be established in connection with the society which she founded, and which she gave to the world as her wonderful heritage. In the name of the Theosophical Society, all sorts of doctrines, practices, and principles have been offered to the world, and some of the most astonishing contradictions, infractions and perverse explanations of her beautiful teachings have been scattered throughout the lands.



But still there remains this eternal immortal monument to her memory and her greatness, and as is always the case, sane, sensible, rational and clean-minded and aspiring human beings have come to notice more and more that invisible yet highly tangible monument; one by one they have come to kneel before it in mystical prayer and allegorical adoration. So, we find today throughout the world a rapidly growing organization called the "Back to Blavatsky" movement. In it are to be found thousands of men and women who have separated themselves from the many forms of reorganized Theosophy, with diverse and opposing opinions and teachings, but who now insist upon studying and benefiting by the original and beautiful teachings of Madame Blavatsky, as given to her by the Great Masters, or as revealed to her from the Cosmic records, or discovered by her through diligent and strenuous practice of the principles and the conscious attunement of her mind and heart with the divine consciousness and the mind of the members of the Great White Brotherhood.

It is generally conceded by these thinking men and women that not in any Theosophical Society of modern reformation or modern modification, or not in any tangible group organized and controlled by self-appointed successors and leaders, are to be found the great truths that Madame Blavatsky brought to the world; and not in the fiascoes and outstanding absurdities and artificial programs of these same self-appointed successors and leaders are to be found that helpfulness and development and progress that they seek. They have discovered that in reading her books and in following her ideas and ideals in the privacy of their homes and in the silent hours of personal meditation and thought, they can derive more benefit from the revelations of the Great Masters who taught and spoke to Madame Blavatsky. And thus there is being created an invisible brotherhood of true Theosophists, larger in number, stronger in power, more loyal in thought, than any other Theosophical Brotherhood that existed during her lifetime or immediately thereafter. These

students are to be found working in and through other organizations, but finding in Madame Blavatsky's books and writings not the practical instruction, not the practical guidance, not the systematic and carefully organized instruction and help which they find in various worldly movements, but that spiritual food, that Cosmic enlightenment, and that deep and sympathetic understanding of human problems, that made Theosophy at one time the ideal movement, the ideal channel for the certain work that the Great Masters wanted to accomplish during her lifetime.

It is doubtful if a Theosophical Society of any name or under any leadership and in a material organized form will ever attain the heights that such a society once attained under Madame Blavatsky's immediate direction and control. It appears to be very manifest that the Great Masters themselves no longer consider such a tangible, materialistic body of workers necessary or advisable. This probably explains the failure of the self-appointed successors and leaders to emulate in recent years the work that Madame Blavatsky attained, and it probably explains also why these same leaders have fallen continuously into error, into quarreling among themselves, into making serious mistakes of policy, principle and idealism, and have lost continuously more followers than they have gained.

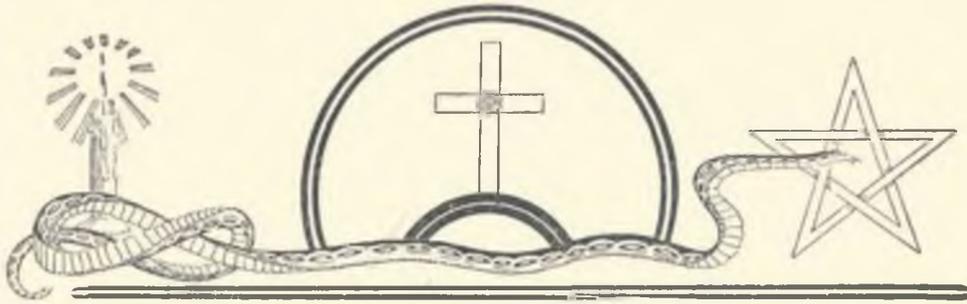
But there is a vast distinction between an invisible brotherhood composed of thousands of lovers of the true Theosophical teachings, guided and instructed by the occasional and well-prepared instruction of Cosmically chosen leaders and advisors, and a small and impotent, tangible "brotherhood" composed of men and women seeking truth and finding untruth or misunderstanding, and meeting constantly with bickerings and suspicion and misrepresentation and crude invention.

Ever since I have been chief executive of AMORC I have taken occasion, as our various magazines and past publications will show, periodically to pay homage and respect to Madame Blavatsky. And I hope that as long as my memory continues to function in my earthly consciousness, I shall never fail

to express my esteem and love for Madame Blavatsky.

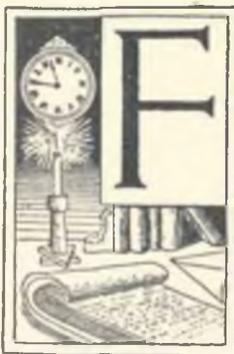
And my high praise for her attainments and service to mankind is not because she was also a Rosicrucian, and passed out of this life happily wearing the Rosicrucian emblem as the most important symbol in her life. I admired and loved the work and achievements of Madame Blavatsky for years before I knew the truth about her Rosicrucian connections. She will not be remembered so greatly as a Rosicrucian, as she will be remembered as a companion and messenger of the Great Masters, and as a Light Bearer among men and women throughout the world. The Great Masters had chosen her as their

instrument, their channel, their chief representative, long before they led her to the portals of Rosicrucianism, and long before they had revealed to her the great truths that constituted the Theosophical presentation of divine principles. Having accepted the call, having given herself to the service of the Masters, she adhered to it, persisted in it, and gave her life to it, in the utmost suffering and malicious persecution. She was a martyr of the Great White Brotherhood, and for this reason all Rosicrucians, all true Theosophists, all lovers of truth and human brotherhood and *Light, Life and Love* will remember her and continue to place fresh flowers at the foot of her invisible and immortal monument.



The Quest for Truth

By ARTHUR G. RAKESTRAW

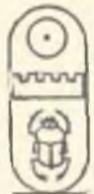


OUR assumptions are involved in the age old inquiry: "Can a man by searching find out God?" It assumes, (1) the existence of a Supreme intelligent Being, (2) that there is a universal desire on the part of mankind to attain communion with

this Supreme Being, (3) that all "search" by man's unaided powers is in vain, and (4) that there is a possibility

of direct communion between the creature and his Creator.

There are but two sources of information open to man through his natural senses, Nature and history. However, when we seek to know the Author of Nature from Nature herself, we meet with but a stony silence. It is as if we called at some one's home in his absence. Roaming from room to room we could indeed acquire a limited knowledge of his tastes and qualities by a survey of his books, pictures and other furnishings, but we could never get to know him thus. This knowledge is not acquired, but must be revealed to us by the person himself.



So our knowledge of God through Nature is imperfect and limited. Nature is relentless, cruel and inexorable. The history of Nature looms largely with catastrophe. Floods, earthquakes and the cruel sea have taken heavy toll.

Our other source is likewise barren. We cannot know God from a study of man. Human nature, as recorded in history and exemplified in our daily contacts, is unsatisfactory and disappointing. Humanity as a whole is cruel, selfish and deceitful. The history of the world is largely a history of war, hatred and oppression, and, despite the shallow optimists and the foolish pacifists, there has been no improvement through the ages. Even religion is marked by bitter strife and bloodshed.

It follows that the concepts of Deity held by various races and peoples differ greatly, as do the moods of man and Nature. Deity is seldom conceived as beneficent, sometimes as indifferent, but more often as cruel, vengeful and vindictive, requiring constantly to be propitiated and appeased, pictured with human passions, angry, capricious, spiteful and unreasonable. Such are the gods of savage tribes, and this concept has even been carried over into Christianity.

Let us now pass over into another realm, that of human experience. There are those who have claimed to have had revelations from beyond the veil that separates the finite from the Infinite, and to have talked with God, as one talks with a friend. But such experiences, however satisfying and convincing to the person himself, cannot be transmitted to another, although we may observe the often powerful effect which they have upon his life.

The Sacred Writings of religious sects, Christian and non-Christian alike, contain alleged revelations of divine Truth. It does not fall within the province of this article to discuss their claims to credence, but it may be safely said that no book, even were it written by divine inspiration, can impart truth or bring us into conscious touch with the Infinite. It may however, indicate that beneath the manifestations of Nature, beneath the changing current of human history, there are underlying

positions of Truth, available to the earnest and unselfish seeker.

As the miner digging in the earth uncovers a nugget of gold, and holding it aloft signifies to his companions that he has struck a vein, so we can recognize in the lives of some men that they have made contact with hidden but powerful sources of Truth. They cannot transfer their treasure to us, but they can tell us where and how to dig for ourselves, or rather they can so inspire us with a desire to possess what they have that we will open our hearts and minds to the all-revealing truth. For indeed, it is not by toil or painful effort that revelation comes to us, but rather by putting ourselves in a receptive mood, listening for the still, small Voice within our souls.

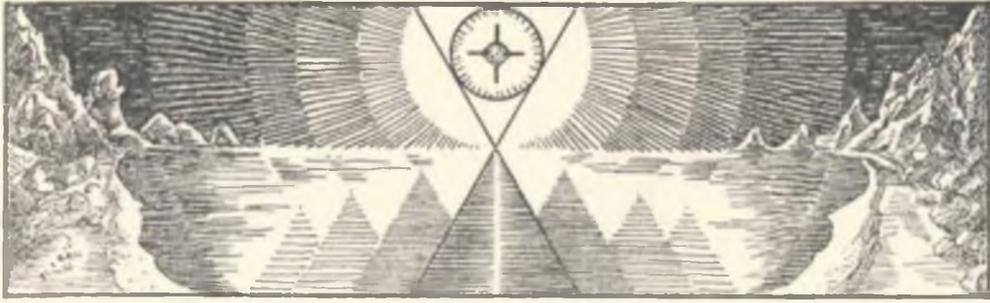
And indeed no one is, or need be, totally blind or deaf to the revelation of Truth. Even the ignorant savage has within his soul a glimmer of that Light, a whisper of that Voice which, if followed, will lead to more revelation, as one within a cave follows the feeble gleam of light and finally comes out into the sunshine. Or, to change the metaphor, if we resolutely shut out the clamor of the world and listen to the quiet Voice within us, it will grow louder and clearer, and we will learn many things that we did not know before. But if we heed it not, it will grow fainter and fainter, and perhaps be stilled forever.

Where may we find Truth? In the only place where it may be found, within our own hearts. How may we find God? Not by searching, not by study, not by slowly acquiring knowledge, but by asking, and by being in the mood to receive. The first step towards the knowledge of God, is to know ourselves.

Truth is an indivisible entity. As all persons see the same light, though with different eyes, so all who have found Truth, have gotten it at the same Source. God has not put all the gold in the world in one mine, neither has He committed to any man or group of men the exclusive custodianship of Truth. Among all people of all ages have been those who have experienced the indescribable joy of having their souls flooded with its clear light.

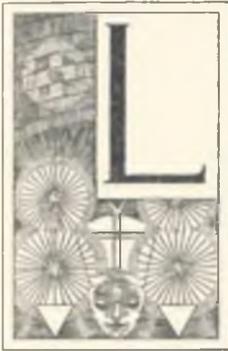
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Four hundred forty-eight



How Light and Color Affect Life

By FRATER JOHN H. SCHNEIDER, B. S., M. S.



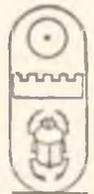
LIGHT is a form of radiant energy. Even primitive man knew something of its effect upon his environment. He knew that the sun's rays warmed him and caused his skin to darken. All forms of life which receive this radiation are influenced in

one way or another when light rays strike them and penetrate them or reflect from their surfaces. The leaves of plants grow wide and flat in order to provide larger surfaces for the reception of light. This light energy is absorbed by the plant and stimulates the chlorophyll or green substance of the plant to assimilate carbon dioxide from the atmosphere and to transform this gas into carbohydrates and other plant substances with the assistance of water. Thus the very materials which compose the body of a plant are produced with the aid of light. It may be considered that this assimilation of light energy by the plant is a transformation of radiant energy into chemical energy which is stored by the plant in a form for later use by animals and by man for the proper development and nourishment of the body.

Light as a form of radiant energy is transmitted through space and to a limited extent through matter in the form of vibrations or waves. These waves are

of various lengths. The colors of colored light are evidence of light of different wave lengths. Red light and yellow light radiations have longer wave lengths while blue light has a shorter wave length. The combination of light of all colors or wave-lengths produces white light such as sun-light or the light of an electric light bulb.

When white light such as that from the sun is passed through a wedge-shaped piece of glass called a prism, the light rays of shorter wave-length pass through with greater difficulty than those of longer wave lengths. This tends to separate the rays or rather to displace them one from the other so that they can be viewed upon a screen as a band of colors with red at one end, blue at the other end and all of the other colors at intervals between the two. This spectrum or band of light rays from the long red rays to the short blue rays composes the range of visible light. There are rays of light which are longer in wave length than those of red light. These are called infra-red rays. In addition there are rays of light which possess shorter wave-length than blue light and these are called ultra-violet rays. These two forms of light are both invisible to the human eye but their effects upon matter are often visible. For instance, some objects upon which ultra-violet rays strike will glow with a soft violet light which is visible in a darkened room. This is because the object upon receiving the light absorbs a certain amount of the radiation and transmits some of the energy as light of a



longer wave-length than that of ultra-violet rays. Infra-red rays have an effect upon light-sensitive photographic plates much the same as that of visible light and pictures of objects can be taken in a room illuminated solely by infra-red light.

Since light is one form of radiant energy and can be further classified according to its wave-length, it is not surprising to find that other forms of radiant energy can also be characterized by their respective wave-lengths. It is exceedingly interesting to know, however, that this is true and that all forms of radiant energy can be charted according to wave-length to form a long series or spectrum in the same manner that was employed with the colors of visible light radiation. What are these other forms of radiation? The radiation of longest wave-length known is electricity. This includes the Hertzian rays or ordinary electric currents and the somewhat shorter radio waves. The next shortest wave-length is that of heat radiation. This forms a wide band of which the shorter rays are visible as light. It is well-known that heat is in many cases accompanied by light. This is because the radiation which we know as heat possesses a wave-length which borders upon the next shortest wave lengths which we know as light. On the other side of the visible spectrum and beyond the shorter ultra-violet rays are the X-rays and the gamma rays or radium emanations which possess a still shorter wave-length. Beyond this point are the cosmic rays, which are the shortest rays known.

Summarizing the known forms of radiant energy in order of their respective wave-lengths from the longest to the shortest, the order is electricity (Hertzian and radio), heat, infra-red, visible light (including all of the familiar colors of light from red to blue), ultra-violet, X-rays, gamma rays and cosmic rays.

With this convenient mental picture of the relation of the various forms of radiant energy to one another, we have next to consider the effect of these rays of various wave-lengths upon living things. Of the influence of electric or radio waves on living matter little is

known although they undoubtedly have some effect thereupon. It is known, however, that homing pigeons lose their sense of direction while flying in the immediate vicinity of radio antennae from which radio waves are emanating and regain this sense when the transmission has ceased. Passing to the next form of radiation, the effects of heat waves upon living matter are known to most of us in a general way at least. Visible light, the next shortest radiation, plays, as we have already seen, a very important part in the growth and development of most forms of life. It is the energy by means of which plants carry on that primary chemical reaction upon which nearly all forms of life depend. Plant stems and leaves usually turn toward the light; plant roots and many lower forms of life usually turn from it. Light determines the rate of growth of plants. Certain plants will grow to the height of surrounding plants which if removed cause the flowers to form on shorter stems. Light affects the growth rhythm of plants in that the budding and flowering period can be started prematurely by exposure of the plant to light and flowering can be accomplished in a much shorter than normal period.

Plants can use both ends of the spectrum of light rays, including both infra-red and ultra-violet rays. Infra-red illuminated plants are larger but less green. Plants grow in blue light about as well as they do in normal or white light.

Organisms are accustomed to direct light. Reflected light such as that from the moon seems to affect the growth of organisms in a different manner. Reflected light is known also as polarized light. Seedlings, bacteria and yeast have their growth accelerated by polarized or reflected light.

Lights of various wave-lengths appear to have different effects upon living tissues. Infra-red light tends to soothe strained muscles. Ultra-violet light is used to cure rickets. Sun-light is abundant in ultra-violet rays. By exposing substances such as milk or cod-liver oil to ultra-violet light, these substances can be made to absorb much of the energy of the rays and will there-

upon impart this energy to the cells of living things upon assimilation of the irradiated material. Plants appear to grow taller in ultra-violet light. Very short wave-lengths of ultra-violet light are harmful to both plants and animals. Short exposures to ultra-violet light of longer wave-length are beneficial while long or heavy exposures are harmful and will destroy living cells.

X-rays are more potent than ultra-violet rays in the destruction of cells and are employed to kill or to treat organs and growth. When X-rays are focussed upon cancerous growths until the growth becomes heavily irradiated, the cancer cells will cease to live while the surrounding normal cells which have not been subjected to the action of X-rays will not be harmed. X-rays are exceedingly dangerous when used in excess or when misused. The effects may appear some time after the treatment. Eggs and embryos are very sensitive to even small quantities of X-ray radiation. More mature organisms will withstand larger amounts of this form of radiation. Of the human body, the generative organs are most sensitive to X-ray radiation.

X-rays seem to influence the hereditary characteristics of plants and animals, producing changes in this direction. The shorter ultra-violet rays have somewhat of a similar effect.

Gamma rays, the next shortest in wave-length, appear to have a tendency to retard growth. They have been found to have this effect upon cancer cells and frequently kill such cells.

It has been found that the radiations of shorter wave-length possess greater penetrating power and that this power increases as the wave-length decreases. X-rays and gamma rays will penetrate flesh and to a lesser extent bone. Metal objects in relatively thin sheets will stop these rays. X-rays will only penetrate through an inch of water while gamma rays will penetrate a foot of water without losing more than about half of their intensity. Cosmic rays, the shortest and most penetrating rays discovered, have been known to penetrate as much as sixty-eight feet of water or six feet of lead. Delicate instruments which have been constructed to measure the intensity of cosmic rays indicate that

these rays increase in intensity as the instrument is raised above the surface of the earth until at a height of almost six miles the radiation is several times as great as at the surface of the earth. This has led investigators to believe that the radiation must be of cosmic origin.

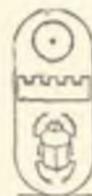
Since cosmic rays are shorter in wave-length than the gamma rays which retard cancerous growth, it has been suggested that they probably have somewhat of a similar effect upon cancer cells. Measurements indicate that approximately twelve cosmic rays strike our bodies every second. The theory has been expounded that these cosmic ray bombardments may have a tendency to curb the growth of cancer cells in the body.

Living things not only receive radiations from sources external to themselves but they are also capable of producing radiations. Most living things produce heat as the result of metabolism during which some heat radiation is formed. Many living organisms produce a cold light known as luminescence. Some human beings appear to possess this capacity. This light is generated as a result of the interaction of certain ingredients contained within their bodies. The glow of fire-flies is an example of luminescent radiation.

Fluorescence is another form of light radiation produced by living things as well as by non-living things. When certain living things as well as non-living things are illuminated, the light they thus receive is absorbed by them, transformed into light of a greater wave-length and then radiated by them to other objects or to the human eye. As an example of this form of radiation, the human body, when illuminated by the non-visible ultra-violet light will glow with a visible light radiation.

Still another form of radiation produced by both living and non-living things is phosphorescence. Certain organisms when exposed to heat, light or electricity absorb and store part of this energy. After the source of radiation has been removed, these bodies give forth the energy which they have thus stored.

The radiation of electricity by the electric eel is a common example of radiation produced by living things.



These eels can produce a shock sufficient to electrocute a man. When completely discharged, these eels can regain their capacity to produce electricity by means of a period of inactivity in this direction. Certain deep-sea fish have the ability to produce a light of blinding intensity which permits them to escape from their aggressors.

Within recent years it has been discovered that living cells are capable of producing a form of radiant energy which can stimulate other cells to more active growth. Among the forms of living things which have been found to radiate such energy are bacteria, seedlings, blood, muscle and cancerous tissue. In one experiment, the root of an onion in a horizontal position pointing

toward the tip of another onion root held in a vertical position produced an increase in growth in the side of the latter root adjacent to the former one. The radiation thus produced is thought to be in the form of short ultra-violet rays produced perhaps by the presence of small amounts of potassium and other elements which are slightly radioactive.

The story of how living things are influenced by their radiation environment is not completed by any means. Many chapters remain to be written as man enhances his ability to understand these things in which are concealed many illuminating and fundamental truths which many have sought and few have found.

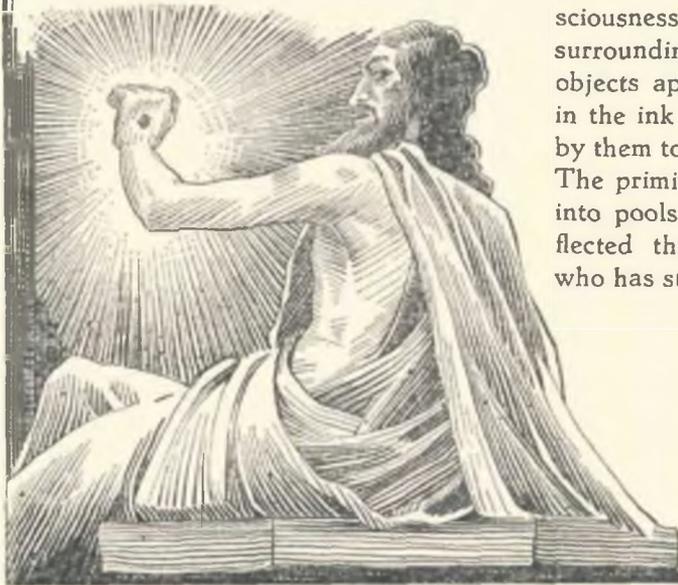
How It All Began . . .

CRYSTAL GAZING

FOR centuries before the psychological principles of crystal gazing were known, a similar practice, from which it evolved, was carried on by ancient and primitive peoples. In India the natives put an ink spot upon their hands, and would sit concentrating upon it for hours

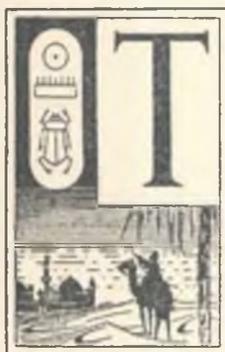
at a time, eventually losing consciousness of their objective surroundings. The scenes or objects appearing to take form in the ink spot were considered by them to be divine revelations. The primitive Polynesians gaze into pools of water to find reflected there the face of one who has stolen their belongings.

Large polished black stones have been used for the same gazing and divining purposes by the Arabs.





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 if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*



HERE is nothing strange, mysterious, occult or supernatural about the Cathedral of the Soul or the processes whereby one may commune with the highest spiritual consciousness of the universe.

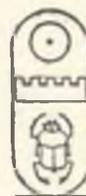
Man has the ability, as a God-given gift, to commune with the soul and spirit within him, and to talk with the inner self, and with the God within. This God and inner self are parts of the soul-consciousness, and are directly attuned with the universal consciousness of the Cosmic.

When man turns his concentrated thought and devotion inwardly to the

soul, and through the soul to God, he enters a sanctuary, a cathedral, a synagogue, a Holy of Holies that is not of the earth but of the Cosmic. Therein he not only finds God, but all of the Heavenly Hosts, the magnificent Music of the Spheres, the universal mind of man, and the love, mercy and justice of God.

If man makes a practice, daily and weekly, of entering this Cathedral of the Soul, and communing there with the inner self, the better self, the spiritual self, which is a part of God, he is lifting his outer consciousness and his outer self up to a higher plane and there finding health, happiness and peace.

His prayers, sincere and sacred, uttered while he is dwelling in the Cathedral of the Soul, are like direct, personal talks to God and the God consciousness. Through such prayers and pleas, he can purge and purify his body and his mind of disease, pain, weaknesses,



sorrows and griefs. He can find light and wisdom, strength, love and mercy. He can find illumination, guidance, help and protection.

And while in communion with God in the Cathedral of the Soul, he will sense and contact the minds and consciousness of millions of human beings who, like himself, lift up their thoughts and their minds to this one great universal sphere of spiritual purity and spiritual power. He finds himself attuned with the higher forces of the universe, and he dwells in the grace and glory of God.

Our little gift booklet entitled *Liber 777* explains all of the interesting details about this very old mystical process of spiritual attunement. It tells you of the most appropriate hours of the day, the most propitious periods of each week for meeting with the minds and souls of others in this grand conclave and communion of spiritualized consciousness. It tells you how to approach this inner sanctuary of the soul and how to develop a keen realization of the spiritual contact and the benefits that result therefrom. In the privacy of

your own home, without revealing your purposes and intentions to any other person, you can dwell in spiritual ecstasy and sublime communion. Free from any creeds or limited dogmas, and guided only by the revelations from the consciousness of God that come to you as personal sermons and personal guidance while you are in the sanctuary of the soul, you find yourself walking in the greater light toward greater health, prosperity and happiness. Why not join with thousands of others in these daily and weekly periods of spiritual blessings? The booklet is yours for the asking, without any obligations whatever. Write as directed above and secure a copy of this booklet at once, and help us in the great work of bringing to mankind the opportunity for sincere worship and spiritual unfoldment, free from distinctions of race, religion or geographical environment.

Worshipping in the Cathedral of the Soul will become your greatest delight and your secret, sacred pleasure during the remainder of your life here on earth.



THE QUEST FOR TRUTH (Continued from Page 448)

Why then have not more come into a knowledge of the Truth? Well, Truth is unpleasant to many people. Like bats and owls, they prefer the darkness. Truth cuts deep. It lays bare the soul, and for that reason many shrink from it. Again, the light of Truth is easily obscured. Pride, selfishness, prejudice, and indifference shut out the Light. Only the pure in heart, we are told, shall see God, and Truth will not abide within a heart filled with ignoble motives.

As Pilate caught a glimpse of an unknown world in the presence of the lowly Nazarene, and asked, "What is Truth," and then turned away, so we may turn indifferently away, just at the moment when a little quiet, serious meditation and introspection would bring us a richness of revelation that we cannot get in the busy turmoil of daily life.

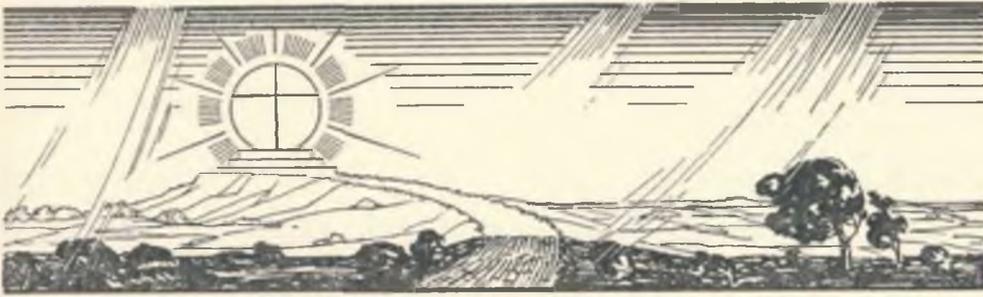
Now because the revelation of Truth is a personal matter, which each must experience for himself, let it not be thought that there is no advantage in

earnest seekers associating themselves together. There is every reason why they should do so. There is a mutual inspiration in the companionship of those who have the same ends in view, the same purpose in life. We may spur each other on, when alone we might become discouraged and drift into indifference.

Furthermore, if for no other reason, the sharing of information, the diffusion of knowledge and culture, the impartation of a philosophy of life that gives us power and poise, and aids in the development of hidden latent forces which we did not know we possessed, will richly repay us for the time spent in such association.

Can a man by searching, find out God? No, but a man who will attune himself to the Infinite, who will listen in the stillness of the night to the Voice within, and obey it, who will watch for the faint glimmer of the Light and follow it, may be sure that God will find him.

*The
Rosicrucian
Digest
January
1938*



Along Civilization's Trail

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

Editor's Note:—This is the tenth episode of a narrative by the Supreme Secretary relating the experiences he and his party had in visiting mystic shrines and places in Europe and the ancient world.

ANCIENT PHOENICIA



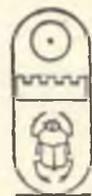
RACING through bowers of fragrant shrubs, and then suddenly sweeping upward to skim along the crest of rocky slopes overlooking the broad expanse of the Mediterranean, our spirits rose with each turn in the road. Not more than

two hours previously, we had been in Palestine, but its blue skies had been colored by our feelings, a pall of dejection had hung over us, because of our intimate experiences with its bitter revolution. How can one doubt that we mortals are torn by the strong influences of environment and our mental attitudes? The most dominant factor in life is our attitude toward things and people, our personal interpretations. If we are confident, cheerful and courageous, every obstacle is but another stride to be taken in our progress. The most sordid environment, even the darkest hour becomes but a background by which to contrast our radiant spirits. Let hope and self-assurance ebb, however, and the slightest change in circumstances becomes to us a wave of calamity by which we are completely

engulfed. This but proves that the world is impartial. It never intentionally oppresses the individual nor does it favor him. Time either sweeps the individual along with it, or passes him by. The mentally alert, visionary individual is prepared to strike out and swim with the current. He is never content to bewail his lot on the bank, watching life flow by.

The Mediterranean was exceptionally blue, rather of the colored postcard hue, almost unbelievably brilliant. The sunlight seemed to dance upon its glass-like surface. This coast line of ancient Phoenicia, now Syria, was amazingly like that of California. The mountains seemed to plunge into the sea — no gradual approach, but an abrupt demarcation, a bold precipice submerging itself in the waters. It was as if the parched desert far inland had, by a series of undulations, sought to reach the sea and, suddenly coming upon it, one of its crests had slipped beneath the water.

The surrounding terrain was little changed. Nowhere for miles along this coast were evidences of human progress, except for the pavement upon which we travelled. The coastal hills were uncultivated, although spotted with verdure, but, unlike our California Coast range, they were unfenced. Beau-



tiful sandy beaches marked the erosion of the rocky shore by the sea, beaches which in a more commercialized land would have been marred by gaudy concessions. Little harbor-bays were formed by jutting rugged arms of the coast. In these still waters, about 1000 B. C., floated the sturdy, but small craft of the Phoenicians. At that time black-bearded men, who but a few centuries previous had been desert wanderers, nomads, directed the loading of the boats. They carried cargoes of mother-of-pearl inlay furniture, ivory combs, household utensils, gold trinkets, frankincense and other luxuries with which to barter with the peoples of distant countries bordering the shores of the Mediterranean. They were at that time the greatest navigators of the world. They ventured as far West as what is now Spain and carried on an extensive trade with the early Greeks who were greatly influenced by the Phoenician dress and customs. It is said that the early Greeks borrowed their style of costume from the Phoenicians. As they prospered in their trade, they colonized many towns along the coast of the eastern end of the Mediterranean.

Cars were now passing us rather frequently going in the opposite direction. We were approaching Beirut, the principal seaport of Syria, or the state of Lebanon. In a few moments we were slowly moving through the streets of this city, which was quite evidently influenced by Western ideas and practices. The change in the appearance of shop windows from those of Egypt and Palestine, the large paved thoroughfares, elaborate cafes, spacious lawns, even public trams, did not give us the impression of the Western World attempting to invade the East, but rather that it had already arrived, and the East was trying to survive the influence. Originally captured by the British in October, 1908, the country is now a French Mandated territory, but the city of Beirut is exceptionally Americanized because of the great American University now established there, whose faculty members are mainly from the United States. These instructors brought with them their manner and methods of living, and, with their families, gradually impressed the natives

with their superior way of living, to which the natives have taken readily.

Our stay in Beirut was brief, for it was not our immediate destination. We were bound for the inland. Leaving the sea level we began a very steep ascent, winding our way over the high mountains. Lebanon, as this section is known, is renowned for being the site of the once famous cedar trees, by the same name, for centuries used extensively in the building operations of the ancient peoples whose countries bordered the Mediterranean. But one small grove of the great trees still remains and it is preserved as a monument of the past. Centuries before Christ, the Egyptians put out expeditions to this coast to fell the great trees and float them back to the mouth of the Nile, thence up the great river for hundreds of miles. The writer recently had the opportunity of examining thoroughly, several sarcophagi (mummy coffins) being installed in the new additions of the Rosicrucian Oriental and Egyptian Museum. These sarcophagi date back to approximately 1000 B. C. Each of them was made, as practically all of them were during that time, from planks of cedar brought from Lebanon, centuries ago. Even though they were about thirty centuries old, they were yet in a fair state of preservation. Many of the early fleets that plied the waters of the Mediterranean were built of the cedars of Lebanon. It was a rare wood and much sought after. Toward the South end of the Lebanon mountains, towers Mt. Hermon, reaching a height of 9000 feet. The mountain is frequently mentioned in the Christian Bible by other names. Around its base are to be found the ruins of the Temples of Baal. Generally speaking, Baal is an ancient sun god, but generically speaking, Baal was the Syrio-Phoenician word meaning God. The ancient Sidonians had named this mountain Syron. It is without vegetation of any kind, except a plant life resembling our North American sage brush.

To this point in our travels, our roads had been remarkably well paved and graded. Now, they narrowed and were frequently pitted. The hills were growing brown, as though they needed rain

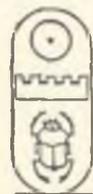
badly. The country was becoming more desolate and had its effect upon our moods, and our conversation became less frequent. About two hours after having left Beirut, and having just made a turn on a high mountain pass, we looked down from an altitude of several thousand feet upon a broad plateau stretching into the distance. Far below our road continued, like a gray ribbon stretching for miles across the waste. Toward the horizon a great green patch was visible. Soon we were entering this patch, the outer edge of a fertile area, and the age-old city of Damascus, which is on the fringe of the great Mesopotamian desert. Damascus, 57 miles east of Beirut, has a population of about 188,000, 21,000 of which are Christians and about 16,000 Jews. It is the oldest inhabited city in the world. In the Tel-El-Amarna tablets or letters, the first letters of state in the history of the world exchanged between Queen Nefertiti and the rulers of her subordinate states or colonies in 1350 B. C., Damascus is mentioned. At that early time, according to translations, it was termed Dimashka. The same name, referring to the same city is found inscribed on the walls of the Temple of Rameses III in Upper Egypt. It was the scene of many wars mentioned in Biblical literature. David had campaigned against it, but without a great deal of success. French troops were garrisoned there as elsewhere in Syria, but were unsuccessful in accomplishing much with Damascus, or any of Syria in fact, because of an antipathy held toward them by the native Syrians. Various political influences, which we will describe later, caused the French much unrest and a regret that they had ever assumed the mandate.

Our first impressive sight after entering this ancient city, was a large cemetery near the city's center, the tombs of which were fashioned like small mosques with their customary domed roofs and spiral minarets. They were so diminutive that I likened them to the ovens one sees used for the manufacturing of tile and brick. Around the whole cemetery was an artistic Byzantine brick wall, the top of which was crenelated. When our car stopped before the

principal hostelry which the city afforded, located in a plaza directly across from the depot of a narrow gauge railroad originally built by Germany before the World War, and now used for the transporting of freight from Beirut to Damascus, we were greeted by a now familiar sight. Porters in white linen robes which looked not unlike the old fashioned night gown tied around the middle with a soiled red sash, and wearing Mohammedan tarbouches, shuffled up and sought our baggage.

We paid little attention to the interior of the hotel, that is the main foyer, until our return from our rooms above where we had immediately retired to remove some of the grime of travel. Intensely hungry, we sought the dining hall. We were ushered into a spacious interior court. Courts are exceptionally common in these Eastern countries, because they are cool, inviting and traditional. The walls were all white, against which pots of flowers and climbing vines appeared refreshingly cool. The ceiling was constructed of hand-hewn timbers. Between the tops of the walls and the ceiling was a stone grill work which allowed ample ventilation. At either end was a high, narrow window, hardly large enough to permit the passage of a man. They were well shaded and kept out the midday heat and glare. Most surprising was the great number of persons that were crowded in this fairly large dining hall. There must have been at least 400 persons seated at long tables somewhat like those one would find in an army or a construction camp. Instead of being seated on chairs, they were seated on benches which were a part of the table. Most of the diners wore Western clothing, a sack or business suit, and all wore their tarbouches. It is not a custom to remove the tarbouche when indoors, or when dining.

The amusing incident was that all were eating as rapidly as they could, and not a sound of a voice was to be heard. No one was conversing, all intently concentrating upon the consumption of food. It seemed as though they were given a limited time to eat, and could not afford to indulge in conversation. It was so different from the leisurely dining of Europe, where eat-



ing is an art and a social event as well. We later learned that it is not a custom among the Syrians and the peoples of the Levant to converse when eating, but rather to devote their attention to food first, and then converse at length afterward. I was also surprised to find a hotel so crowded in such an out of the way place as Damascus. Many of the big hostelrys of America and the Western world would have been grateful for such patronage as this hotel was apparently enjoying at this time. If we had seen a similar sight in America, we would have thought a convention was in session. Conventions seemed to be such a Western mode, that we did not entertain the thought in this instance. Upon inquiry, we found that this was a momentous occasion in Syria, and that an election was to be held for the president of Syria. The hotel was more than a mere hostelry, it was used as an administration building by government officials and political parties, and in fact all of the principal affairs of state were conducted there. As soon as lunch was finished, the guests all crowded into the hallways, lounge and foyer to congregate in groups, gesticulating wildly with their hands, which is customary among a very highly emotional people such as they are.

Suddenly, while we were studying these people, who, although mainly dressed as we were, yet were so different in manner, a hush came over the entire assembly. Everyone stood rigid as though for an inspection and immediately ceased talking. We looked about to see the cause of the sudden suspension of activities and conversation. All eyes were fastened upon a large french doorway that led into the dining hall, from whence we had just come. The doors were thrust open and a dramatic entry was made, in ceremonial fashion, by a person whose very appearance indicated a regal position and birth. He was an Arab prince, we learned. He had travelled several hundred miles from a desert area over which he had dominance, to participate in these conferences and the election. He was in fact a royal nomad, a desert chieftain. He had control and direction over some

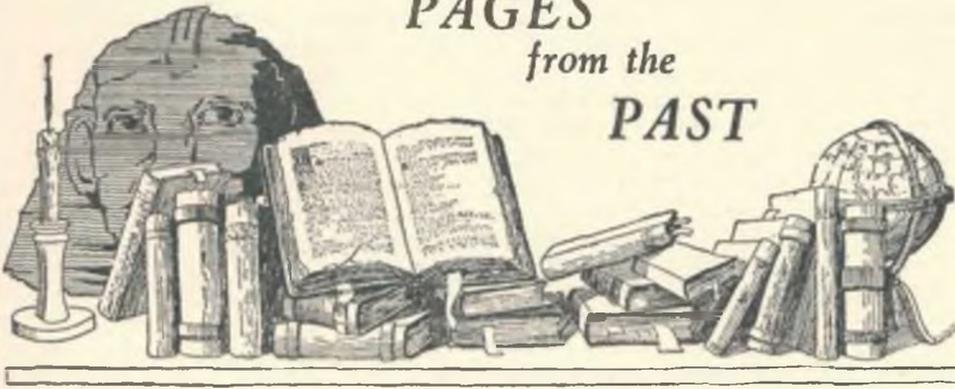
15,000 Bedouins. His costume was impressive and picturesque. He wore a heavy silken robe, full at the bottom, and the conventional Bedouin sandals inlaid with sterling silver. His turban was of a brilliant hue and affixed to his head with the argila. Around his girth he wore a twisted silk cord from which hung, on his left side, a beautiful dirk which, although highly ornamental, undoubtedly was quite practical. His wearing of large sun glasses was unusual. Typical of the Bedouin, his hands were quite large and gnarled. His face was long, slender, and with a large aquiline nose characteristic of the Semitic race. He spoke with a soft, vibrant voice and was very graceful in his walk. He had a definite positiveness and self-assurance, and reflected the attitude of one accustomed to respect and obedience to his least command or wish. He had descended from a long line of nobility. In the open desert his word was absolute law. He was the highest court of appeal and made decisions which would shape the course of the lives of those who depended on him.

In this election which was now taking place, he could have easily influenced the thousands who were his followers and subjects to vote as he wished, for either candidate. Looking neither to the right nor left, he strode out of the hotel toward a waiting carriage, followed by his personal bodyguards, two huge members of his race, dressed like himself, but not having such ornamentation because of their lesser station. In addition to carrying dirks, the bodyguards also wore, crisscrossed over their chests, cartridge belts having large calibre shells, and slung across each of their backs was a modern rifle. Becoming more curious about the situation we determined to learn further facts. Later that evening we made the acquaintance of the British Vice Consul of Damascus, who frequented our hotel because it was the center of local social life, and because the few foreigners or Europeans who visited Damascus for a brief stay, whether on business or pleasure, located there.

(To be continued)

Four hundred fifty-eight

PAGES from the PAST



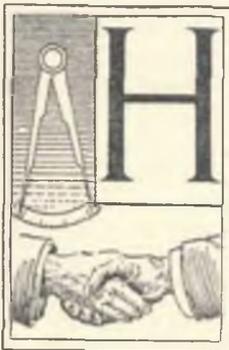
DIOGENES, THE CYNIC

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 a few of the characteristic sayings of Diogenes the Cynic. The name "Diogenes" arouses in most minds a picture of a disconsolate man with a lantern, or a spare ascetic sitting in a tub; yet, "finding an honest man" was by no means the only subject upon which this philosopher waxed cynical.

Diogenes (not to be confused with Diogenes Laertius, a Greek philosopher who lived about 200 A. D.) was born in Asia Minor at Sinope about 412 B. C. Although he left no writings his personality made such an impression upon his contemporaries that they preserved his pithy sayings in their own works, recording many of his acidulous retorts and his verbal bouts with Plato. After having been captured by pirates, Diogenes was put up for sale in the slave mart at Crete, and purchased by Xenilades of Corinth. He spent the rest of his life as tutor and and Eubulus says, in his essay entitled "The Sale of Diogenes," that he was so successful in his training of the children of Xenilades that "they paid the greatest attention and respect to Diogenes himself, and spoke well of him to their parents."

The following excerpts are selected from the translation of C. D. Yonge.



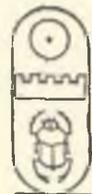
HE USED to say, "that when in the course of his life he beheld pilots and physicians, and philosophers, he thought man the wisest of all animals; but when again he beheld interpreters of dreams and soothsayers, and those who listened to

them, and men puffed up with glory or riches, then he thought that there was not a more foolish animal than man." Another of his sayings was, "that he thought a man ought oftener to provide himself with a reason than with a halter."

On one occasion Plato had invited some friends who had come to him from Dionysius to a banquet, and Diogenes trampled on his carpets, and said,

"Thus I trample on the pride of Plato"; and Plato rejoined, "With quite as much pride yourself, O Diogenes." Sotion too, in his fourth book, states that the Cynic made the following speech to Plato: Diogenes once asked him for some wine, and then for some dried figs; so he sent him an entire jar full; and Diogenes said to him, "Will you, if you are asked how many two and two make, answer twenty? In this way, you neither give with any reference to what you are asked for, nor do you answer with reference to the question put to you." He used also to ridicule him as an interminable talker.

On one occasion, when no one came to listen to him while he was discoursing seriously, he began to whistle. And then when people flocked round him, he reproached them for coming with eagerness to folly, but being lazy and indifferent about good things. One of his frequent sayings, was, "That men contended with one another in punching



and kicking, but that no one showed any emulation in the pursuit of virtue."

He used to express his astonishment at the grammarians for being desirous to learn everything about the misfortunes of Ulysses, and being ignorant of their own. He used also to say, "That the musicians fitted the strings to the lyre properly, but left all the habits of their soul ill-arranged." and, "That mathematicians kept their eyes fixed on the sun and moon, and overlooked what was under their feet." "That orators were anxious to speak justly, but not at all about acting so." Also, "That misers blamed money, but were preposterously fond of it." He often condemned those who praise the just for being superior to money, but who at the same time are eager themselves for great riches. He was also very indignant at seeing men sacrifice to the gods to procure good health, and yet at the sacrifice eating in a manner injurious to health. He often expressed his surprise at slaves, who, seeing their masters eating in a gluttonous manner, still do not themselves lay hands on any of the eatables. One of his sayings was, "That one ought to hold out one's hand to a friend without closing the fingers."

Hermippus, in his Sale of Diogenes, says that he was taken prisoner and put up to be sold, and asked what he could do; and he answered, "Govern men." And so he bade the crier "give notice that if any one wants to purchase a master, there is one here for him."

He used to say, that he wondered at men always ringing a dish or jar before buying it, but being content to judge of a man by his look alone. A man once asked him what was the proper time for supper, and he made answer, "If you are a rich man, whenever you please; and if you are a poor man, whenever you can." When he was at Megara he saw some sheep carefully covered over with skins, and the children running about naked; and so he said, "It is better at Megara to be a man's ram, than his son." A man once struck him with a beam, and then said, "Take care." "What," said he, "are you going to strike me again?" The question was put to him, when a man ought to marry? and his reply was, "Young men ought not to marry yet, and old men never ought to marry at all." When asked what he would take to let a man give him a blow on the head? he replied, "A helmet."

A man said to him one day, "Many people laugh at you." "But I," he replied, "am not laughed down." When a man said to him, that it was a bad thing to live; "Not to live," he said, "but to live badly."

Once when Anaximenes was discussing some point, Diogenes held up a piece of salt fish, and drew off the attention of his hearers; and as Anaximenes was indignant at this, he said, "See, one pennyworth of salt fish has put an end to the lecture of Anaximenes."

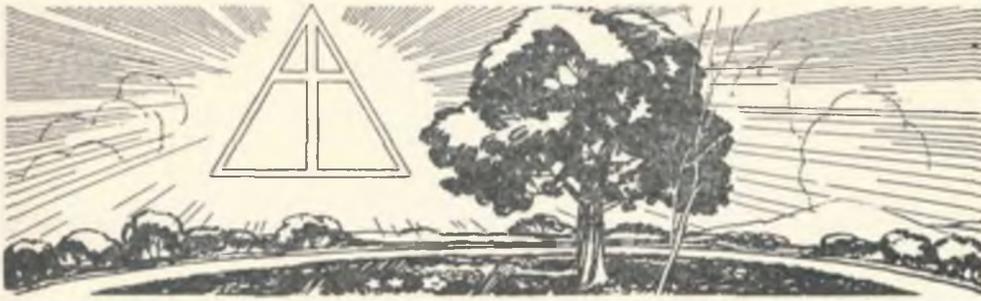


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Invite your friends to listen to her over station KSTP, St. Paul, Minnesota, 205.4 meters, beginning Monday, January 10th at 9:45 p. m. and continuing each week thereafter at the same hour. She can also be heard over station WKBW, Buffalo, New York, 202.6 meters, beginning January 6, at 8:30 p.m. and continuing weekly at the same time. Watch for further announcements of broadcasts over other stations.

*The
Rosicrucian
Digest
January
1938*



The Wonderful Work of Our Courier Car

WHAT IT IS AND WHAT IT ACCOMPLISHES AND
WHY OUR MEMBERS WANT IT

By THE EMPEROR



GREAT many of our members throughout North America who live in cities and communities where our traveling Courier Car has not reached in recent years are anxious to know what the Courier Car is accomplishing, and what it is, and

why it has not reached all of the cities and towns of the United States, Canada and Mexico. To anticipate future correspondence in this regard, and to satisfy the natural and logical curiosity about it, I think the following statements will be of interest, not only to those who have not seen the car and witnessed the demonstrations and lectures, but to those who have participated in and benefited by them.

In the first place, the Courier Car tour each year is a good will activity of the organization. I will explain later what I mean by this good will feature.

When the plans for the Courier Car were first discussed by us for a year or more, it was the intention to send this Courier Car and a staff of lecturers and demonstrators to every city or community that could be reached conveniently and in accordance with a definite program, and to have this car and its equip-

ment and personnel spend two days and two nights in personal, confidential contact with just our members and no one else. The plan included daytime interviews with members, contacts with prominent persons who were members, and who could assist in helping the members form chapters or study groups, and then spending two evenings in a rented hall with members exclusively, demonstrating to them many of the teachings contained in our monographs, giving them examples of the proper practice of the vowel sounds, an example of the ritualistic ceremony held in our temples, a demonstration of some of the scientific laws involved in our teachings, a moving picture travelogue of a journey through our Rosicrucian Park and all of its buildings and departments. The meetings were also to include the answering of questions officially and correctly, along with demonstrations of the proper way to concentrate and to use the sanctum equipment each member might possess in his home, and other personal helps that would answer thousands of the questions members write to us from month to month. The original plan did not include or contemplate any form of public propaganda or public lecture. After the Courier Car had started on its first year's plan, the members themselves in each community wrote in and suggested that we change our plans and add a third night in each community and make



that third night an open meeting to which they could invite their friends, acquaintances, and especially their relatives, so that these persons might see what the Rosicrucian Order is and what it is not, what it deals with, and what it does not deal with.

I am sure that I am talking to each member within his or her own experience when I say that practically every member in our organization has one or more relatives, one or more personal acquaintances, or one or more sincere friends who doubt the integrity, the sincerity, and especially doubt the claims, of the Rosicrucian Order of AMORC. Every day our mail brings to us letters from members saying that someone in their family or someone among their relatives, friends or acquaintances is constantly criticizing AMORC and criticizing them for belonging to it on the basis that the Order is not scientific, that it must be and certainly is wholly a religious cult, that it may not have any of the buildings and grounds that it claims to have, that it may not have any scientific background or equipment, that its teachers or instructors are not familiar with scientific laws and scientific principles, that it may be conducted only from a few offices in an office building, that it is purely a commercial racket, that it has no personal interest whatever in its members except the collection of their dues, or that it is not recognized by other scientific bodies or schools and that it is, in other words, anything but what it claims to be.

These persons constantly say to us, "What can I say and do to convince this relative or friend, this city councillor or this newspaper editor, this family physician, this clergyman of my church, or this or that person, that AMORC is what it claims to be?" Many of these members say, "At every meal, and especially every evening when I am trying to study my lecture or magazine, one or more members of my family criticize and belittle the organization and tell me I am being deceived in thinking it is a large institution and has any scientific background. What can I do to show these members of my family that they are wrong, and thus relieve

me of this constant criticism that is intended to make me resign my membership despite the fact that I am deriving some benefit from it, and my health has been better, and I am happier and more contented that I have ever been?"

Now considering that phase of the personal problems of our members, it was not surprising that members in so many communities wrote to us and asked if the Courier Car and its personnel could not conduct a third meeting in each city to which the members could bring their relatives, their wives or husbands, sons or daughters or their family physician, or clergyman, and have these persons see for themselves the moving pictures of the grounds and buildings and departments, and see the scientific demonstrations, and hear the scientific lecture and see that it was not a fanatical religious sect or cult, but a common sense, rational, educational, refined and cultured movement.

It was because of these requests that we finally decided to advertise and announce a third semi-public meeting in each city. Our members even went so far then as to arrange in each city that our staff show the talking moving pictures at dinner or luncheon clubs such as the Rotary Club, the Lions Club, the Kiwanis Club, or at the Chamber of Commerce or the Junior Chamber of Commerce, or at other similar club luncheons. And in fact, this has been a very frequent occurrence in cities where the Courier Car has appeared.

Now you must understand that very naturally the third public meeting in each city and town added considerable to the expense of the Courier Car's operating costs. It meant one more night in a hotel in each city for the staff, and it meant, most of all, the renting of a very large hall for a public meeting, often at a tremendous expense. In many cases the rental of that one hall for one night meant one hundred dollars additional, and in most cases not less than fifty dollars additional. It added one more day's salary to the staff, inasmuch as it prolonged the journey of the car. It added a considerable amount to the sending of notices and announcements of the semi-public meeting, and to newspaper advertisements about it.

It also meant that much more wear and tear on the scientific equipment and on moving picture equipment. Perhaps very few of our members realize that a professional size moving picture sound equipment such as the Courier Car carries with it is subject to heavy strain and a great deal of wear and tear in being moved from city to city and set up and taken down, and so forth. Much of this equipment is very delicate, and in many of the large cities visited it has to be reexamined, readjusted, cleaned, and put into perfect order again at scientific laboratories. Each hour that that equipment is used and operated adds to the expense, for the Courier Car cannot take the chance of having the equipment break down and fail to operate at the last minute in a hall where thousands are assembled waiting for a demonstration. In this regard, the moving picture and scientific equipment is subject to far more test and expense than that which remains in a stationary position in a theater.

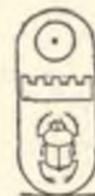
Now, as to why this Courier Car does not visit every town and community where we have members: In the first place, it would not be fair to have the Courier Car visit a town where we have only thirty or forty members and skip a city or town that has two hundred or three hundred members. In the second place, in order to travel from the West to the East of the United States and be back again before the heavy snows set in in the Midwest and the Rocky Mountain region, the Courier Car must travel in as straight a line in one direction as possible. If it starts out toward Salt Lake City from California, it can only go into and through those towns that are near the straight road between San Francisco and Salt Lake City.

If, on the other hand, the Courier Car starts toward Denver, it must include only those cities and towns that are on that line. And so on all the way through to the East. To attempt to zig-zag back and forth from one town to another, into one state after another, would mean that the Courier Car would leave here in the spring and reach only the midwest by the middle of the summer. In the third place, the Courier Car

can leave here in the West only after the winter snows in the mountains and in the Midwest have cleared away. It would be absurd to try and take the heavy Courier Car, with its heavy equipment, through the snowy regions in the winter time. In the fourth place, the cities and towns picked out for each different tour of the car must not be more than a day or a day and a half apart. It is too costly to have the Courier Car and its personnel travel for three or four days in any one direction to reach one town or another, with no intervening demonstrations or contacts.

This means, therefore, that before each yearly trip of the Courier Car, the map of the United States has to be carefully studied and a tour laid out that will include as many cities as possible in a straight line in certain given directions, and it means the Courier Car must leave here in the beginning of spring, and that brings the Courier Car into the eastern cities in the summertime. Then, after touring the East, it must get back through the Sierra-Nevada and Rocky Mountain region before the winter snows set in. This answers the question often asked in eastern cities as to why the Courier Car does not come there early in the spring or late in the fall, instead of in the warm summer days.

Some members have even been so thoughtless as to suggest that we send the Courier Car from California direct to New York, to be there early in May or June, or late in October or November. They never figure the cost of such a trip in gasoline, wear and tear on equipment, salaries, hotel bills, and other expenses. We are sorry that the Courier Car does have to reach the eastern coast in the summer months, but while it is true that in two or three cities this summer and previous summers a few of the lectures were held on warm days and warm evenings when it was uncomfortable, and windows had to be opened that allowed extraneous noises to come in from the street, in the large majority of cases the cities visited in the East in the summertime had cool days and pleasant evenings on the occasion of the lectures, and there was little or no inconvenience.



In other words, our records show that only about three or four of the ten or twelve eastern cities visited had any just complaint regarding the time of the year, or the weather conditions, and we certainly could not change the entire course of the Courier Car to meet the weather conditions in those cities. Others have suggested that when the day for the meeting comes and the staff finds the weather is very hot, the meeting should be postponed and held a few days later. But you must realize that the halls for these meetings of the Courier Car are rented months in advance, and that the circular matter going to all members from Headquarters, notifying them of the Courier Car's visit, is prepared months in advance and mailed a week or ten days in advance, and to change one or two of the meeting nights would be to upset the whole schedule for the rest of the tour, and cause many to go to halls in other cities and find no Courier Car and no staff of lecturers.

About a week or ten days before the Courier Car reaches any one city or town, we send from Headquarters here a printed notice and invitation to all members on our lists and records, inviting them to the two private meetings for members only, and inviting them and their friends to the third semi-public meeting. Sometimes these notices go astray because of changes of address that have been made just before the notices were printed, or because the notices are lost in the mail, or, as has happened in many cases, because of snowstorms or other storms that delay the delivery of the notices until the last day or sometimes a day after the meetings are held. Our monographs, you understand, go by first-class mail in a special arrangement we have here in our Mailing Department, and in special sacks that are taken direct to regular mail trains. That is why the monographs arrive with such regularity that it has aroused the curiosity and brought forth the praise of our thousands of members. But these printed notices of the meetings go by third-class mail, since the cost of mailing these things by first-class would be terrific, and third-class does not go with the same regularity and dispatch as first-class.

The question has been asked by a great many who have not witnessed the Courier Car demonstrations and lectures, whether the Courier Car is not merely a plan of propaganda instead of being the good will plan that we announced it to be. If these members mean by this that the whole Courier Car lectures, demonstrations and contacts are aiding and abetting our general propaganda activities, or tending to increase our membership, we do not feel ashamed or embarrassed to admit that there is some propaganda connected with the tour of the Courier Car. When churches, learned institutions and other movements have special revival meetings or special public lectures or special demonstrations, no one criticizes these things on the basis that they are propaganda, for after all, a revival meeting in a church, or a special scientific lecture in a university or college, is admittedly propaganda for new members, or at least for the purpose of encouraging the members to keep up their interest and their activities. There is nothing embarrassing or unreasonable about any form of dignified, instructive and refined propaganda.

But if these criticisms are intended to mean that the major purpose of the Courier Car activities is to secure new members, and merely to "sell" the organization to prospective members, then the idea becomes absurd and ridiculous. In the first place, if that were true, there would not be the two expensive and costly meetings held for members exclusively. The Courier Car would conduct only public lectures and advertise them more widely and save all the expense of other halls, hotel bills, and printed notices to all the members. And the Courier Car, in such a case, would be sent only to large cities where a large public meeting would be held with the increased prospects, at the same costs, of securing new members.

Our statistics for the three years in which the Courier Car has been holding these semi-public and public meetings, as well as the private meetings, show that the number of new members secured each year through the activities of the Courier Car would not pay in registration fees or dues for one year, the

Four hundred sixty-four

cost of the gasoline used by the Courier Car on one of its cross-country tours and return. Our records actually show that as far as securing new members is concerned, the same amount of money as is spent for the semi-public lectures of the Courier Car, if put into dignified magazine announcements, would produce two hundred and fifty per cent more results.

The Courier Car today represents one of the largest items of good will expense that the organization spends. And remember, during the winter months and throughout the year when the Courier Car is not on the road or is not traveling from place to place, a large staff of workers here at Headquarters is laboring in the evenings and in spare time preparing new moving pictures, new apparatus, new equipment and new features for the next year's Courier Car tour. The investment in that specially constructed car and its equipment, in the moving pictures and sound pictures made, in the scientific and other features, represents an investment that could easily have been put into other departments of our activities which would have been more productive of members than the most idealistic dream of the Courier Car results one could imagine.

The Supreme Secretary, Ralph Lewis, for instance, spent many months last winter and fall in designing and constructing the Cosmic Ray machine that is being used this year on the Courier Car. We know that nothing like it has ever been seen, witnessed or demonstrated in America before, because in every city where public meetings are held, scientific students from the universities and laboratories go to see the Cosmic Ray machine, and say it is the finest piece of scientific equipment they have ever seen. And scientists say it is the most marvelous demonstration of the functioning of Cosmic Rays that they have ever seen. Before he started to construct that machine at a great expense, he wrote to all the scientific equipment manufacturing companies and asked if they could design and build a machine that could do the things he wanted it to do, and they admitted that there was no such a machine and they could not build such a machine.

Four hundred sixty-five

The same is true of many other things that are included in the Courier Car's activities. Right now the moving picture staff here at Headquarters is working at night and on Saturday afternoons and other spare time making another marvelous production that will be as interesting to our members as "Lost Horizon" has proved to be in its public exhibitions. During the first week of October I witnessed a preview of parts of this new moving picture production, and it is now ready to be sent to Hollywood laboratories to be put into final film form from the master films we had made here at Headquarters. The enormous expense of this production is a good will feature, because it will be purely instructive and educational and in no wise a form of propaganda.

I do hope that the time will come when the members in every one of the cities in North America and Mexico will see the Courier Car in their community, with all of its wonderful demonstrations and with the lectures and contacts of the specially trained staff which accompanies it. It will take time to reach every community, and so we ask all of our members to be patient.

As for the Canadian district, we are confronted with problems of State. Up to the present time the Canadian Government is reluctant to allow the Courier Car or any similar kind of lecture car or equipment to cross its border, and come into its country, except under limited and restricted conditions that we have not been able to meet because of the fact that it would eliminate many of the special features and add so greatly to the cost of the tour that we do not find it possible to comply. This is not because it is a Rosicrucian car or has anything to do with Rosicrucian philosophy or any other philosophy, but merely because it has in it equipment and matter made and produced in America, and because of the restrictions on importation of dutiable equipment, and so forth. But we do hope we will be able to have the Courier Car go through Canada or parts of Canada in the very near future, and we are having the very able help of our Canadian

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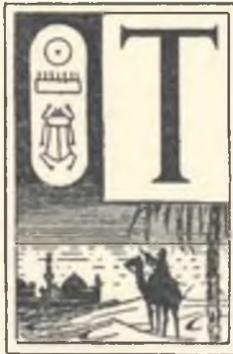


Goethe and the Rosicrucian Order

By SOROR ETHEL ROSENTHAL, F. R. G. S., F. R. S. A., A. R. C. M.

Goethe, raised o'er joy and strife,
Drew the firm lines of Fate and Life,
And brought Olympian wisdom down
To court and mart, to gown and town,
Stooping, his fingers wrote in clay
The open secret of today.

—Emerson.



HIS poet has always been listed as a Rosicrucian because of records kept during his lifetime and of innumerable passages in his works. In this article an endeavour is made to put forward evidence proving that Goethe's association with the

Order and assimilation of Rosicrucian teachings greatly influenced the works and life of this many sided genius.

Even as a child Goethe sensed the power of the Cosmic, and evinced that tendency towards symbolic mysticism characteristic of the work of the mature man. Already, in 1756, at the age of seven, he was convinced of the existence of the God of Nature, a deity to whom he could ascribe no form, but one whom he longed to approach. He determined to construct an altar on which products of Nature would represent the world. Above these a flame would burn typifying the aspirations of man to-

wards the Cosmic. To this end, the little boy collected various ores which he arranged in the form of a pyramid. Up on high he placed a taper which, at sunset, when the roofs shone and were beautified by the strong light, was ignited by means of a burning glass. "Thus alone in his room, the seven-year-old priest did his worship," as Goethe himself tells us at the end of the first book of his autobiography *Dichtung und Wahrheit*, "Truth and Poetry."

While he was still a schoolboy Goethe evinced great interest in freemasonry and the work of secret mystic organizations. The eighteenth century witnessed the renaissance of freemasonry in England and the activity spread to Germany. Moreover, between the years 1756 and 1768, the Rosicrucian Movement attracted much attention in South Germany.

When he was stricken down by a severe illness at the age of nineteen, Goethe, on the advice of his physician, studied the works of the celebrated Rosicrucian Paracelsus. Goethe made notes in his diary on these writings and became absorbed in alchemy. His faith in that science was greatly strengthened by his own mysterious cure, effected by his doctor through the administration of a crystallized salt, possessed, so the physician claimed, of magical power.

As soon as Goethe recovered his strength, he fitted up a laboratory where he continued his investigations and ex-

periments, devoting particular study to the macrocosm and the microcosm.

At the age of twenty-six Goethe visited Weimar as guest of the Duke of Saxe-Weimar. The ruler greatly appreciated the genius of the already famous author and was rejoiced to secure Goethe's services for the state. Because of his compelling personality and unbounded capacity for taking pains, Goethe soon became the soul of the ducal government. For Goethe idleness was impossible. "I must be industrious to live," he remarked, and in Weimar, amongst the numerous manuscripts revealing his multifold activities, many valuable documents are preserved concerning Goethe's extensive work as a freemason. During the years when the Weimar masonic lodge had to be closed, owing to the unrest caused by the French Revolution, Goethe and the Duke of Saxe-Weimar made a profound study of the history of the Rosicrucian Order and of the work of the Illuminati. Goethe's poem *Die Geheimnisse* deals in particular with the Rosicrucian Order. This work was composed in 1784 and 1785 and, although unfortunately incomplete, shows Goethe's sympathy with the work of the Great White Brotherhood, with the secret schools and the temples guarded by the mystical inner circle.

The hero is a pilgrim Markus who is making his way through a rocky, mountainous and thickly wooded district, symbolic of life and its obstacles. At sunset, Markus reaches a broad and pleasant plain where he espies an imposing structure and a wooden cross round which roses are entwined. From the centre of this wonderful cross stream triple rays of light. At the sight of this beautiful emblem Markus feels peace and inspiration and remains wrapped in contemplation until the stars appear. Then he knocks at the great gate and is warmly welcomed by the inmates of the fine building. They are knights, twelve in number, and they crowd round Markus as he tells them whence he has come and whence he receives orders from higher beings. The brothers are representatives of divers creeds, and by their presence in the House of the Rosy Cross prove that every form of recognition of the Divine

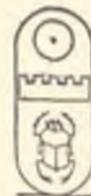
is respected therein. Markus is acknowledged to be a worthy successor of Humanus, the leader of the Rosicrucians, who possesses the gift of healing by the laying on of hands. In this connection it is probably significant that Goethe wrote *Die Geheimnisse* just a few years after Mesmer had commenced his seances in Paris, in which he demonstrated cures effected by the radiation of energy from the finger tips.

Owing to the allusions to the Rosicrucian Order, *Die Geheimnisse* occupies a unique niche in the gallery of Goethe's works as a confession of the author's faith and ideals.

Metamorphosis, such as he had observed in plants, furnished Goethe with the key of the door leading to reincarnation and eternity, and he was completely in accord with the doctrines of Pythagoras, the Rosicrucian, concerning reincarnation. Goethe was convinced that great men and women must have revisited the earth plane frequently to have obtained the emotional purity and the gift of leadership which distinguish them. In 1829, at the age of eighty, Goethe remarked to his friend and literary secretary Eckermann:—"If I continue to work unceasingly until my end on earth, Nature is bound to assign me another form of existence, when my present one no longer suffices to contain my soul."

Reincarnation and transmigration are undercurrents of the poems contained in Goethe's *West-Ostliche Divan*, which appeared in 1819. As soon as he had read the German translation of the poems of Hafiz, Goethe felt that he and the Persian poet were kinsmen. The German genius' passion for the East was kindled, and inspired the *West-Ostliche Divan*, the largest collection of lyrics which ever flowed at one time from Goethe's pen. While he was writing them, the thought occurred to Goethe that he, the eighteenth-century Teuton, was perchance a reincarnation of Hafiz, the fourteenth-century singer of Shiraz.

Amongst other philosophers whose influence on Goethe was very marked was Leibnitz (1646-1716), one of the most respected members of the Brotherhood of the Rosicrucians. According to Leibnitz, the ultimate elements of the



universe are monads or individual centres of force. Each monad is a microcosm, and by the proportion of its activity one monad is differentiated from another. The ruling monad is called the "Entelechy" or "Soul." This word "Entelechy," meaning "Soul," was employed by the Rosicrucian philosopher Aristotle. For Aristotle the soul is the "First Entelechy." When drafting the closing scene of the glorious drama *Faust*, Goethe used the word "Entelechy" to denote the immortal part of the hero which is borne upward by the Chorus of Angels. Goethe maintained that each "Entelechy" is a fragment of the Cosmic Soul and does not age while tied to a human body.

For Aristotle the universe is dynamic. His world is always evolving, "becoming," and Goethe held the same conviction. For Goethe, too, nothing is static and everything is in continuous motion.

There are many passages in *Faust* which prove that the author was thinking on the lines of a Rosicrucian. As Paracelsus wrote on the duality of man's nature, so Dr. Faust laments:—

Two souls, alas! are lodg'd within my breast,
Which struggle there for undivided reign;
One to the world, with obstinate desire,
And closely-cleaving organs, still adheres;
Above the mist, the other doth aspire,
With sacred vehemence to purer spheres.*

The first scene in Faust's study was born of Goethe's alchemical studies. As he perceives the sign of the macrocosm Faust exclaims:—

. . . . What light intense!
In these pure symbols do I see
Nature exert her vital energy.
Now of the wise man's words I learn
the sense;

"Unlock'd the spirit-world is lying,
Thy sense is shut, thy heart is dead!
Up scholar, lave, with zeal undying,
Thine earthly breast in the morning-red!"

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*The English of this passage from "Faust", and of the succeeding quotations, is from Dr. Anna Swanick's Translation of both Parts of Goethe's "Faust," published by G. Bell & Sons, London, to which work the author of this article is much indebted.

While occupying himself with alchemy, Goethe was particularly impressed with the *Aurea Catena Homeri*, a work in which, as he himself stated, "Nature, though perhaps in fantastical fashion, is represented in a beautiful combination."

Again in the Second Part of *Faust* we are transported by Goethe into the milieu of an alchemist. The poet was aware that the Illuminati were not concerned with the conversion of base metal into gold, that they spoke in symbols and that their aim was to convert into purity the baser elements of human nature.

The character of Wagner in Goethe's *Faust* is a wonderful portrait of one of these seekers after truth. During Faust's wanderings with Mephistopheles, Wagner, a former disciple of Faust, remains at home faithful to his pursuit of learning. Goethe depicts Wagner's endeavours to create life. Wagner is shown poring over the phial in which, as he puts it, "A man is being made." Every Rosicrucian reading this scene must be reminded of Dr. Littlefield's creative experiments with small creatures of the water species.

As Wagner watches the development of the Homunculus he exclaims:—
It mounts, it glows, and doth together run,

One moment, and the work is done! . . .
And so a brain with thinking power embued
Henceforth your living thinker will create.

These words might have been spoken by Dr. Littlefield as he observed the salts crystallize according to the forms he held in his mind; moreover, like the doctor's tiny living creatures, the Homunculus is not the finished product.

At the close of the Second Part, when Faust sinks back lifeless, Mephistopheles superintends the burial of the hero's body and would fain seize his soul. Angels, however, bear aloft the immortal part of Faust, the "Entelechy" or "Soul" which is a segment of the one Universal Divine Soul. The Mystic Chorus at the close reminds us that all visible things are symbols of the eternal and invisible:—

All of mere transient date
As symbol showeth.

Goethe's early novel *The Sorrows of Werther*, published in the autumn of 1774, made the author world-famous. There are many Rosicrucian traits in this work, while the lessons of service to be learnt from Goethe's monumental work of fiction *Wilhelm Meister* are identical with those taught by the Rosicrucian Order. Sir Francis Lord Bacon, Emperor of the Rosicrucians, maintained that knowledge and the "divine gift of reason" should be employed for the benefit of mankind. After the hero Wilhelm Meister succeeds in grasping the meaning of existence these truths constitute the hub of his wheel of life.

Goethe was specially impressed by Bacon's treatise on *Idola* or false notions of things, erroneous ways of looking at Nature. Whenever he came upon contradictions, Goethe searched for the *idola* giving rise to them, and Bacon's influence is apparent in many of Goethe's axioms respecting error. The German author stressed that he "rejoiced in the great clarity with which Bacon exposed scientific stagnation and impediments, and in Bacon's recognition of the prejudices which prevent men from advancing individually and conjointly."

Goethe also paid tribute to Kepler (1571-1630), the great Rosicrucian

astronomer and astrologer, who was in Prague during the reign of Emperor Rudolph II (1576-1612), and was appointed Imperial Mathematician in succession to Tycho Brahe.

Towards the end of Goethe's sojourn on the earth plane, the two souls which had fought for supremacy within his breast, just as they are depicted struggling in the bosom of his hero Faust, were at rest, for Goethe learned to blend his many sided nature into a harmonious and rhythmic whole. The great poet-philosopher, who transformed Weimar into a world centre of intellectual activity, agreed with Spinoza and Leibnitz that subject and object, the individual and the universe, are bound together, maintaining that "What is eternal is also external, and only a combination of the two can be regarded as truth."

Goethe's transition occurred on March 22, 1832. His last words "More Light" were symbolic of his lifelong endeavour to bring illumination to his fellow men, of his faith in immortality and of his eagerness to contact the Cosmic. As Emerson observed, "The Spirit which built up the world revealed itself more to this man Goethe than to any other."



"This longing to elevate as high as possible the apex of the pyramid of my existence, the base of which is placed in my possession, outweighs all else and is scarcely a moment absent from thought."—*Goethe (letters to Lavater)*.



WONDERFUL WORK OF OUR COURIER CAR

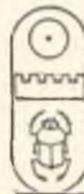
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members in Montreal and Ottawa in this regard.

So watch for the Courier Car this fall on its return from the East by paying attention to any notices you may re-

ceive by mail, and try to have as many actual members attend the two private membership meetings and as many of your friends attend the semi-public meeting as it is possible to do.

Four hundred sixty-nine



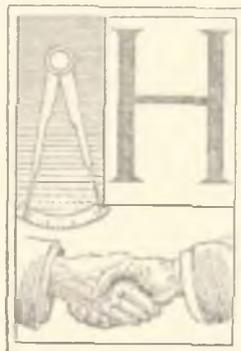


SANCTUM MUSINGS

HOW WOULD CHRIST LIVE TODAY?

By REV. O. CLAYTON PLUMME

(NOTE: This frater is an active minister, serving in one of the largest Protestant denominations.)



HE WOULDN'T," is probably the most accurate answer to the theme question. Jesus was not nearly so apt at adjusting Himself to society as His neo-disciples. Most of us are "cold blooded" religionists. Frog-like, we can periodically croak on

the shores of religious independence, but, in due season, we must become submerged in the ponds of public opinion and standards. We love the dry land and sunshine, but we cannot trust ourselves too far from the water.

In Shirley Jackson Case's book (1933), "Social Triumph of the Ancient Church," we read what seems to the writer to be a quite typical 20th century estimate of the place of Christ in the world today. "The structure of Roman society was not lacking in complexities, but it was *marvelously simple* in comparison with that of the modern world," or again, "It had not *dawned* upon the world in those days that responsibility for producing an honest and competent administration of civic and national affairs rested ultimately with the voter who cast his ballot at an election."

As every hot summer is the hottest and cold winter is the coldest, so we become hypnotized by superlatives when we compare the pagan frontiers of our day with those of the 1st century. Ours are so much worse! "Jesus would be up against a real world if He were in my business or had my problems," says the modern Christian. To be sure, they did not have so many folk killed by speedy traffic. They did not have a China Clipper, but they got Jesus from the Garden of Gethsemane to the Golgotha Cross in an amazingly short time. In that day no insurance company would have dared to make a specialty of insuring Christians.

The man, whose boat has capsized and between himself and the shore is one-fourth mile of water, has many less things to trouble him than the boy on the "flying trapeze," but it is apt to absorb most of his attention. Though the religious expressions are different today than in the 1st century, it demands about the same kind of a man to express them. "It has never taken much of a man to be a Christian, but it has always taken all of him that there was."

If there is religious persecution today, it can be matched by the 1st century. I question not that, if Jesus were living today, He would last more than three years of public ministry. He might, however, find it difficult to keep a pastorate, serve as the head of a corpora-

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tion, or gain the majority in a political election. Even so, He would not offend our pagan sensitivities any more now than He did those of His generation.

We think it more difficult to be a Christian in our day primarily because we think it more serious for us "to be persecuted for righteousness sake" than it was for them. It hurts us more to give up our property than it does to read of how Barnabas gave up his. Spitting on Jesus' face was bad enough but is not nearly so socially degrading as spitting on our shoes. To go to prison as a penalty for Christian enthusiasm was worthy of Paul, but it is almost revolting to us. We have a special dislike for yellow paint even if donated by the rabble.

The greatest problem that 20th century Christianity faces is the 20th century Christian! We make much of the communist, fascist, Nazi and general militaristic treatment of Christianity. They have no new tactics. The only difference is that, whereas the 20th century blames the forces that destroy the Christians, the 1st century blamed the Christians if they saved themselves at the expense of the ideal. The ruling of 3rd century Cyrian may seem a bit harsh to those of our age, who can usually manage to say something that will please both sides, but it serves as a case in point.

Spiritually speaking, we have gold crosses, padded pews, seared consciences and no callouses.

We need a better distribution of purchasing power and less charity, but all of this will not come until we gain a few more "saints in Caesar's household." It was said of Jesus that "He made the word become flesh and dwell among men." It may be said of our mechanistically baptized leaderships that they have made the word become profits, big salaries, and social influence. There is hardly an industry that does not camouflage its motives with Jesus' ideals. Santa smokes and drinks to the spirit of Christmas. I wonder, in these days of harnessed sex appeal, if the high pressure advertisers do not regret that Jesus was not a goddess? Jesus, carrying a gun to promote His kingdom, would look no more ridiculous than

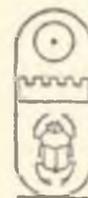
many of our modern "big guns" pretending to promote Jesus.

What would Jesus do if He were living today? We may best judge by examining His 1st century strategy. Though we cannot imitate Him in fact, we can in insight. He sought to make a few men thoroughly Christian, and then sent them out two by two. His attacks upon the status quo were sure and certain. With terrifying boldness, He ventured to point out the most flagrant ills of His social order.

Jesus' was a rare combination between the individual and the social Gospel. He never expected to have a Christian society without Christian men. At the same time, He realized how few could escape the wolves in the sheep's clothing. Most of us would feel quite social-gospel-minded if we made as bold attacks upon the social ills of our times as Jesus did in His.

Jesus was not a voice crying in the wilderness. The story of the Good Samaritan was no flattery to the status quo. He knew how to give to society what belonged to society and to the individual what belonged to the individual. If Jesus were in the flesh today, I have no question but that He would clamp down on war profits, child labor, state totalitarianism, etc., as much as our most ardent Nieburhrs and Wards; but, at the same time, our most ardent fundamentalists would not outdo Him in clamping down upon the individual. I do not think that this man, who bet His life upon a well-instructed few, would have much faith in ever getting a Christian society without having Christian men. It is a waste of life and energy to gain more battle line than one can hold. The strength of the police is not his avoirdupois, or his gun, but the good law-abiding citizens of the city.

I am always impressed by the Gethsemane account. The central figure of this story knew quite well the odds that were against Him. I have tried to sense myself in His situation — One of my trusted friends turning traitor, three of the closest, fast asleep; a dark night, trees, and an approaching enemy. I try to sense it all deeply, and then ask myself if I am going to stand by my faith in a Father God or am I going to "save



my skin." Am I going to slip away and live, or stand firm and die? Am I strong enough to fail in a cause that will ultimately succeed? I find it a real test! I feel that, if Jesus were in the flesh today, He would stand like adamant for truth, love, brotherhood, no matter what it did to His salary, His family, His patriotism, or His social position. The man who held firm at Gethsemane would find it difficult to understand the lip service of Germany, Italy, Russia, England and American Christianity. Jesus never felt Himself obliged to report conditions but, rather, to change

them. But martyrdom in itself is no virtue.

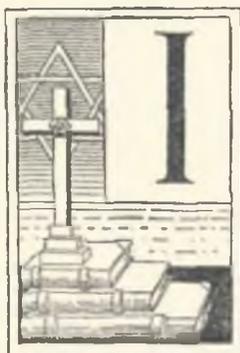
If Jesus were living today, I question if He would be "crucified" for some of the small issues that are claiming many of our Christian brethren. Like John the Baptist, they are losing their heads over small issues. It is to Jesus' credit that, when He died, the world took stock of human worth. I think that, if Jesus were living today, He would not die for any particular "ism". No matter how much you dislike sparrows, it is silly to use cannons to kill them.

We must not let the *fact* eclipse the *wisdom* of Jesus' death.



The Keynote of Advancement

By FRATER O. F. HAUPT, F. R. C.



CONSIDERING the facts with which I have come in contact, I believe the present purpose of existence, in so far as we are immediately concerned, is evolution — the term "evolution" being taken to mean the gradual change or rise toward perfection.

The responsibility of the individual to this purpose is not the responsibility of one individual person to himself but his responsibility to the whole of mankind. In other words, one man's action may and does influence the whole body of mankind. As a crude illustration—each grain of sand taken off or put on to a sensitive balance affects the relative position of all other grains of sand on the balance. So, each advancing soul affects the whole body of mankind by his advancement. Therein each individual is linked to and linked by every other individual.

Now, as each individual advances along the Path, he, of a necessity, influences all others to some degree. The

Path becomes more plain, the relative position of all individuals is changed with respect to the *purpose*.

The keynote of advancement seems to be: "Thou shalt serve, thou shalt become a power, a force in action." This is the essence of practicality. Therein is the responsibility of the individual to the whole fulfilled. Therein is harmony with Cosmic Law accomplished.

Not by study and meditation only may one scale the heights, but by practical application in action of that which is learned and assimilated through study and meditation. Through action, points of strength and weakness are brought to light. Through tests and trials of personal experience we forge the links which bind the rest of humanity more and more closely to us. As more and more electrical current is fed into an electro-magnet its field of influence becomes wider. As experience follows experience and weakness is transmuted into strength, so the individual field of influence is widened and becomes more useful to the purpose of evolution.

Possibly, the greatest usefulness is in the helping of another to find the Path—not by coercion or argument, or by holding one's self as an example, even though the example be fairly good, but by the tactful appeal to latent, submerged desires and forces within him.

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The Lost Horizon

By THOR KIIMALEHTO, Sovereign Grand Master



CCASIONALLY a play or a picture appears that fills the heart of the mystic with delight. I remember *The Ladder*, a play that illustrated the theme of reincarnation. I recall the picture *Death Takes a Holiday*, and *The Return of Peter Grimm*, both

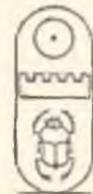
the play and the picture. Each illustrated one point in the mystic philosophy of life. Now a picture has appeared which actually dramatizes the entire cycle of soul development.

I saw the picture twice. The first time I was completely absorbed by the problems and struggles of the people involved. I saw man's terrific struggles with a seemingly hostile environment, man's inner longing for something better, and the opposition he meets with, even among his own people. As the Bible tells us, "A man's enemies are of his own household." I saw a bit of a utopian fairyland in a hidden valley of the lofty mountains of Tibet. In this unbelievably lovely village of Shangri-La peace and beauty and love abound. The struggle for existence has ceased. All is harmonious growth and self-expression.

Children learn in the open fields. When weary, they throw off their garments and swim in a nearby lake. Men

and women, godlike, with serene countenance and dignified step, tread the even paths of daily life. All is beautiful, unhurried and soul-satisfying. The woman of fifty looks like twenty; the man of a hundred is active, in the prime of life. Greed, fear, envy, and jealousy have disappeared. There is no reason for these vices to exist. Each has all that he needs for a happy life of perfect self-expression. Money is meaningless. Gold abounds, but no one so much as stops to pick it up. Divorce does not exist. It is courteous for a man to let his wife go when her heart is elsewhere. Since cost need not be considered and profits are unnecessary, everything bears the impress of love and beauty. The walls are covered with magnificent tapestries and paintings, the halls are adorned with statues, every dish is a work of art, and every garment is a thing of beauty. The village abounds in inviting walks, trellised arbors, exquisite flower gardens, and fountains gleaming in the brilliant sunshine. The music of the bells and the deep organ tones from the temple overlooking the village add sanctity to the joy and the beauty.

Into this paradise comes a party of five, three Englishmen and two Americans. They were escaping from a local revolution in China, and the plane, instead of taking them to Shanghai, took them to Shangri-La. Strange to tell, the high lama knew that they were coming and had everything in readiness for them. The plane broke down, and a



rescue party from Shangri-La came the next morning with the proper equipment, clothing, and food. The refugees were Robert Conway, a British diplomat; his brother George; a Mr. Lovett who was a retired teacher of geology; an American fugitive from justice whose firm had collapsed in the market crash; and a sick woman, an American, whom the doctors had given only six months to live.

All, except George, yield to the enchantment of the new environment. Robert finds a cherished, half-forgotten dream come true. The geologist joyfully organizes classes to teach the subject close to his heart. The ruined financier, who had started life as a plumber, is busy with plans to install a modern running water system for the village. The sick woman feels better and more cheerful. Only George, a typical product of a twentieth-century city, a lover of noise, confusion, excitement, and crowds, cannot endure the peace and quiet. He considers the whole situation an outrage. He rebels vociferously. With the aid of one of the girls of Shangri-La who has fallen in love with him, he manages to bribe porters to guide him through the mountains. This girl, who in reality is an old woman, has been told that she will stay eternally young as long as she is contented to stay in Shangri-La, and will revert to her natural age as soon as she leaves. She does not have faith in this statement and accepts George's worldly views readily. George cannot persuade the geologist or the plumber, or the sick woman to leave, but he does finally prevail upon his brother Robert by appealing to his brotherly love.

The high lama, a very aged man, a person of extraordinary sweetness and spiritual beauty, just before he died, had asked Robert to succeed him. Robert, too, found the girl of his dreams. Yet George succeeded in convincing him that he had been deceived. The three leave Shangri-La. In fact they take flight. A severe snow storm drives furiously through the passes. The guides are brutal. The passes are treacherous. The storms are violent and unremitting. The girl cannot endure the difficulties of the journey. She ages over night and perishes in the cold. George becomes

mad at the sight of his aged love, his conscience is awakened to his fearful error, he loses his balance, falls down the mountain-side of snow and disappears forever. The guides lose their lives in an avalanche. Robert alone is eventually rescued. But the world of struggle and greed has become utterly repugnant to him. After months of heroic effort, in constant peril of his life, he finally finds the way back.

At first glance the story seems one of adventure and romance. Then one sees that it is a picture of utopia, a delightful fairy-tale land; a dream in a poet's heart. Then one becomes aware of the fact that the entire story is a symbol of the journey of the soul through life. It is a modern Pilgrim's Progress. It is the story told oft before by mystics of the world. It is the story told in a nineteenth century setting in Will Garver's *A Brother of the Third Degree* and Marie Corelli's *Life Everlasting*. It is the great adventure of life. It is the quest of the ages, the search of the soul for God, the attainment of evolution. It is the flight of the alone to the Alone.

When the young soul awakes to life in this world, it knows not for the moment whither it is bound. It finds itself a breathing, struggling human being on an unknown quest. It is buffeted in the storms of adversity. It is beset with doubts and fears. It is so immersed in the turmoil of the everyday world that it completely forgets the celestial realm from which it came and the divine nature of the quest on which it is bound. Only a faint longing remains, a longing that gnaws at man's heart in quieter moments when he takes time to think and reflect, but which he impatiently suppresses. It makes the struggle about him seem hideous, and the life about him seem meaningless and sordid. The juggernaut of modern civilization counts its victims by the millions. On every side human beings collapse like the leaves in autumn. The weak are ruthlessly elbowed aside or trampled under foot or pushed to the wall. These humble and simple souls, these frail children of God, in their despair and anguish, seek refuge beneath the wings of the Almighty. They lay their burdens at the feet of God. They find the kingdom of heaven that is within; they experience

the supreme ecstasy of illumination. The wealthy, the powerful, and the successful often fail because they are hindered by their pride, their egotism, and their spiritual blindness. To rely exclusively upon reason is to miss the way. Reason frequently impedes spiritual vision and silences the promptings of intuition. The poor, the unfortunate, the lowly, even the thief and the scarlet woman can, therefore, enter easily the straight and narrow gate that leads to union with the God within.

The distractions of the world are not the only barrier. There is a struggle in the man himself. "The good that I would do I do not," says the apostle Paul, "and the evil I would not do I do." Man has become habituated to the brutal world about him and its primitive standards. He fears the adjustments to higher standards. Inertia prevents him from making the necessary effort. Even when he has once glimpsed the beauty and the light of the eternal, his carnal nature can still drag him down. Only one thing remains—to control resolutely his lower nature and make his body serve his will. In the story Robert actually has to knock his brother George down to prevent him from doing violence, and even then George finally prevails upon Robert to leave Shangri-La.

It is obvious that Robert and George represent the two aspects of a human being, his higher self and his lower self. Dr. Jekyll and Mr. Hyde. The two girls of Shangri-La express the same symbolism. The one who falls in love with George, although she has lived in Shangri-La for years, is tempted to leave. A purely earthly love, a love bound by physical attraction alone, can completely divert the soul from its original course in life or from pursuing higher aims. As far as the girl who falls in love with Robert is concerned, she represents the mystic bride, the soul that waits for the day of union with the bridegroom, the outer personality. This is the chymical marriage of which the mystics write. This is the complete integration of personality as the mystics know it. This is the complete harmonization of the outer personality and the inner personality. Mind, heart, and body become instruments of the soul.

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The whole personality becomes a channel for divine wisdom, love, and inspiration.

When Robert yields to his brother's frantic protests, Chang cries to the despairing maiden, "He will return." Salvation is the end of the journey. The human being may stumble again and again. But if he sincerely aspires to the divine, God meets him half way. The glorious fact is that man does not have to make the entire journey alone and unaided. He finds that his coming was expected. A place has been prepared for him. In the story the plane breaks down before it reaches Shangri-La. The rescue party is at hand with supplies and equipment. Man is helped to attain. As the medieval Spanish mystic poet said: "Before I reached Him, He came to meet me." The ruined industrialist whom the world called thief entered easily and gladly into the new environment, and found peace and contentment. The Magdalene who stumbled on the path of life and who needed help every step of the way, attained and likewise rejoiced in the contentment and peace of Shangri-La.

We must be as little children. Children accept their home, their parents, and the plans of their parents. We children of a larger growth must accept the world as it is, God, and His plans. Our faith must banish suspicion, fear, and temptation. We must not set our will against divine will. When we find that we are going in a direction opposite to the direction we expected, or find our plans overruled and altered, we must not be resentful and rebellious. We must realize that Divine Love and Wisdom can will only what is best for each and every one of us. The group of refugees expected to travel east, and they found that they were travelling westward. They expected to go to Shanghai, and they found that they were in Shangri-La. Robert Conway dreamed of being a foreign secretary of England. He found that he had been selected to rule Shangri-La. The ruined financier, the Magdalene and the poor retired teacher thought that life held nothing more for them, yet they found joy beyond their wildest dreams in Shangri-La. There was even a place for George because he accompanied Robert.



There is not a sheep that is forever lost in all the world. Every soul can aspire to all that the universe affords. In fact, attainment is his divine heritage and destiny. But he must have confidence in divine justice. He must have faith through even the severest tests and trials. He must have an eye on the ultimate goal. He must let the larger point of view be reflected in every word, deed, and thought. He must ardently desire the fulfillment of this magnificent plan for all as well as for himself.

Though dark be the night, he must confidently await the dawn. Though marooned in the gloomiest hamlet, though lost in the maelstrom of a deafening city, let us all joyfully seek our Shangri-La.

In closing let me say a word of appreciation and gratitude to the producer, the entire cast, and to all who assisted in the beautiful stage settings and extraordinary photography and last, but not least, to the author.



“Fret Not Thyself”

By V. W. BENNETT, F. R. C.

“Fret not thyself, it tendeth to evil doing—”



WORRY, in my experience, seems to be the father of perversity, for as surely as one worries over some practice in life that seems wrong, just so surely will he continue that practice or, worse yet, increase it. A man worries over the state of his health and, lo, he discovers new pains. He worries over the state of his finances and goes deeper in debt. A neighbor fails to greet him as is the custom, he worries and others pass him by.

He becomes discontented with himself and all his affairs and people, not knowing why, shun the circle of his negative vibrations. Only those who love him as a brother remain close to him and even they find it hard to tolerate his viewpoint, much less his tantrums. Truly he feeds on the husks of his own ignorance, not seeking light.

Talk not to such a man of atonement. To him it is of little use. He is not robbing the poor, keeping others hungry or in any way shirking his duty. But—he is developing a faith in fate that sha-

dows any good action, and if he continues to do good it is only through the exercise of will.

Tell him naught of attunement. He will place God and the Masters in a far away place and himself apart, and always his mind will dwell in two places, shifting rapidly until his head aches and worry and troubles increase.

Teach him a new Ontology. Teach him that God is a part of himself, closer than hands and feet, that deep within himself the light of Being is shining brightly. Teach him to cease his outer seeking, his conscious willing. Teach him to adjust his whole mind and heart to this new concept and get quiet before the tremendous inner truth.

Mayhap he will feel a sudden stirring and discover love and peace within his soul until he hears the life within calling from the east and the west, the north and the south, the height and the depth, that which is all his own.

Teach him this and remind him to ask the small things first in a spirit of love and willingness to share and serve. Thus shall the cross yield its fruit. Thus shall he find the pearl of greatest price.

“For in the day of trouble he will keep me secretly in his pavilion—and I will offer in his tabernacle sacrifices of joy.”



BY WORD OF MOUTH

For centuries the accumulated wisdom of the ages, as a heritage of mankind, was passed on from generation to generation by means of the spoken word. In the narrow alley-like streets of the ancient East, like the one shown above, and as though but exchanging greetings, the Master would convey hurriedly to his disciple bits of enlightening passages and the sayings of the sages. Because of fear of condemnation and persecution by those who were the enemies of light, each whispered word had to be as safely guarded as the rarest of gems. To this devotion to a trust, we who have benefited by the knowledge which has come down to us are indebted.

(Courtesy of The Rosicrucian Digest.)



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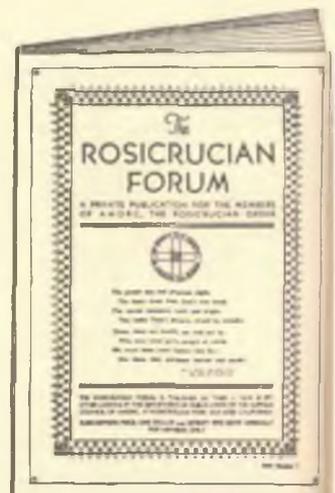
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Milwaukee Chapter. Mrs. Hazel E. Zack, Master; Miss Ellen Brown, Secretary. Meetings every Monday at 8 p. m. at 3431 W. Lisbon Avenue.

Portland, Oregon:

Portland Rose Chapter meets every Thursday 8:00 p. m. at 714 S. W. 11th Ave. Mrs. Emma Strickland, Master; Phone Ga. 8445. Information by appointment week days 9 to 5 at 405 Orpheum Bldg.

Newark, New Jersey:

H. Spencer Lewis Chapter. John Wiederkehr, Master. Meeting every Monday, 8:15 p. m., 37 Washington St.

St. Louis, Missouri:

St. Louis Chapter. Douglas M. Bryden, Master. Melbourne Hotel, Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 p. m.

Other Chartered Chapters and Lodges of the Rosicrucian Order (AMORC) will be found in most large cities and towns of North America. Address of local representatives given on request.

PRINCIPAL CANADIAN BRANCHES**Victoria, British Columbia:**

Victoria Lodge. Mr. George A. Melville, Master. Inquiry Office and Reading Room. 725 Courtney Street. Librarian, Mr. C. C. Bird, Phone G3757.

Winnipeg, Manitoba, Canada:

Charles Dana Dean Chapter. Mr. Ronald S. Scarth, Master, 834 Grosvenor Avenue. Session for all members every Sunday at 2:45 p. m., 204 Kensington Building.

Edmonton, Alberta:

Mr. T. Goss, Master, 9533 Jasper Ave. E.

Toronto, Ontario, Canada:

Mr. E. Charlton, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Ave.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. E. A. Burnett, Master; Miss Mabelle Deacon, Secretary, AMORC Temple, 878 Hornby Street.

A FEW OF THE FOREIGN JURISDICTIONS**Scandinavian Countries:**

The AMORC Grand Lodge of Denmark. Mr. Arthur Sundstrup, Grand Master; Carli Andersen, S. R. C., Grand Secretary. Manogade 13th Strand, Copenhagen, Denmark.

Sweden:

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master. Jerusalemsgatan, 6, Malmo.

Holland:

De Rozekruisers Orde; Groot-Lodge der Nederlanden. J. Coops, Gr. Sect., Hunzestraat 141, Amsterdam.

France:

Dr. Hans Gruter, Grand Master. Mlle. Jeanne Guesdon, Secretary, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

Switzerland:

AMORC, Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secty., Surlac B. Mont Choisi, Lausanne.

China:

The United Grand Lodge of China. P. O. Box 513, Shanghai, China.

New Zealand

Auckland Chapter AMORC. Mr. J. O. Anderson, Master, 317 Victoria Arcade Bldg., Shortland St., City Auckland.

England:

The AMORC Grand Lodge of Great Britain. Mr. Raymond Andrea, F. R. C., Grand Master, 34 Baywater Ave., Westbury Park, Bristol 6.

Dutch and East Indies:

Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Secretary-General. Karangtempel 10 Semarang, Java.

Egypt:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, 26, Avenue Ismailia, Heliopolis.

Cairo Information Bureau de la Rose Croix, J. Sapporta, Secretary, 27 Rue Salimon Pacha, Cairo.

Africa:

The Grand Lodge of the Gold Coast, AMORC. Mr. William Okai, Grand Master, P. O. Box 424 Accra, Gold Coast, West Africa.

The addresses of other foreign Grand Lodges and secretaries will be furnished on application.



THE NEW QUEEN OF EGYPT

We present to our readers herewith the very latest photograph of the new Queen of Egypt, Miss Farida Zulficar. Her marriage to the new King of Egypt is scheduled to occur during this month of January. It is she who will be known to the mystics of Egypt by the Persian term, "the purest rose."

(This rare photograph is published by special permission, and exclusive rights for publication in *The Rosicrucian Digest* have been granted. This photograph is also protected by restrictions of the AMORC of North and South America.)

(Courtesy of *The Rosicrucian Digest*.)

What the Wise Men Taught King Solomon



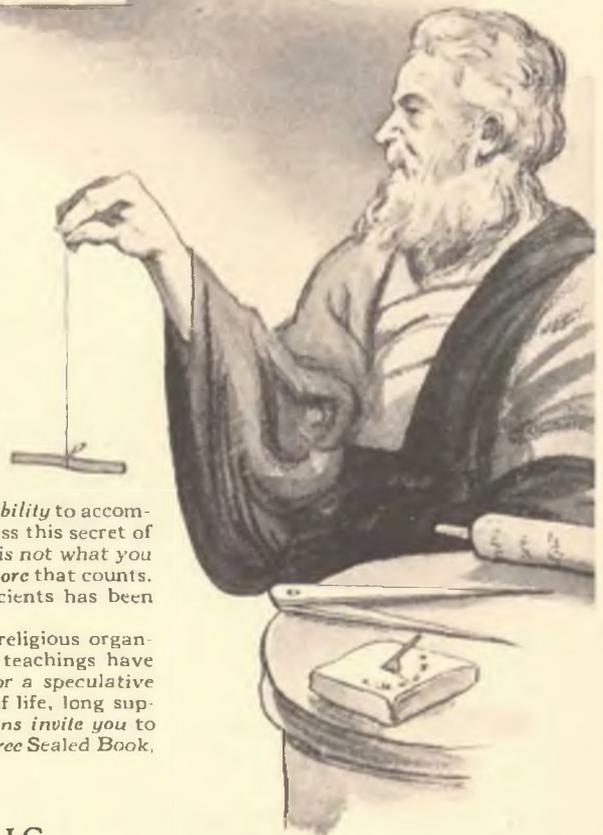
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