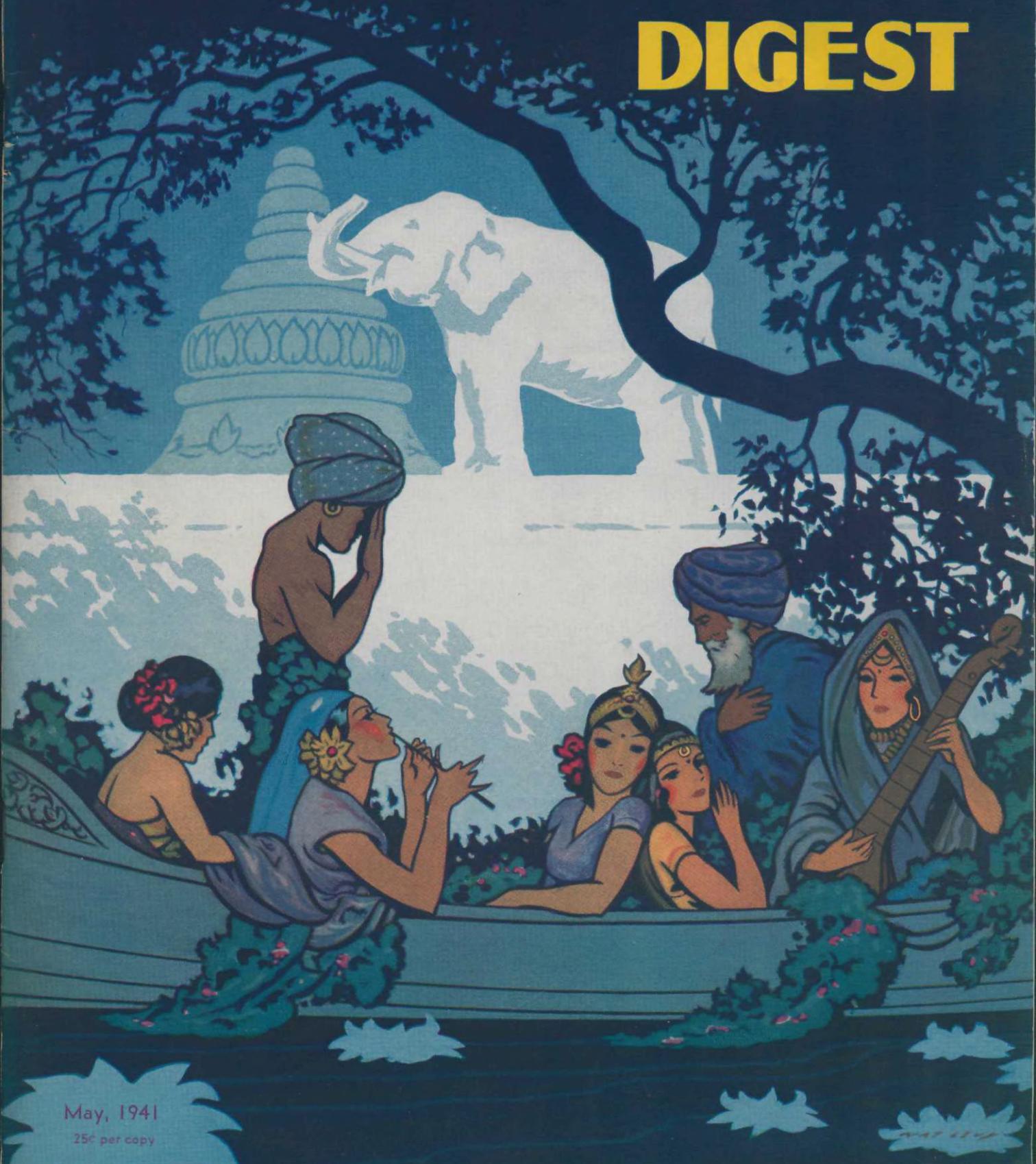
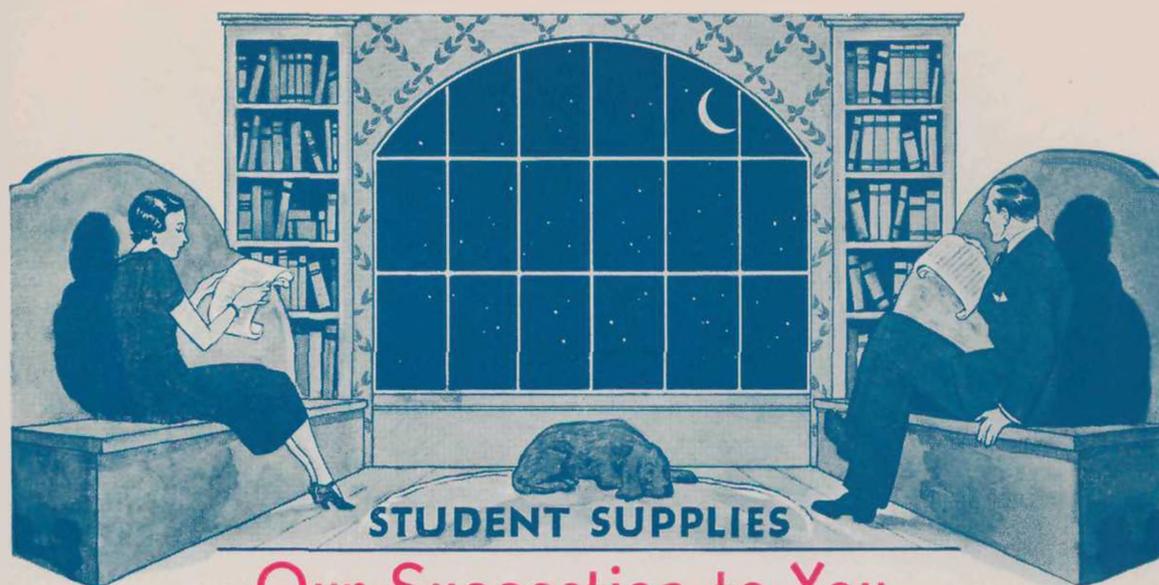


ROSICRUCIAN DIGEST



May, 1941

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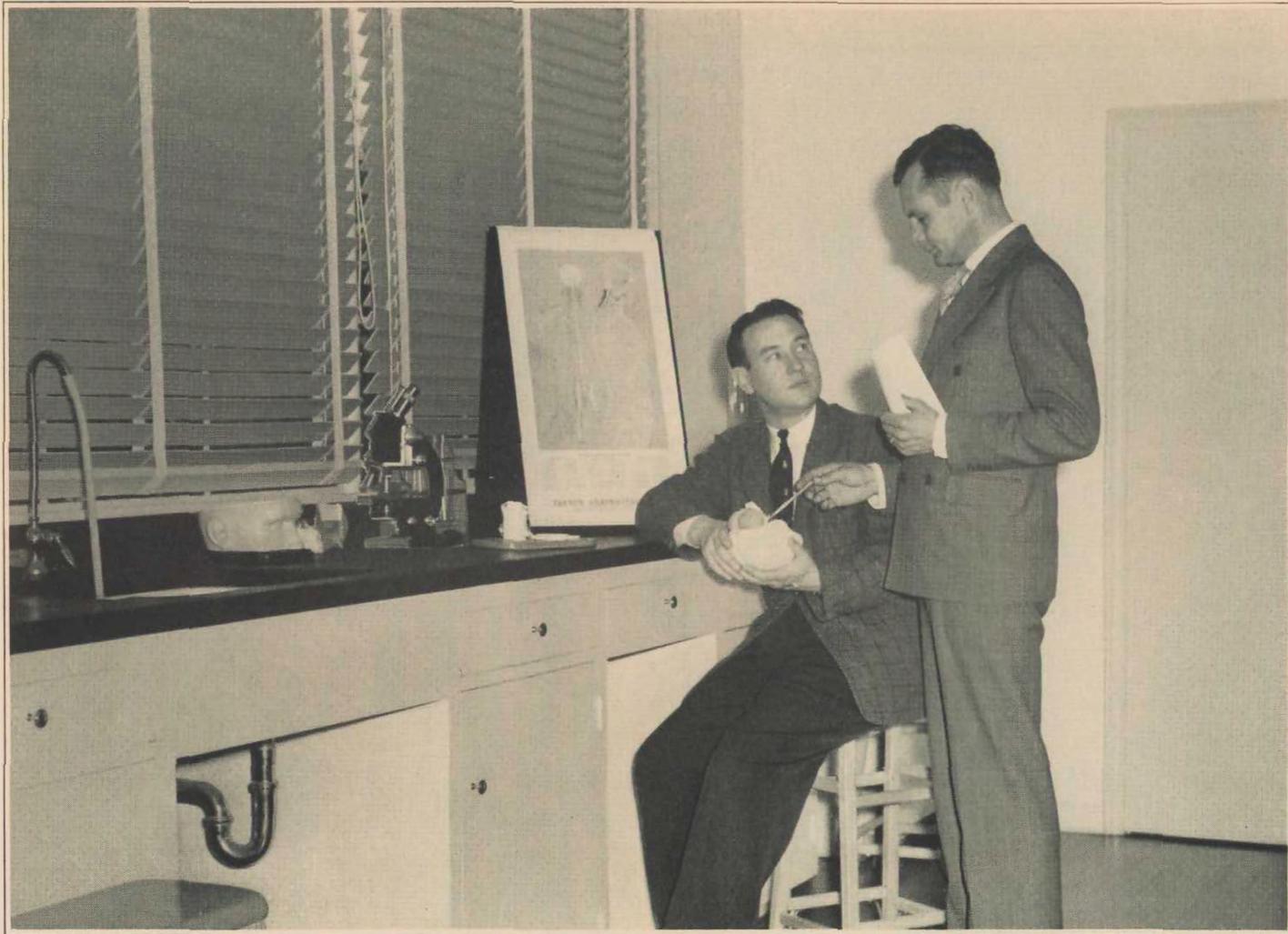
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THE INSTITUTION BEHIND THIS ANNOUNCEMENT



THE MYSTERY OF LIFE

Orval Graves, Dean of the University, seated above, and Alfred Williams, Registrar, are seen inspecting a model of the human brain, in the Biology laboratory of the University. It is one of the many new anatomical and biological exhibits to be added to this summer's course of the College of Mundane and Arcane Science of the Rose-Croix University in San Jose. Rosicrucian members attending as students are given simple and *easily understood* instruction in the mysteries of the development of life, the evolution of physical man, and an insight into nature's secrets of health. High magnification microscopes and all other necessary apparatus and laboratory equipment are made available, with the assistance of capable teachers. *No previous university or college education is required.*

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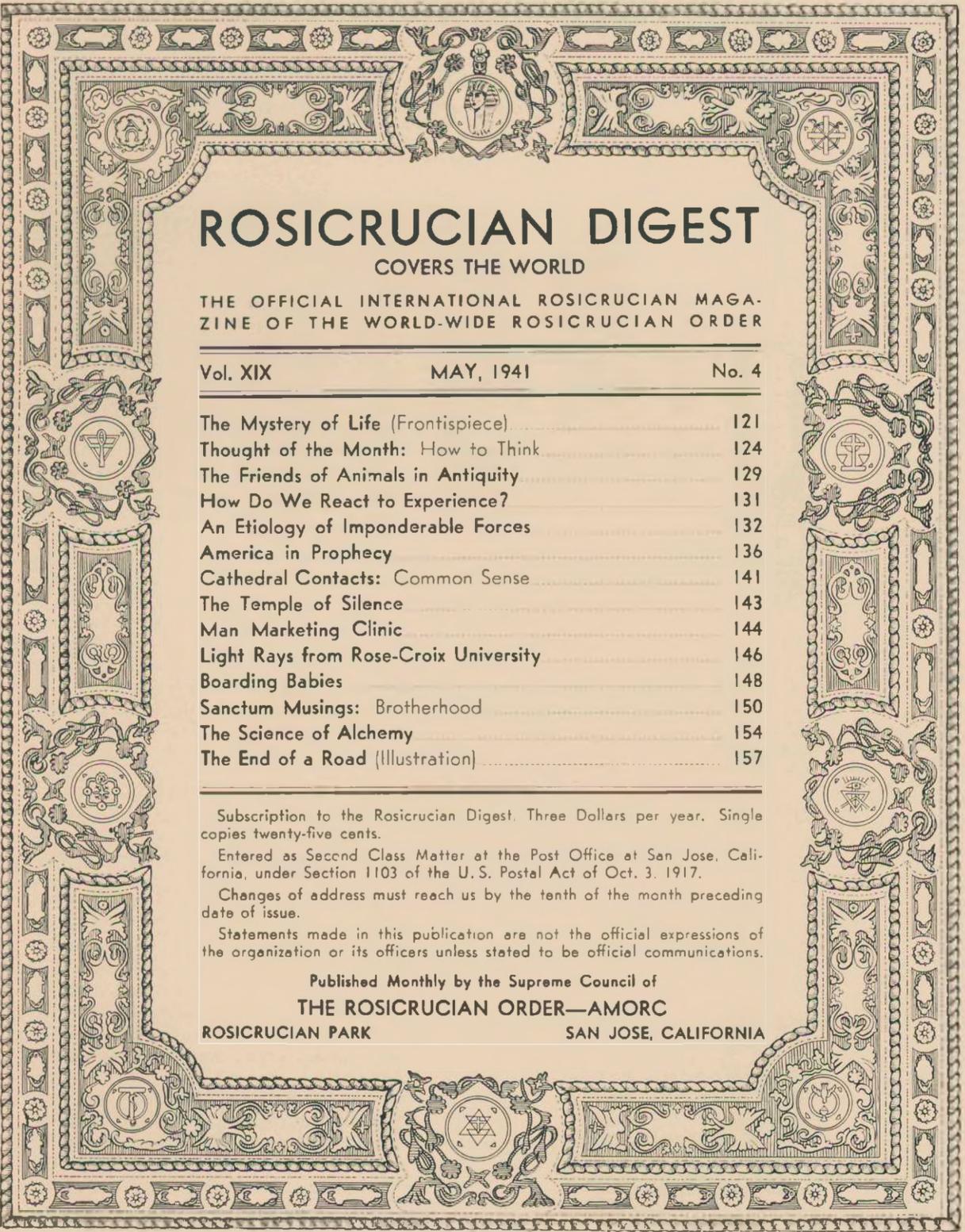
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

MAY, 1941

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

HOW TO THINK

By THE IMPERATOR



THE title of this article might appear presumptuous and challenging to some readers. Everyone is inclined to believe that his processes of thinking are as natural and as proper as his eating and breathing. Vanity, too, often causes us to presume that because we have not reached the same brilliant conclusions of another, it is only because we have not had his or her same educational advantages. It is a matter of common experience that for all of the *instinctiveness of eating*, parents are obliged to instruct their children on the *proper* mastication of foods, to have them avoid the ills of indigestion. Likewise, physicians and public health teachers advocate respiratory exercises to encourage *proper* breathing, so as to prevent susceptibility to pulmonary diseases. Consequently, though we all *naturally think* during each conscious moment, just as we all breathe during each second of life, *real thinking* to most persons is quite laborious. It is, therefore, frequently avoided, to the individual's personal detriment. It is laborious to him, because more often the methods used are improper.

In using the term *real thinking*, it would seem to infer that there might also be a kind of unreal, or unnatural thought. We have merely used this term here as a homely or common manner of distinguishing between two kinds

of thought. As a matter of fact, any act which we perform and of which we are conscious, and which likewise is voluntary, is the result of thought. Thus, for example, if one is thirsty and consequently goes about acquiring and pouring himself a cooling drink, in so doing, he is thinking. Likewise, if one is sitting in a draft and when becoming conscious of it rises and changes his position to avoid it, he is also thinking. However, in the first example above, thought is produced by the physical craving of thirst, which arouses the mental functioning of memory and habit, by which the water is acquired, and the usual method of satisfying the thirst is indulged. In the latter case, the sensations of the cool air cause the individual to look about in his surroundings to analyze them, and to select a place where he would be free of draft. We think in such a manner as indicated by these examples, a thousand times a day. This kind of thought is negative, or *responsive*. In such thinking, we are not the prime instigator of our thought processes. Either our appetites and instincts, as we have shown, or external stimuli such as sound, light, movements, and temperature changes, cause us to respond. Responsive thinking means thought which is in response to a cause which we ourselves did not originate.

The kind of thinking with which we are now concerned is *abstract thinking*. Such thinking is when we choose the subjects of our thoughts. In this type of thinking, the subject, that with which the thinking is concerned, has no reference to any immediate sensations or experiences had. For example, let us pre-

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sume you are considering whether to continue renting, or to buy a home. The subject of your thoughts, namely, the problem of buying or renting, obviously includes certain actualities—the house, money, et cetera. On the other hand, the subject is *separate* from any provocative sensations having their immediate origin within or without your being. This abstract thinking, by which we plan, create, and seek solutions to our problems, is generally called *reasoning*. Centuries ago an intellectual instrument or tool was invented by the Philosopher, Aristotle, to assist the organizing of our reasoning. This instrument is known as *formal logic*. Though it has been greatly improved upon with time, it is not absolutely essential to abstract thinking. In proper thinking, conclusions are reached which are in themselves *intuitive truths*. These intuitive truths spring into our minds as a natural sequence from our reasoning—if we think properly. We hold that they are truths, for they are irrefutable, at least for the time, and we entertain no doubt about them. Their lucidity, in other words, is *self-evident*.

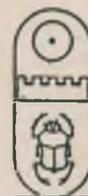
Since in abstract thinking, we begin the process by *selecting* the subject of our thoughts, effort is required. Effort is the expenditure of energy. Our capacity to expend energy is determined by our physical and mental condition. Obviously, if we are tired our results cannot possibly be the best of which we are capable. Therefore, before beginning any period of important abstract thinking, if at all fatigued, *relaxation* is first essential. Proper relaxation is not dependent upon our knowledge of what occurs when we relax, but if we do understand something of the nature of fatigue, we can better relax. If we are doing manual labor and certain of our muscles are kept in nearly continuous contraction, they eventually become unirritable. That is, they do not respond to stimuli; in other words, they will not obey impulses from the brain, and this indicates that fatigue has set in. All of us who have used any muscles for any period of time have experienced this unirratability.

The theory of this fatigue is that chemical changes are formed in the substances of muscles during contraction, which depress or inhibit the power of

contraction. This theory has been proven by taking extracts made from the fatigued muscles of one frog and injecting them into another and producing fatigue in the latter. Scientifically this is designated as muscular metabolism. Further tests have disclosed that violent exercises lasting from one to one and one-half minutes may greatly increase the lactic acid of the blood. When this fatigued substance accumulates in the muscles, it may be carried into the blood stream and affect other organs. Marked exercise of one set of muscles, for example, those in the legs, in walking or climbing, diminishes the amount of work obtainable from other unused muscles, such as the arms. Fatigue of the nervous system is brought on by *fatigue excitation*, that is, too intense concentration of one or more of the objective senses and *fatigued depression*, which is caused by an accumulation of toxic acids, the result of strenuous nervous activity. As a famous neurologist and physiologist has stated: "Sleep is the natural restorative, though how this is brought about is unknown." It is generally conceded that sleep and relaxation dissipate the poisonous fatigue substances.

In relaxing preparatory to *abstract thinking*, and if seated, let your feet and lower portions of your legs hang, or be so prone that the muscles are not tensed. Do not have your feet and the lower portion of your legs support the weight of your thighs; let the chair do that. Arms should hang downward at the sides, or rest in your lap, or be supported by the chair. Do not crook your arm with your elbow on the chair and your chin resting in the hollow of your hand to support your head. Support your head with the chair or with a pillow. Avoid twisting your head to one extreme or another, and having it hang backward or forward, your chin resting on your chest. In other words, do not put any unnecessary stress or tension upon your shoulder or neck muscles, or you are defeating the purpose of relaxation. In fact, avoiding such tension as nearly as possible is the secret of muscular relaxation.

Breathing is also an important factor. Do not inhale deeply. Conversely,



exhale deeply. You will note the feeling of ease of relaxing when you exhale deeply, and when you keep your lungs partially deflated for a few seconds. Deep inhalation is invigorating. It generates energy, *but* you do not wish a stimulus, you are seeking relaxation. When the relaxation period has ended, which may be from five to twenty-five minutes, then inhale deeply and hold the breath for a few seconds. Do not attempt abstract thinking immediately following a heavy meal. Allow at least an hour and a half to relax. It is common knowledge that food in the stomach draws large quantities of the blood from the brain and elsewhere to that region to aid digestion. That is why there is an inclination to drowsiness after eating, particularly heavy meals. If you become drowsy, you will not be able to concentrate your consciousness on the *subject* of your thought.

When actual cogitation is to begin, select a chair that is not too comfortable or cozy. A chair, the upholstery of which is too deep and soft, encourages further relaxation and induces sleep, which is what you wish to avoid when you actually begin the process of abstract thought. We are creatures of environment. Consequently, select an environment that pleases you even if it is just a corner of your home or office or shop, where you feel at ease and where there are no petty annoyances, and upon which you have conferred a preference for some reason. Since you want the subject of your thoughts to be the focus of your consciousness, do not confuse your thinking by distraction. Do not compel your consciousness to vacillate from one group of impressions to another. It is quite apparent that it is necessary to seek reasonable quiet and an environment of simplicity. This, I repeat, may be but a corner in your room.

Reduce the *subject* or object of your thought to its simplest state. Most of the subjects of our abstract thought, our problems, if we will analyze them, we will find are quite complex, consisting of many ideas interwoven. The consciousness will not embrace diversified ideas at one time. It seeks to vacillate from one to the other. So assist it by selecting *one* to engage it. If you

cannot immediately decide what is the simplest form of the subject of your thoughts, then dissect it into various parts and begin with the one you consider paramount. For analogy, if your problem is the one whether to buy or rent a home, and the question of how to secure the money is most important, start with that. For the present, or until that point has been ratiocinated to your satisfaction, exclude all other points.

A common fault of many persons in their thinking is the continual holding of the principal subject of their thought in the fore of their consciousness. Do not continually repeat it to yourself, as an affirmation, and do not repeatedly visualize it. If the mind is constantly occupied with the general subject or problem itself, it cannot progress from it to an eventual solution. Further, when thought is arrested in this manner, mental fatigue follows. Place the general subject of your thought into the background of your consciousness, on a mental shelf, as it were. You cannot, of course, discard it, for you must refer to it occasionally, but it must not be permitted to dominate your thinking. Your occasional reference to it should be only to determine that in your reasoning you have not deviated from it.

Next, begin mentally to interrogate yourself. Ask yourself what you actually know about the subject or matter being considered. *Do not presume to know.* Review your opinions and experiences concerning it. Often you will find you will be obliged to discard previous assumptions and this you will find is very useful, for you do not want to encumber your mind with various beliefs. Let us presume that the *subject* of your thought is something you wish to accomplish eventually. It is necessary, as a point of departure in your *abstract thinking*, to relate it to your existing circumstances and realities. In other words, say to yourself: "I now have." or "I can do this and this at the present time." Then ask yourself the question: "What is the major difference between these present circumstances (what you have done or what you can do) and your objective, the subject of your thought?"

We can consider it in this light. There are certain things you can now

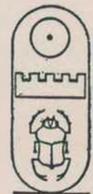
do or understand. They constitute the *present*, and the accomplished. The subject of your thought is that which you hope to do or to understand, and it represents the *future*. What is the nature of that difference which exists between them? When you have summarized the difference, proceed by asking yourself what prevents it from being mastered. Patently, if the difference can be overcome, your problem is solved. If the difference appears complex, or involved, reduce it to its most *immediate* and *prominent* factor, namely, what in your opinion is the outstanding obstacle of the difference between the subject of your thoughts and your present circumstances or understanding. Knowing then what this principal obstacle is, proceed by propounding the question: "Why is this obstacle not surmounted?"

By this method, the subject of your thought becomes skeletonized. All factors are reduced to simple elements; unessentials, such as mere desires and opinions, are shorn from it. You are thus afforded the opportunity of contemplating a simple element of thought at a time. Such a single factor is seen in a far clearer light by the mind than a concept composed of many ideas. The perspicuity of such a single idea, by association, stimulates a flow of related ideas and impressions. For example, if you hold up a sheet of paper which is iridescent with many colors, and complex with patterns of several designs, it is difficult for you to determine readily, by comparison, what it resembles. If, on the other hand, a sheet of paper is held up before you, which has one solid color and one simple design, it is not difficult to hold those impressions in mind, and a chain of thought more easily follows, which suggests many other objects similar to it that you have experienced. Consequently, the reduction of your problem to simple factors causes the engendering of *intuitive ideas*, which flash into the consciousness and illuminate it, and solve the immediate point. When this is accomplished, progress then should be made to the next factor. It must be realized, and this is why I reiterate it, that these intuitive ideas would most likely never occur if the problem or subject, in its

entirety, is considered, for the element which would engender them would be submerged in the undefined whole. Care, I also repeat, must be taken to refer each separate conclusion to the main subject of the thought to determine that the process has not become digressive. It is also imperative that each satisfactory conclusion arrived at be not entrusted to memory. *Put them down as they occur*. They will, as you will come to notice, fall into a natural order or sequence. This is what may be termed the *evolution* and *development* of thought.

In the art of thinking, each accomplishment, that is, each clarifying concept, encourages and enthuses a thinker. There is a personal satisfaction that amounts to an incentive to go further. Practice in abstract thought, as in anything else, makes for greater ease of accomplishment. Perfunctory attempts will only cause discouragement. At first, those who are used to jumping at or plunging into a subject of thought, as though they were going to wrestle with it, will find this method a little tedious, though productive of much greater results. They are apt to become impatient, restless, and to perspire a little. *Don't push a point* in your thinking which may be under consideration. Form your questions about it, ask them of self, and then let the ideas that will come pass in review before your consciousness. Remember that when you push a point, or force a conclusion upon it, you are presuming to know the answer. If, in fact, you did know the answer you would not be resorting to the method of abstract thought. You will know when you have the right conclusion, when the right idea dawns, because *it will become self-evident*. It will so directly follow from the nature of the point under consideration that no doubt of it will be had.

During this process of thinking, allow yourself, as you must, to fall into a state of being oblivious to your surroundings or preoccupation. When you are not objectively concentrating upon external things, and are resorting to introversion, your subjective mental functions are quickened. To put it simply, *lose yourself in your thought*. Stare with open eyes into space, if that helps you, and



if you can do so without having your attention diverted. Tests of persons to determine the best methods of imaging or visualizing have shown that some can better concentrate with their eyes open, and others with them closed. The time required for this method of thinking, of course, depends upon the nature of the subject of your thought, and your practice with abstract thought. You will come to experience, if you practice this method, a sensation of warmth on your forehead, which will not be perceptible to the touch. Likewise, the warmth will be accompanied by the feeling of the expansion of your head. These sensations are due to the stimulation of the cells of your cerebrum and cerebellum.

Thinking in this manner draws the blood to the brain, and *develops* the cells in the association areas. The more real thinking that you do in this manner, the more profound can your thinking become, and the more your conclusions will have an inherent logic which will command respect. You will not only begin to master many of your problems which at one time seemed unfathomable, or answer questions that were once beyond your comprehension, but you will have a growing sense of pride in your intellectual achievements, especially when you find your conclusions paralleling *newly discovered facts*, and many concepts had by the foremost thinkers of the day.

TEMPLE INITIATION

Have you ever had the inspiring First Degree *Temple* Initiation conferred upon you? This symbolical and beautiful ceremony is conducted only in Temples of the Rosicrucian Order. It is conferred in symbolical surroundings, with a full complement of robed officers, and it is an occasion you will never forget. The Chicago Chapter No. 9 invites all Rosicrucian, AMORC members who have attained the *First Temple Degree*, or higher, to enjoy this honor and privilege. The Initiation is *not* a duplication of the sanctum ceremony. It will be conferred at 3:00 P. M. Central Daylight time, Sunday, May 18th, at the Rosicrucian Temple in Chicago, located at 116 South Michigan Avenue. An initiation fee of \$1.00, as a contribution to the Chicago Chapter fund, is requested. Each Rosicrucian candidate must arrive a few minutes before the appointed hour, and must present his membership credentials (his card), and is required to give the password to at least one Degree to which he has attained. *Do not miss this event.* If you cannot attend on this occasion, write to the Grand Lodge in San Jose, as to future dates of Initiation in Chicago.

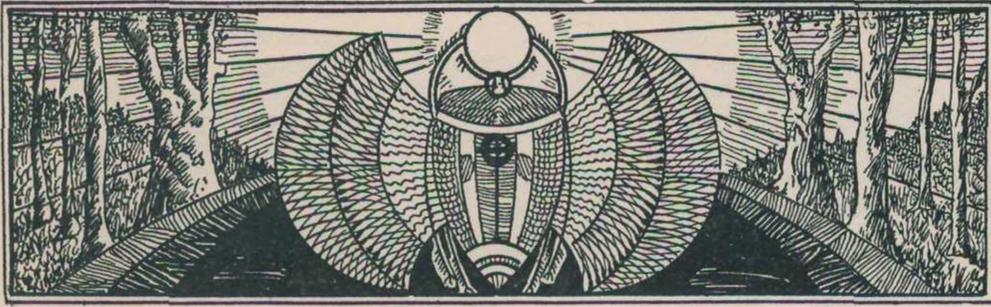
AMORC SUNSHINE CIRCLES

When there exist needs, there always exist means of filling these needs. One practical way of demonstrating true Rosicrucian purposes and idealism is to be prepared to help those who may seek help. There are many human beings who at one time or another need a helping hand. AMORC Sunshine Circles are organized as a means of putting into practical use Rosicrucian principles and ideals in helping others. If there is a Sunshine Circle in your locality, will you kindly support it if you are able to do so. If there is no Sunshine Circle, any member can secure information from the Supreme Secretary regarding the method of organizing such a group. Friends as well as members of the organization are invited to participate in Sunshine Circle activities.

OUR THANKS

The Emperor, Supreme Secretary and Grand Lodge officers take this opportunity to thank the many members who sent their best wishes at the Easter season. These were sincerely appreciated.

*The
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May
1941*



The Friends of Animals In Antiquity

By JEAN MALLINGER

(Editor's Note: The following article is one of a series appearing in a magazine published in Belgium, and having international circulation. The publication is devoted to the cause of the welfare of animals. The author is a member of the Belgium Court of Appeals and an office of the Rose-Croix Order of Europe and F. U. D. O. S. I.



AT A time when our friends, the animals, are cruelly destroyed through war and through the cruelty of modern mankind, it is not out of place to turn to the shining figures of those that, long before our era, have loved and defended them.

Testimonial of Herodotus: THE ANIMALS IN EGYPT.

Herodotus, born at Halicarnassus, in the year 484 B. C., died in 406 B. C. at Thurium in the south of Italy. He was a great traveler, and during his distant peregrinations, gathered a great deal of information of great historical value. He resided in Egypt and in Lybia; visited Babylon, Phoenicia, Asia Minor, Thrace and Persia. With great simplicity and a solid good nature, he has preserved for us valuable information on ancient customs.

It was in Egypt that, for the first time, he met a doctrine favorable to animals, and on that account what he mentions is worthy of our interest and of our curiosity.

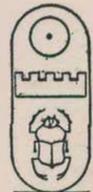
In Chapter LXV of his second book (Euterpe), he informs us that Egyptians are very religious, and consider all of

the animals of their country sacred, be they domesticated or not. They love them, venerate them and consecrate them.

The respect of Egyptians for animals is such that their laws punish by death the voluntary killer of an animal. If the killing was involuntary, the culprit would receive a heavy fine. If, however, the animal killed was an Ibis or a Hawk, their murder, even if involuntary, was still punished by death on account of the particularly sacred nature of those birds.

The love for cats and dogs was extraordinary among Egyptians. In case of a fire, says Herodotus in the following chapter, the Egyptians thought more of saving their animals than of combatting the flames. If their cat happens to die, they are in deep grief, and shave their eyebrows. If their dog dies, they shave their whole body, including their head.

In Chapter LXVII, the historian tells us that dead cats are embalmed with care and placed in a special cemetery at Bubaste, reserved for cats. In each town there is a cemetery where the mummies of dogs are deposited; and they have necropolises for Hawks at Buto, and for Ibises at Hermopolis. If the body of a bear or of a wolf is found, they are rare in those countries, it is buried on the spot where found, with much veneration.



They had tamed crocodiles near lake Moeris that were carefully fed and that were visited by many pilgrims. (Chap. LXIX) At Thebes (Chap. LXXIV) they kept sacred serpents that did not harm men.

The Egyptians had great veneration for a black bull having a white crescent-shaped mark on its forehead and on one side of its body. He was sumptuously kept in a *tour* at Memphis, and his death brought general mourning to all of Egypt. When Cambyses invaded Egypt, he deeply offended the Egyptians by giving a death blow to the Bull Apis with his sword, and having its guardians whipped. (Herodotus, Bk. III, Chap. XXIX).

How can one explain the deep respect of that great people for animals in general, and our friends the cats and dogs in particular? Herodotus simply says that their goodness toward animals had a religious cause that he was not allowed to reveal. Other historians claim that each animal was the symbol of one of the divinities of the Egyptian Pantheon.

Apis was consecrated to the Moon, the dog to Anubis, the cat to Isis, the lion to Vulcan, the buck to the God Pan, the ram to Ammon, the eagle to Osiris, the Ibis to Hermes—etc. It was not the animal that was adored or venerated, it was the manifestation of the divine power that he presented. To wound or kill an animal, was, for the Egyptians, to wound or diminish the divine power itself. For from it, proceeds all that has life. The Egyptian is the most religious of men, says Herodotus (Bk. II, Chap. XXXVI), and for thousands of years, animals were protected and respected by him.

Some authors have advanced that the attitude of those people was a gross form of totemism: each animal would have been in reality the totem of a different tribe. After the political unification of these tribes, all the animals were totemized. That thesis was developed by MM. Loret (Egypt at the time of Totemism, Paris 1906) and by Naville (La Religion des Ancients Egyptiens, Paris 1906). That position does not seem to us to be defensible.

In his "Die Ägyptische Religion," M. Erman, on the contrary, explains that the need to make sensible the divine attributes, had brought the Egyptians to compare them to the animals that were familiar in their country, and to have recourse to the law of analogy. Whatever may have been the reason, the friends of animals will not smile at the piety of the Egyptians. It is far more beautiful in its consequences than the spirit of the theologians of today, that of refusing any kind of a soul to animals and delivering them without scruples to the scalpel of the vivisector.

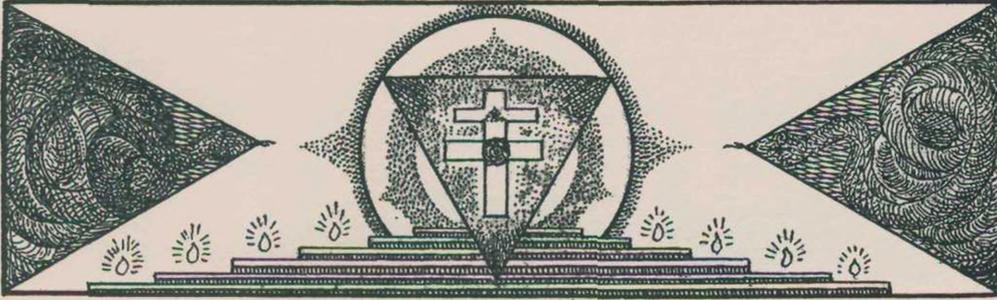
The folk-lore of the Christians have dedicated the stag to St. Hubert, the pork to St. Anthony, the dog to St. Roch, but have not stopped for them the bullet of the hunter or the knife of the slaughterer. While neighboring nations slaughtered animals of all sizes, daily, from steers to doves, and offered them as holocausts to their gods, Egypt alone abstained from those bloody sacrifices, and inspired respect for Life — Life the breath of the Gods.

It is from Egypt that Pythagoras, who came later to learn a great lesson, brought back to his continent the sacrifice without blood, using wine and flour as offerings. Let us not smile at the old inhabitants of Egypt. They have left us imperishable monuments, marvelous temples, writings of the greatest elevation in thought, wonderful liturgies, and eternal practices and teachings.

"The Book of the Dead," gives us the complete text of the confession of the Soul, at the time of the final weighing in the Amenti when it appears before Osiris and his forty Judges. It declares that it is pure and without blemish, and among the crimes it declares not to have committed is the following: No, I have not caught the birds of Heaven in the snare; I have not pursued the cattles out of their pastures. . . . (Book of the Dead, trsl. Erman. Chap. 125). Those two crimes are not to have killed or ill-treated animals, for that would be unimaginable in Egypt.

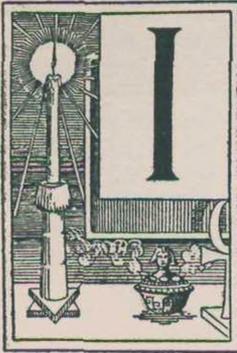
Happy people where such thoughts were taught, and therefore where such respect was held for animal Life, and therefore for Universal Life. . . .

*The
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May
1941*



How Do We React To Experience?

By ARTHUR J. WESTON, F. R. C.



AM a part of all that I have met."

In these words Tennyson gives voice to a profound truth. We are indeed in part made by our experiences and, in turn, we may in part determine what our future experiences shall be, and we may in

large measure determine what shall be our reactions to our experiences; whether we shall use them to climb ever higher and higher in our evolution or use them destructively.

All through life we are reacting one way or another to our environment, sometimes quite unconsciously, sometimes deliberately. Our early lives are shaped by the family into which we are born, the kind of parents we have, our home surroundings with all their subtle influences. Later on, the schools and school associates exert their influences, and we react in one way or another to those influences. After that, in business or professional life, environment impinges on us and we on it for good or ill. All through life then, environment is exerting its influence.

How shall we react to that influence? The thoughts we habitually hold, the ideals we cherish, the beliefs we cling to, our likes and dislikes—all these very largely determine what environment shall do to us and we to it. We may use

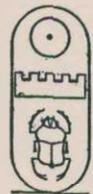
our experiences as stepping stones to higher and ever higher things—or we may use them to our own hurt.

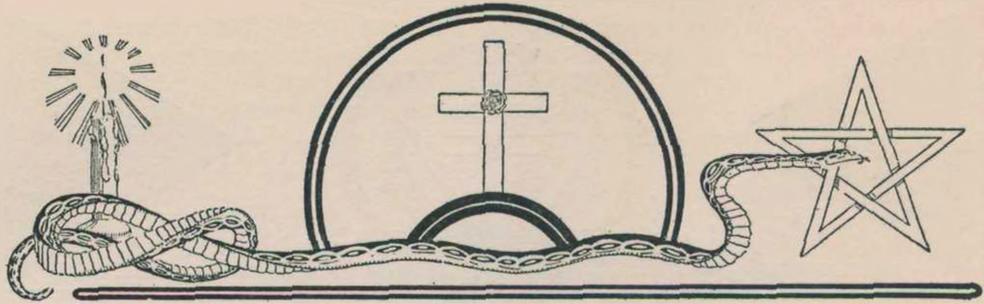
A boy born in humble circumstances gets, through some passage in a book, a lecture, or from contact with some person, a vision of some great ideal or lofty purpose toward which he may strive. And he starts his eager climb towards the fulfillment of that vision.

A man or woman is stirred deeply by the sight of some desperate social need. And so some humanitarian or philanthropic movement is started, and the conditions of at least a part of humanity are improved.

In our more personal relations how do we react? Are we easily hurt by real or fancied slights? Do we tend to harbor petty grievances or jealousies? Are we made bitter or cynical by them? Or do we try to rise above such petty reactions? Do we take such experiences as opportunities for self discipline, for bringing out the best in us and through that eventually bringing out the best in others? Are we using such experiences constructively or destructively?

We may choose very largely for ourselves what we shall do with our experiences. The Rosicrucian will always endeavor to use them constructively, to use them as stepping stones to his own higher development and as building material for the gradual construction of a better world and a better society, for the gradual coming of a true brotherhood of man and a true fraternity of nations.





An Etiology of Imponderable Forces

By CARL THOMAS



WITHIN every period of particularly severe world stress, such as we are experiencing at this time, an unusually large proportion of persons turn their attention to wondering why such things occur. All sorts of causes are pointed out that

are said to produce such results; ranging from the caustic effect of greed on men's minds to divine inspiration. One wonders whether man is the free agent of will that some of us claim, or whether man is a will-o'-the-wisp tossed hither and yon on a sea of intangible, uncontrollable forces.

I would like to advance here the thought that most—aye, all—of the capricious acts of mankind that are unexplainable from a logical point of view are the result of forces arising at some outer, Absolute source. I realize that this is not an original hypothesis, but I think I can in all fairness say that my attempt to deal with it at length is uncommon. What, then, is the motivating influence behind these terrible manifestations which we must face today?

*"The things of this world which our senses perceive have no true being; they always become, they never are: they

*Plato

have only a relative being; they all exist merely in and through their relations to each other; their whole being may, therefore, quite as well be called a non-being. They are consequently not objects of a true knowledge, for such a knowledge can only be of what exists for itself, and always in the same way; they, on the contrary, are only the objects of an opinion based on sensation. So long as we are confined to the perception of these, we are like men who sit in a dark cave, bound so fast that they cannot turn their heads, and who see nothing but the shadows of real things which pass between them and a fire burning behind them, the light of which casts the shadows on the wall opposite them; and even of themselves and of each other they see the shadows on the wall. Their wisdom would thus consist in predicting the order of the shadows learned from experience. The real archetypes, on the other hand, to which these shadows correspond, the eternal Ideas, the original forms of all things, can alone be said to have true being, because they always are, but never become nor pass away. To them belongs no multiplicity; for each of them is according to its nature only one, for it is the archetype itself, of which all particular transitory things of the same kind which are named after it are copies or shadows. They have also no coming into being nor passing away, for they are truly being, never becoming nor vanishing, like their fleeting shadows. Of these only can there be true knowledge, for the object of such knowledge

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can only be that which always and in every respect is; not that which is and again is not, according as we look at it."

Any direct awareness of the First Cause is impossible. It can only be brought into reflective and abstract consciousness, and there transplanted into material things and experiences, colored by our individual reactions. In other words, the world is my particular interpretation of force, or combinations of force. It then becomes clear and certain to one that what one knows is not a rose or a bluebird, but only a Force that one becomes *aware* of as a rose or a bluebird because the physical body is so constructed as to permit such an interpretation; that the world about one is there only as an *interpretation of force* by the Knowing-Self, or Ego. No fact is more certain, more independent of all others and less in need of verification than this, that all that exists—everything—is only a force in relation to a sentient being or Ego. If this concept includes everything it is obviously true of the past and the future, the most remote object and the most intimate; for it is true of time and space themselves, in which alone Force arises and through which it operates.

The hesitancy of the Ego, or Knowing-Self, to accept the world as purely an interpretation of force warns him that it is an incomplete concept, however true it might be. The faults of this concept will be corrected as we proceed, by the use of a fact that is a corollary of that from which we start; a fact that is arrived at by the separation of the shadows from the Absolute or First Cause.

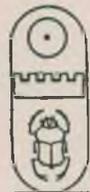
At this stage, however, we must consider separately the aspect of the world in which we regard all forces not as forces but as interpretations of forces, and name them as purely and simply interpretations of forces.

The human body is a force, therefore from this point of view we call it an interpretation of force. For the body is a force among forces, and is subject to the laws of forces, although it is not an immediate force. Like all perceived forces, it lies within the realm of time and space. The Ego, on the contrary, which is the interpreter of forces, does

not come within the realm of time and space.

We find then that an interpretation of forces has two fundamental, opposing aspects. One aspect is the force itself, which makes itself manifest through time and space. The opposing aspect to this is the Ego, which is entirely apart from time and space, for it exists as a unity or a whole, regardless of the state of the body. So that any one body, together with the Ego, becomes a complete, self-contained world (considering the world as an interpretation of force) just as fully as the entire number of existing sentient beings; in other words, if this one given sentient being should become utterly destroyed, then the world, as a particular interpretation of force, would also become utterly destroyed. These two opposing, fundamental aspects then become meaningless until we unite them into two things that are purposeful only in and through each other; just as the pitcher of water becomes a pitcher of water only when the pitcher and the quantity of water are considered together as a whole. They limited and bound each other at once; where the force begins, the Ego vanishes into it. The all-inclusiveness of this is clearly seen in the fact that the essentially basic concepts of force, time, and space may not be discovered or arrived at without the existence or presence of a Knowing-Self, or Ego. Every force forms a necessary relation to some other force, either affecting or being affected, such as the relations of forces that comprise the human body. This truth is so universal and all-inclusive that all forces or interpretations of forces may be seen to exist as merely relative things.

Our interpretations of force may be divided into those that are clearly and directly perceived objectively, and those that are more subtle and imponderable, affecting us subjectively. The latter class is brought into objective consciousness in the form of intuitions and obsessional urges, and the capacity for them is a faculty peculiar to *genus homo*. We shall consider these more abstract forces later, but just now we shall dispose of the first class. These take in all of experience and visible, material forces, such as the effects of sugar and starch on litmus paper. The litmus paper test is clearly a tangible,



material thing, but you will observe that the litmus paper test, considered as a phenomenon in time and space, must first have existed as an intuition; indeed, the directly perceived test becomes impossible without the previous intuition of the test. Then time and space become non-existent if they are considered as anything other than vehicles of force.

Each moment of time is now, it is a now which destroyed a preceding now, which fathered it, which in turn will be destroyed by the now that it fathers. Past and future are only words, and the present is an intangible ever-vanishing now that forms the line of demarkation between past and future. In the words of Plato, nothing is; everything is becoming something. What this means is synonymous with what we have just considered; the world is a force interpreted by an Ego.

We have considered the body as purely an interpretation of force by the Ego, just as everything else around us is an interpretation of force. But it becomes evident that the particular condition existent in humans—which enables us to become aware of our own body as *ours* among a group of bodies which in other respects are the same—is the fact that our body appears to us according to the particular interpretation of force that we choose to accept from a number of interpretations; in other words, it is the exercise of free choice of a given interpretation of force. And it is this voluntary discriminatory action toward force that is the opening wedge which leads us from a consideration of force, not as an interpretation of force, but as purely force in itself. It is by means of this voluntary discriminatory action that we objectively perceive the nature, action, and experience of real force.

It is the particular relation of a body and an Ego that makes one an individual personality. For, considered without this relation, a body is only an interpretation of force like all other such interpretations. But the relation through which the Ego becomes a personality is, just for that reason, necessarily a relation which exists only between the Ego and one particular interpretation of force out of all those available. Therefore, the Ego is aware of this one par-

ticular interpretation, not merely as an interpretation of force, but quite definitely as a *deliberately accepted interpretation* of force. If, on the other hand, the Ego becomes abstracted from that particular relation, from that twofold concept considered as a whole, then that whole, that body, becomes an interpretation of force like all other interpretations of force. Then, to arrive at a complete and true understanding of the problem, one must proceed from the theory that the difference between that particular interpretation of force and others is simply that one's perception stands in this relation to it alone; that insight into and discrimination between two or more interpretations available regarding this specific force, not because of a difference of this force from all other forces, but because of a difference between perceived interpretations of this one force, and its relation to all other forces. Or, one must proceed from the theory that this specific force is basically different from all other forces; that this one force of all forces is both *the* force and the interpretation of force, while all others are purely interpretations of forces, or shadows. This implies that one's body is the only actual body in the world; that is, the only immediate force in relation to the Ego.

Other forces, considered purely as interpretations of forces, exist like the force that is one's body, in the sense that they occupy time and space and act in time and space; but apart from the fact that this admits only a general likeness, we are still in the realm of pure interpretations of force, in which alone the laws of time and space exist. This implied denial of the existence of the material world never has and probably never will be refuted conclusively, it is nothing more than an artificial argument that was built up by the sophists. As such we will make no serious effort to question it, leaving it to stand as a sort of haven for sceptics. We will treat it as we do the problem of transition, in which transition can never be overcome by any means at our command, neither will anything we do make of it a worrying danger; therefore, we will go ahead unafraid to leave it a factor in our lives. Thus, our awareness of force is always condition-

ed by the fact that such awareness occurs both objectively and subjectively; *the objective awareness of force considered alone leading to the conclusion that we are a force among forces, and the subjective awareness of force considered alone leading to the conclusion that each of us is the only force.* Neither of these conclusions alone is correct, but united under the guidance of discriminatory action they are both correct.

This dual awareness of force can be used to judge all forces of the material world, and thereby we can see that they are from one point of view forces just as one's body is force, and from another point of view they are a particular interpretation of force, arrived at through discriminatory action. The Knowing-Self, or Ego, cannot arrive at an awareness of or be acted on by force through any other means. The force that we are most strongly aware of is the body, because it is the most intimate. But a moment's thought about the body will reveal that there is nothing to it beyond a particular interpretation of force by discriminatory action. Then if we maintain that the world is something other than an interpretation of force, the only alternative is discriminatory action. We must come to a more complete understanding of this in order that we might say what is the discriminatory action itself, and what is merely a manifestation of it, which might vary. This, for example, can be seen in the case of one person who sees the color green, and another person who sees the color brown, although both persons are looking at the same object.

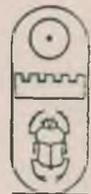
As we have already pointed out, the discriminatory action is more clearly manifest in our objective acts because they are more readily perceived. For the objective acts are nothing more than the visible, ponderable manifestations of some individual personality's discriminatory action.

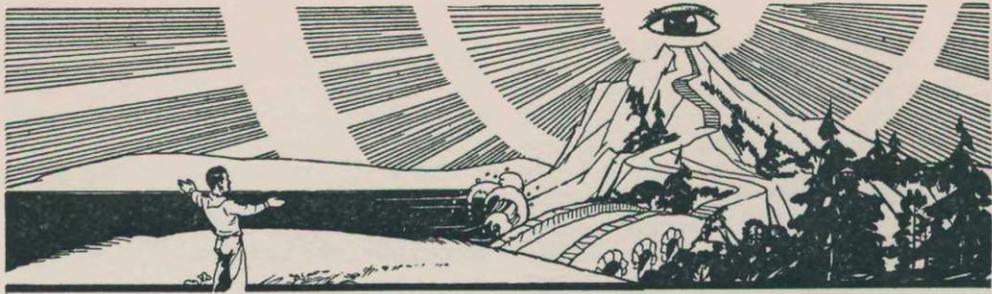
These discriminatory actions must have a beginning to proceed from. Yet this beginning only proves the trend that the discriminatory action of individual personality will take at some given moment of time, or the colorings that our individual personalities give to force. The subjective, intuitive awareness of force cannot be explained from

this beginning, for the beginning can only determine the manifestation of discriminatory action at any given moment. The discriminatory action itself is a thing apart from its beginning, which indicates nothing more than its manifestation that will appear at any given point in time and space. If the Knowing-Self, or Ego, withdraws from the force called the body and then seeks an explanation of discriminatory action, an explanation of any kind becomes impossible because it is only the *manifestation* of discriminatory action that is perceivable, not the action itself, and such manifestation exists only in an individual personality.

Now, granting that every action, thought, or expression of any given individual personality is nothing more or less than a manifestation of discriminatory action, the use of this discriminatory action is all that saves one from becoming a reed blown about this way and that with every passing force. The impingement of every force upon one affects or is affected by the functioning of the discriminatory action, but the degree to which such action is affected depends upon the strength of or degree to which the discriminatory action is used. Thus, if a negative, passive attitude is adopted in respect to impinging forces, we simply become aware of a predeterminable degree of pain or pleasure, and we will become warped and convulsed by every emotion and passion. In this connection, note the way of life and physical appearance experienced by one enslaved by some particular force, such as an habitual drunkard. We might go ahead here and give a more or less complete etiological discourse on ponderable force, but about all it would amount to would be an account of physics in its various branches. The physical explanation of the gyrations of a bird as it glides through the air, however, explains nothing more than the fact that such motion is the result of the particular action of the wings, and other parts of the bird, that is necessary to flight. As a rule, then, an etiology of *ponderable force* will lead us to see the necessity of an inner, subjective, *imponderable force* to explain satisfactorily the ponderable force. Thus, the flight of the bird pro-

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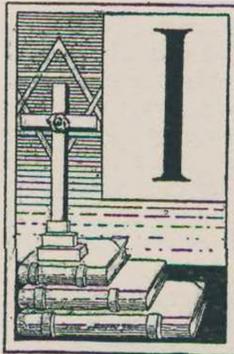




America In Prophecy

THE LAND OF THE NEW RACE

By FRANCES VEJTASA, F. R. C.



IS AMERICA the beginning of a new race of people which has been in the making for more than three centuries? Both prophecy and our reasoning say that it is so.

America, as it melts and mixes in the crucible the different creeds,

nationalities, traditions, and even races, is disintegrating these obstructions to tolerance and understanding and paving the way to a world of universal brotherhood.

Does it not seem that he who does not accept this evident fact has not as yet been "melted" enough, is not yet ready to step out of the crucible, and is not yet worthy of the name of a true American?

And as the intellect reasons further, are not the European nations going through the same preparation or disintegration, a melting of many parts and combining again into one unit, or a new race, a new nation composed of nations? Is not there the same preparation as has been going on for generations in America, but more painful? Tragic are the processes of transmutation by means of wars, ravished governments, betrayed men and nations, fires, floods and earthquakes, and as a result the migration of refugees, rich and poor, a forced mix-

ture of races, nations, and creeds, experiencing a common fate, becoming one in human needs and suffering, and at last learning the bond of oneness that is in all.

Knowing the limitations of the human mind and its unwillingness to let go of the enslaving bonds of creeds and traditions and the segregating tendencies of racial and language differences, is it possible to think of a more painless process of awakening? And is not the human mind itself responsible for this destructive process as a means of leavening? For evil must of itself destroy evil and the time of crisis is upon us. Scientifically speaking, there being no proper outlet, eruption or explosion must take place, for the volcano or testing tube can hold no more.

The mind that understands the ageless, universal laws does not in these critical times raise a voice in denunciation of the non-interference or inaction of the Deity in the present affairs of men. For this mind knows that the Divine laws, steadfast in the rhythm of truth, will not and cannot change their course at the insistence of erring men or nations of men. As a necessity for growth and evolution, man was given the freedom of will to choose, and if he does not choose to conform to the laws or principles of the all-knowing Creator, he chooses and at the same time begins to create for himself a path of misery and eventual destruction, for, we repeat again, evil destroys itself.

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The Divine principles or laws do not persecute or punish but remain unswerving and true to their purpose, and steadfast in service to those who seek to understand and conform to the Divine plan.

Tolerance, gratitude, service to humanity, and obedience to Divine principles are the steps to cooperation with the Almighty, and they who know and conform are manifesting the joy of living and experiencing the reward which has been earned. Membership in this plan is attained only by earning it, by way of the path of service.

In the study of prophecy we find that the present age has through many centuries been preparing for the coming of the Christ and the Antichrist, and then "the second coming." Students of mysticism know that the Master Jesus was the progenitor of the Divine Christ Consciousness in going through the process and experience which made it possible for a large number of people to become recipients of the blessing or power called the Christ Spirit, and in order that a mass evolution might be accomplished at the time which is termed, "the second coming," through the service and combined powers of those who possessed sufficient illumination to have become channels of expression for the Divine Plane, and servants to the cause.

Following this same trend of thought, especially since we know that all things on this unevolved plane of living at least, are dual or opposites, complements or affinities, negative and positive forces of attraction or repulsion, is it not natural to assume that since there was the Christ, there should also have been the Antichrist, and that since there is to be a second coming or a massed expression or unified power of the Christ Spirit in expression that there would also be the massed or unified power of the Antichrist in expression; that is, the forces of light and the forces of darkness contemporaneous?

Is there not a narrowness of viewpoint in the expectation that these two powers should at this time of crisis come to us in the expression of two individuals, one representing light and one darkness? Is it not better logic to assume that since these causes of good and evil originated centuries ago, that

they would arise now as amassed powers, one mass destructive and the other constructive, constituted of many individuals and having leaders, of course, and that these amassed forces with their leaders shall meet in final battle for supremacy, the "battle of Armageddon," and that the result shall end an age and definitely establish a new age, and that if the forces of light win, there shall be the thousand years of peace, with the Christ forces in leadership?

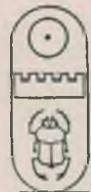
As Americans, in us there is definitely the root of the new race, the race whose mission, if achieved, will be the redemption of the world. Does not our inner being respond in joyous anticipation at the magnanimity of this mission, as we formulate that silent resolution, which many before us have resolved, and which leads to the sacrifice of all that is personal, in order that a sublime whole might be formulated?

We meditate and see in a vision as if within us the sinking of a continent, the dying of a once proud and mighty civilization, so long ago that its recollection remains only as a vague legend. The time came, we are told, for a crisis, a battle between good and evil, and the evil gained mastery and destroyed itself, since evil is mortal.

But there is that which is deathless and life is here yet, listening to the prophecy of the coming of a new Atlantis.

That luminous mind, Sir Francis Bacon, European leader of the Rosicrucians, compiled this knowledge, guarded from the days of the ancient Rosicrucians, in the book entitled "The New Atlantis" or "The House of Solomon," and in 1693 hundreds of leading Rosicrucians of the old world made a pilgrimage to America to lay Rosicrucian foundations for the future, in keeping with this knowledge and sacred duty.

In the book "Out of the Crucibles" by Henry W. King, Meador Publishing Company, we read in the introduction by the late Emperor, Dr. H. Spencer Lewis, "the Rosicrucians—that ancient fraternity of men and women devoted to the assistance of personal evolution—predicted in the early Christian years that the New World, then only known to them, would become the great crucible out of which would evolve the re-



fined elements of a new race." Of the ancient Rosicrucians Dr. Lewis states that "the crucible was ever the symbol of fires of life which test and try and purify. Always did they look toward the Undiscovered Western World as the future crucible of life."

We quote Henry W. King from his Author's Preface: "I believe a new civilization is forming! I believe a great destiny is awaiting the American people. We are even now coming out of the Crucibles of the old world hatreds and ignorance, a composite people! . . . America will some day yield proof of its Ancient History (buried with Atlantis), and when this is revealed, the country without ancestry, may be acclaimed the germ of all civilizations."

It is of interest to note here that in this work of recreation of the world, American women and women of the world are to play a highly significant part.

Mr. King states also that "a process is being evolved that will salvage the old and regenerate the new, until the world is ready to receive the eternal Spirit of Life—the essence of which has been preserved for eons, in the recreated world of America."

And in contemplation now comes the realization that we are Americans, you and I and all these others about us. We are the salvaged immortality of the lost Atlantis, and what are we doing, or what can we do in this saving and redemption of the new world?

May we not upon arising every morning give thanks for the privilege of serving in this great mission, and ask for Divine guidance to think and act and deal constructively with ourselves and with those with whom we come in contact? Especially should we consider our youth, for they being a younger generation will constitute a more solidified unit in the new race. What phase of expression, light or darkness, construction or destruction, will each represent as a part of this great network? None can stand alone, for as a part of a great whole, each must yield to the force of greatest attraction, be it good or evil.

Is your child, or my child, or the neighbor's child, under constructive influences? Has he the opportunity for mental growth along the path of good,

for the sake of his own evolution and that of the community? Or is he dazzled by purely personal ambitions and rewards of commercial values? Does he know the value and joy of serving humanity regardless of differences of race or language, and without expectation of personal rewards?

Does he understand the law of compensation or balance, and has he been taught its application? Is he being guided, when necessary, in the use of his leisure time? Is he aware of the dangers of the Fifth Column to the life of America? Does he realize that so-called individuals make homes, then communities, then states or provinces, and then nations? That there is no such thing as an individual being, a segregated unit, but that each so-called individual makes or mars whomever or whatever he comes in contact with, even if he does not as much as utter a word?

However, before we proceed to pass upon the qualifications of another, might it not be well to analyze ourselves along these mentioned lines? For before we can qualify as a regenerated race and, as a result, as a super-nation, attuned as a whole to a direct Divine current of power, we must ourselves pass the tests of the fires of the crucibles and come out purified.

To accomplish this, Mr. King, in his "Out of the Crucibles," gives us a formula, and that is to sever company with the seven sons of Lucifer. As we present them, you will note that we are still in love with some of them and that therefore the task of severance will not be an easy one. These are the invisible companions:

Graeding—Greed and Selfishness
Jalons—Jealousy and Strife
Decipere—Deception and Lies
Idel—the Creator of Sluggards
Pryte—Pride and Ambition
Draedan—Dread and Fear
Crastinus—Preventer of Action by
by Procrastination

Are we not startled to learn that some of these are our close friends; that is, part of our own consciousness, and that they are important strongholds for the dark forces of Armageddon?

Expanding further on the prophecy for America, we find that the builders of the ancient Pyramid of Gizeh, the

Scripture in Stone, which, we are told, has waited for 6000 years for a scientific age and a race of people who would understand its language, left therein prophecies for the then unknown country of America.

Reading from the book "The Symbolic Prophecy of the Great Pyramid" by Dr. H. Spencer Lewis, we note that in September 1936 "a great change was to come into the life and spirit of the government of the United States whereby its former constitutional activities will be judged and from the judgment will arise a new and better form of government based upon motivations growing out of the judgment." We know now that the judgment of our constitution has become history.

It appears also that about January 31, 1947, a certain period of resurrection and reconstruction will have been completed, and there are indications that a reconstruction of church and state in both America and Great Britain will take place.

The pyramidal prophecy leads us into the year 2001, when it is thought that the world reconstruction will have been finished and the new or Golden Age, definitely established.

Since this article leans to a great extent on prophecy, and since we know that many minds have not yet accepted this form of revelation as a fact, we take this opportunity to bring to our support, a number of minds which in their magnitude belong not to a man or nation but to the world.

We have permission to quote Dr. Alexis Carrel, author of "Man, The Unknown," Harper and Brothers. This world renowned scientist looks upon clairvoyance as an art or a science, and worthy of such study as physiological phenomena. Dr. Carrel looks upon true prophecy as the accomplishment of a mind of such magnitude as to have spanned or mastered time and space. Great scientists, including Einstein, have devoted years of effort to bring the true understanding of time and space into the conscious realization of the human mind. Does not the gaining of this conception of "no time and space" require a mind liberated from finite thinking, a goal awaiting each one of us in the progress of mental evolution?

Dr. Carrel states that "in time, as in space, the individual stretches out beyond the frontier of his body." He conceives of Caesar, Napoleon, and all great leaders of nations, as having grown beyond human stature. "They encircle" he reasons, "innumerable throngs of men in the net of their will and their ideas."

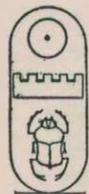
A study of Michel de Nostredame, born in Provence, in the town of St. Remy, France, December 14, 1503, and at the present time credited with being the world's greatest prophet, gives definite proof that mind may note causes and foresee their effects, which may not manifest materially until ages later.

The Oracles of Nostradamus, published by Scribner's fifty years ago, have recently been reprinted by Scribners, including an additional supplement of yet unfulfilled prophecies, due to public interest in forecasts. Many of his prophecies now coming true are more than four hundred years old, and some will not materialize for hundreds of years to come.

His heritage is left in the poetry form of quatrains in old French. Many of the messages have obviously been incorrectly interpreted and must await the passing of time for correct interpretation. For the proper understanding of this mental and spiritual giant, one needs to be an historian, a linguist a mathematical expert, an astrologer, and a mystic, or high degree metaphysician. His is a mind worthy of the acquaintance of all those, who in climbing the rungs of mental evolution, hope some day for similar mastership.

Among other things, Nostradamus was a master of the Rosicrucian philosophy and it would take another article to present him as he deserves to be presented.

However, in touching upon Nostradamus we have introduced the much disputed subject of forecasting by means of astrology. This celebrated physician used his knowledge of astrology in connection with his great work as a physician. The etheric or electronic energy waves of the universe were in affinity, he claimed, with the vibratory phase of the human mind and body as well as with all things of the Universe.



Under this same principle, he prophesied that the universe was then strongly influenced by the moon currents. From a translated preface to his prophecies, addressed to his son, we quote "Now that we are conducted by the moon, under the direction of the Creator, and before she has finished her entire circuit the sun will come, and then Saturn. Now, according to celestial science, the reign of Saturn shall come back again, so that, all calculated, the world is drawing on towards its anaragonic revolution."

The contemporary scientific mind finds it difficult to believe in planetary influences. However, it does know that the moon has control over the tides. And science teaches that the human body is composed of more than three-fourths water. Using ordinary reasoning in pondering these facts, would it not seem that since the body is three-fourths water and the moon has definite influence over water that the moon has also influence over the physical body?

It might seem that we have strayed somewhat from our contemplation of the new race. However, the new race must be made aware of the need of mental awakening as to what is the truth of and about life. It must become possessed of the true knowledge and it must become capable of its practical application.

In presenting prophecy as a fact, we do not wish to convey the impression that prophecy is infallible. Nostradamus, the most accurate of prophets, himself issued a warning against such assumption. Our Rosicrucian teachings inform us that a prophecy which is ninety per cent accurate has attained as

near as possible perfection, in this period of time where men are not yet masters but more or less controlled by circumstances.

When one knows definitely a cause, one may foretell its effect. That is prophecy; just as a physician is able to foretell the symptoms which will be the direct result of a known cause.

But as men in the process of evolution develop a knowledge of causes and the ability to foresee effects, they may in turn gain sufficient mastership to neutralize the causes and eliminate the consequences through mastership of living and the practical application of principles of truth.

In closing, let us affirm our resolution as members of the root of a new race, to bring daily into our consciousness the ideal of our mission, the American mission of redemption of the world. And did not our forefathers provide for this daily reminder, when they placed upon the reverse side of the Great American Seal, the symbol of the prophetic Pyramid, bearing the motto "annuit coeptis." "He prospers our beginnings," and showing in the headstone of the Pyramid a picture of the All-Seeing-Eye? And at the bottom of the Pyramid "Novus Ordo Seclorum" "A new order of the ages?" The designs in the seal of our government were adopted June 20, 1782, and are explained in the teachings of Rosicrucians and Masons.

The impress of this seal was placed on the American paper dollar, a currency in daily use, by order of the Secretary of the Treasury on June 15, 1935, heralding as it were the hour for awakening, and attention to our mission the new order of the ages.



AN ETIOLOGY OF IMPONDERABLE FORCES

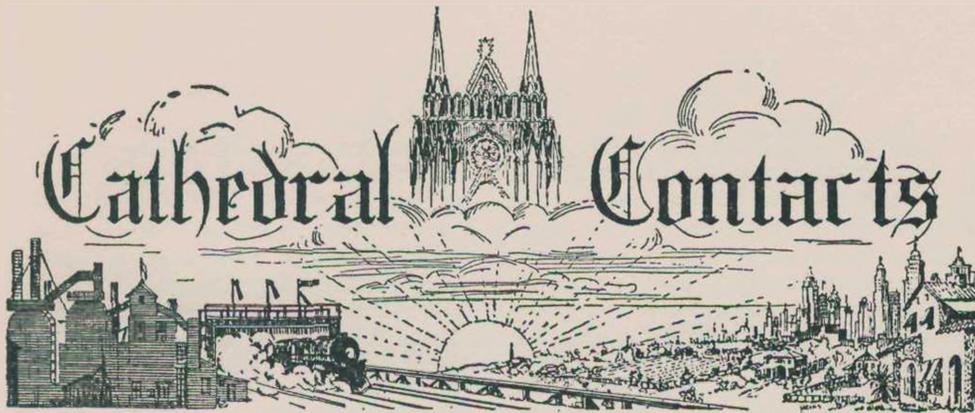
(Continued from Page 135)

ceeds from a subjective beginning into an objective stimulus that causes certain parts of the bird to act in a certain way in agreement with certain laws of physics; and this whole series of steps, from subjective beginning to the culminating act of flight, is nothing more than imponderable force rising to the fore of awareness so that it becomes a visible, perceivable thing.

If I have made perfectly clear beyond doubt what everyone feels to be true . . . that everything of the objective world is a perception of an ubiquitous subjective force . . . we are in a position to proceed to an analysis of this subjective force and attempt to find our way to an Absolute First Cause and then relate it to our personal, everyday living.

(Concluded in Next Issue)

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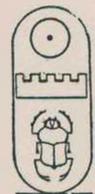
The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner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

COMMON SENSE



COMMON sense is usually considered synonymous with good judgment, not only upon the part of the individual, but also of society as a whole. In the accepted meaning of this term it is implied that there is a certain knowledge which all humanity possesses collectively or in common, which gives them the ability to judge, within certain limitations, between right and wrong, success and failure, or between any other two opposites about which a person is forced to make decisions from day to day. When carefully analyzed, it would ap-

pear there is no criterion upon which to judge exactly what constitutes common sense, and so we find that like many other things it does not stand the test of careful analysis. For example, common sense told hundreds and thousands of people it would be impossible for communications to be sent across the ocean. We now know this to be an accepted fact by cable and radio. Common sense told many people living today that the gasoline engine would never replace the horse as a means of locomotion. It was certainly according to common sense that we could never talk over a distance which the human voice would not naturally travel, and the efforts of Alexander Graham Bell even to market his telephone after it was invented were impeded by those using common sense as the basis of judgment.



We could proceed to consider almost every advance made in modern science or mechanical invention as being contrary to common sense. This would lead us to believe that common sense, rather than being an infallible source of all knowledge or a manifestation of group intuition, is nothing more than the accepted ideas of the time. In other words, common sense is to a certain extent no more nor less than reasoning based upon accepted facts and principles within the scope of the knowledge that exists. For example, the reason why common sense said that the transmission of information by such a means as the radio could never exist was that, on the basis of the knowledge that existed some years ago, there was nothing to indicate such a thing could take place. Not only does common sense now admit that all of these things are possible, in the light of their physical demonstration, but in the mechanical field men are now prepared to admit that many things will probably take place which could not have been conceived in the past.

Yet it is sometimes agreed by many individuals that it is only common sense to consider the most important factor in the existence of each individual as that with which we can concern ourselves materially and physically. This presumption is a natural conclusion brought about from our environment — that is, we live constantly in a physical world, and in that physical world we deal with the same type of condition which we find in our own bodies. Why, therefore, according to this reasoning, should we give thought or concern to anything else? To the person following this reasoning it would certainly not be on the basis of common sense that man should seriously investigate such subjects as telepathy, Cosmic Consciousness, and psychic phenomena in various forms of manifestation. Nevertheless, in spite of common sense man is drifting toward a realization of the fact that certain explanations of many questions ever present in his mind cannot be made in terms of common sense.

It is interesting to notice that common sense has readily given way to proof of existing conditions contrary to what has been accepted as "common sense." In

other words, we know today, on the basis of common sense, that for man to fly is possible, and our conclusions are based upon the same principles as our grandparents may have used to prove that man could not fly. When man finds that so much change can take place in the material world, but that still within him are the questions of the attainment of happiness, of adaptation to his environment, of why men are killing men, he realizes that common sense is not adequate to answer all of his problems. Some would say it is common sense that man should not know the answers to these questions, but others will reply that man has the right and the God-ordained means of gaining answers to any questions his mind can bring to his consciousness. Material progress has indicated very clearly that man has been given the ability to meet, and to a certain extent begin to master, material conditions about him. Man must live in the physical body for the one purpose of gaining domination over his environment and harmony with his Creator. Every question which goes unanswered in his mind is a barrier toward the accomplishment of that purpose. Therefore, it is man's everlasting duty to seek knowledge, to attempt to find out all that he feels he must know in order better to bring about this state of happiness. If the general opinions of other men have proven wrong so many times, or at least have been found in need of modification, where should man turn? He should not deny himself the accumulated knowledge men have made available to him in the past and present, but man-made knowledge alone is not enough for him.

Consequently, man can only turn to himself, not to the self that is more or less in accord with the generally accepted common sense, but to the self which constitutes that which lies outside the field of his physical existence, or, we might better say, that lies within his physical being as the manifestation or spark of life itself. There is no use for us to be concerned with terminology. We quite generally refer to this self as the ego or soul, but it makes little difference what we call it. What is important is the fact that there is a force resident within us without which life

does not exist. This force is a part of all life; it is a segment of the Creator made to manifest life. In it we may find absolute knowledge and information. To guide all who seek for true happiness and understanding, the Cathedral of the Soul was established. In the booklet entitled "Liber 777" there are

set forth the purposes and activities of this unique institution, toward which anyone anywhere may turn if he does so with sincerity of purpose. You may write requesting a copy of this booklet, which will be sent without cost or obligation.



The Temple of Silence

By GEO. L. CONNOLLY, F. R. C.



SILENCE is power. For when we reach the place of silence in mind we have reached the place of power, the place where all is one—the one power—God. "Be still and know that I am God." Diffused power is noise, concentrated power is silence. When

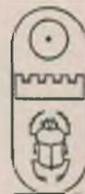
through concentration we have brought all our force into one focal point, we have contacted God in silence, we are one with him and hence one with all power. This is man's heritage, "I and the Father are one." There is but one way to "be one" with such power, and this is to make the contact consciously. This cannot be done in the *without*, for God manifests from *within*. Only as we turn from the *without* to the silence of *within*, can we hope to achieve conscious union.

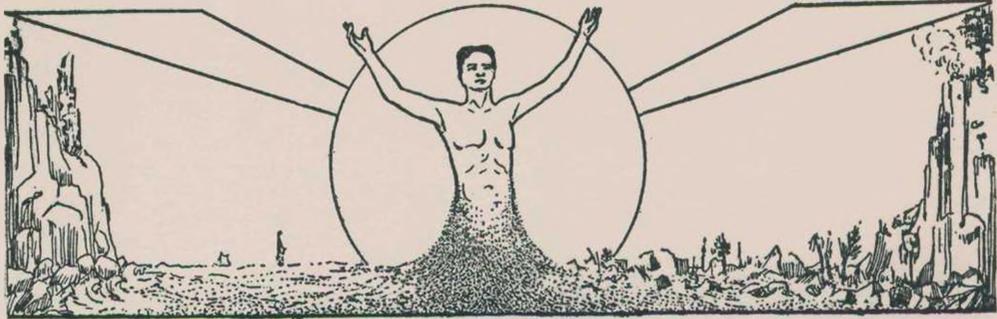
We will realize then that God's power is for us to use constructively, for the benefit of humanity. We will learn to let go of self—delusions and vanities—we will realize our ignorance and littleness. We will be prepared to learn. We will realize that only the humble can perceive the truth. Our feet will feel the firm rock, we will no longer stumble, we will get guidance and poise.

To realize that God is the only power, substance and intelligence may be confusing at first, but when man does realize the true nature of God and visualizes his active expression, he will know that he is ever in contact with the source of all creation. God does not hear us through our loud and vain re-

petitions nor our much speaking, we must seek Him through the Christ or soul consciousness within, the invisible connection which we have within ourselves. When the Father within is worshipped in spirit and in truth, He hears the call of that soul which sincerely opens to Him. The one who makes the connection with the Father in secret will feel the power flowing through him as the fulfillment of his desire; for he that seeks the Father in the secret place of his own soul and there abides, the Father will reward him openly. How often Jesus disclosed this inner communion, this silent temple, and how powerful this secret inner relationship made him! Elijah, too, recognized that God did not speak in the fire, the earthquake or the wind, but in the still small voice deep in our soul consciousness. When man learns this, he will begin to think things through; old ideas will be discarded, new ideas will be adjusted, he will learn at last to take all the questions that perplex him into his temple of silence and there find the answers, then he will not need to go hurrying and battling through the day and feel that his purpose has been defeated.

If man would come to know the great stranger—*himself*, let him enter his own closet, and shut the door. There will he find his most dangerous enemy, and there will he learn to master him. There will he find his true self, his wisest teacher, his safest adviser. There will he find the altar where God is the undying fire, the source of all goodness, all strength. He will know that God is in the deepest part of the silence, he will find that within himself abides the holy of holies. He will feel and know the closeness of the relationship of God and man.





Man Marketing Clinic

By FRATER H. C. MULBERGER



DURING this chaotic period of re-adjustment and change, many of us have become quite adept at playing the role of "kibitzer." We all think we know just what is wrong with the country, the government and the economic system. True,

there have been a few who have offered some fairly constructive criticism but just what have they done about correcting these conditions? One of the most apparent symptoms of an ailing society today is too much talk and too little action. Our own Rosicrucian Order teaches us that much energy may be wasted by too much talk, especially of a negative nature.

Although the capitalistic system has enabled us to reach the highest standard of living ever attained, it has been fraught with many evils and malpractices. With all its shortcomings capitalism and democracy are far superior to many other forms of government. Most of the difficulties in the present system can be self corrected if the business and political leaders will first attempt to master themselves and then just devote a small amount of their time to the solution of the problems.

One of the major problems confronting society during the past decade has been unemployment. Both the govern-

ment and business wrestled with it valiantly, but we still wound up in 1940 with over three million unemployed and millions on relief. It remained for one Sydney Edlund, New York sales executive, to decide to roll up his sleeves and start applying the fundamental principle of the brotherhood of man. We all have heard of this principle and that "it is more blessed to give than to receive" which was also taught by the Master Jesus. This is just as applicable today as it was when He taught on the shores of Galilee.

Mr. Edlund started the Man Marketing Clinic in 1931 assisted by his wife. His work consisted mainly of applying sound sales principles to the individual. This met with considerable success and after dealing with thousands of cases Mr. Edlund wrote a book on the subject entitled "Pick Your Job and Land It." This interesting and instructive book deals with the problem of seeking employment and it contains many examples of successful letters of application and case histories. It has become a sort of guide book for the operation of other Man Marketing Clinics all over the country.

Perhaps the Clinic and its functions could be explained by a sort of question and answer technique:

Q: What is the purpose of the Man Marketing Clinic?

A: The primary purpose of the Man Marketing Clinic is to help people sell themselves.

Q: Who composes the Man Marketing Clinic?

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A: The Man Marketing Clinic is composed of a group of ten or twelve business and professional men who are willing to devote one evening a week to the solution of other peoples' problems.

Q: What is the general plan or procedure of the Man Marketing Clinic?

A: The individual seeking employment usually submits a typical letter of application to the Board of Counselors. This letter is read before the Clinic meeting and constructive criticisms are called for from both the audience and the counselors. All criticisms are offered in a spirit of friendliness and cooperation. The individual usually takes notes of the criticism and rewrites the letter until it is conceded to be in good form. A discussion with the writer often follows the criticism of the letter and many personality traits are brought to light in this discussion. If the party so desires, interviews are conducted by various counselors.

Q: What are the charges for this service?

A: There is no charge to anyone. Being able to help one's fellow man is adequate compensation.

Naturally, the above questions and answers only give a brief and sketchy outline of the functions of the Man Marketing Clinic but space does not permit greater detail. Many articles have appeared in national magazines and in newspapers throughout the country.*

The University Man Marketing Clinic of Chicago is headed by Mr. Mathisson who devotes much of his time to humanitarian work. He is responsible for encouraging the writer to organize a Clinic in Milwaukee. The Clinics are usually sponsored by uni-

versities, clubs or fraternal organizations. In Chicago the meetings are held at DePaul University, in New York at the Executives Club and in Milwaukee at the Marquette University.

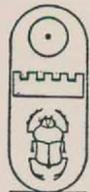
The work is intensely interesting, and when an individual succeeds in getting a job through the efforts of the Clinic, that is adequate compensation for the counselors. Many of those benefited by the work of the Clinic continue to attend the meetings and try to assist others. The spirit of harmony and cooperation built up at these meetings is uplifting indeed. One can sense here the real meaning of Universal Brotherhood.

The Man Marketing Clinic has now been endorsed by the United States Government as one of the most constructive attempts at solving the unemployment problem. Thousands have been helped to secure jobs since its inception, and yet it is only the forerunner of many similar movements that are bound to take form as we enter a new era of peace and Universal Brotherhood. In these chaotic times this may seem like idealism and wishful thinking but the world cannot tolerate much longer the hatred and greed that are running rampant. The times are significant of change but every action has an equal and opposite reaction. The pendulum must swing the other way and we shall return to sanity. As Rosicrucians we should all be ready to play our part in the new order, and it is through just such movements as these Clinics that we can put the fine principles and ethics of our Order into effect. I sincerely hope that if any of you are called upon to serve on these Clinics as counselors, you will make every effort to devote a few hours a week to help your fellow man. You will be compensated many times over, I can assure you. Information can readily be furnished if you desire to start a Clinic in your city.

*Reader's Digest, February 1940—"They Pick Their Jobs and Land Them"
American Magazine, December 1939—"A New Way to Get a Job"
Scribner's-Commentator, Articles in April and May, 1940, and later issues.
Labor Review of the United States Department of Labor, April 1940—"New Techniques for Selling Jobs"

CORRECTION

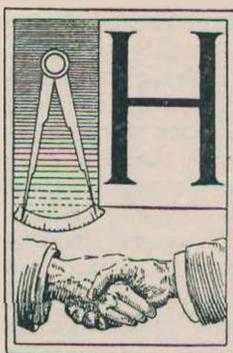
The announcement regarding this year's term of the Rose-Croix University in last month's "Rosicrucian Digest" contained an error. This error was in announcing the date of the beginning of the term. As announced elsewhere in this magazine, the term of the University will begin *Monday, June 23*. Do not forget this date.





Light Rays From Rose-Croix University

By FRATER O. GRAVES, F. R. C., Dean



AVE you ever seen a blue-white diamond as the sunlight plays upon it? Such a diamond sparkles and scintillates with all of the colors of an aurora borealis. How vivid, how beautiful, and how magnetic are the rays from

such a stone. These various rays and colors are all caused by the prismatic or segregating action of the diamond upon the light.

The Light itself is awe inspiring both in the physical and in the mystical realms. Try to recall for one moment the multitudinous uses of artificial light, without considering the mysteries of the light in nature.

Just recently the General Electric Company built a tremendous spot-light for locating enemy airplanes. This artificial lighting instrument is five feet in diameter; has 800 million candle power, and throws a beam so powerful that passengers in planes twelve miles above it can read a newspaper by its light.

In the mystical thought of all times infinite or limitless light, or ocean of brilliance, has been the source of all. In other words, the laws of nature are all comprehended in Light. Mystics of all ages and all systems have sought the Light. Light is the great mover upon which depends not only physical but spiritual life. Light has been called the

"substance of the intellect" because it is the instrument through which the Cosmic operates. Light, Life and Love are the watch words of Rosicrucianism. The emphasis of the Rose-Croix University is upon Light as a symbol of wisdom and knowledge.

The attempts of the educational system from its very origin have been to place useful knowledge at man's disposal. The early mystical mystery schools gave only those who were properly qualified the advantages of acquiring an education. The catechumenical schools, the so-called church schools, in turn limited the students. While modern education, especially in the United States, has extended the privilege of education to everyone, it still is imperfect in many instances. There have been throughout the history of modern education many experiments, changes, and reorganizations of teaching methods made in the attempt to discover some way of helping the individual acquire wisdom and understanding. The human brain cannot be considered an empty vessel which is to be filled during so many years of schooling. Alcuin, Rousseau, Maria Montessori, the Gary Indiana plan, the Pueblo plan, the Cambridge plan, the Dalton plan, the Batavia plan, an experiment with classics which was mentioned in a 1940 issue of Life Magazine, and numerous other plans of private schools and individuals all represent many attempts to arrive at a better system of education. The Rosicrucian fraternity has from all times advocated and maintained the finest schools and colleges. Perhaps the

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first one to come to light in modern history was the Ecole Rose-Croix which flourished in France from the 12th century to the middle of the 16th and which was revived again in 1882 in Montpellier. There is a similar Rose-Croix University in India today, and until a few months past there was an old and respected Rose-Croix University in Belgium. It has also been a fact that the subjects taught in these Rose-Croix Universities have been unique and pioneering in their scope. The whole Tree of Knowledge is studied with reference not only to the head but the heart in the Rose-Croix University.

Students who attend the Rose-Croix University meet and mingle with fratres and sorores from widely distributed geographical points. These have all gathered together under the symbol of the Rose Cross "being anxious to learn." They are gathered together in a special group. The mystical environment and oriental buildings present aspects of old mystery schools in a modern light. The lectures and instructions are all informal and personal with individual attention, and yet carried on with the strictest scholastic proceedings. Here, too, the appreciation and realization of the beautiful is so taught that students become veritable artists of life. In this institution a conception of culture is obtained which not only illuminates the mind but spiritualizes it for all time. It is almost impossible to talk about the Rose-Croix University without the word "light" appearing in some form. In fact, those who attend participate in all the activities and studies of the Rose-Croix University, and really and truly build around themselves an "armor of light" which Nicholas Roerich mentions in his book "The Fiery Stronghold."

The Rose-Croix Universities which the different Rosicrucian jurisdictions have maintained down through the centuries are further proofs of the practicalities of the Rosicrucian teachings. In these universities Rosicrucian students

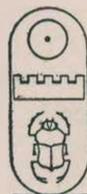
and instructors lay the foundation for new discoveries and researches in the various fields of learning. The Rosicrucians have always emphasized dealing with the practical problems of life. They attempt to help their members meet all of their practical problems. Whatever branch of social, business, financial, or intellectual work a person is engaged upon he will find practical means of bettering his services both in an exoteric and esoteric manner in the Rose-Croix University, and most of us are ever striving to better ourselves so that we may aid in the field of human advancement. Today, more than ever, the world challenges the Rosicrucian. Dr. H. Spencer Lewis, late beloved Imperator of the Rosicrucian Order, so poignantly worded this challenge in the following manner:

"Our duty as Rosicrucians lies in personal development first, personal mastership secondly, and conscientious leadership thirdly. Let us be broad and tolerant, never jealous of the knowledge we possess, but always guarding it carefully for those who are sincere in their seeking and honest in their desire to study and attain wisdom. But also let us always be mindful of the fact that we must LEAD those who are in the darkness into the Light and make it possible for the seekers to find that which will prove to be the goal of their search."

A description of the Rose-Croix University and campus by an enthusiastic student, alumnus, or faculty member will prove most contagious. Seek out such a person and ask him about some of his experiences at the Rose-Croix University. Write in to the registrar and ask for the new and enlarged university catalog which is called "The Story of Learning." And as you let these voices call you to the Rose-Croix University session your life will be illuminated, beautified, and colored with such spiritual aspirations and thought forms that those of "Fantasia" will be dwarfed in comparison.



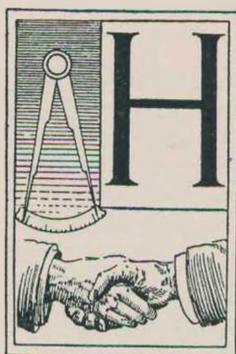
To separate from things of time and to connect self with things of eternity is highest wisdom.—*Ali ibn abu Talib.*





Boarding Babies

By SOROR CORA M. BERG



AVE you ever made the remark that if you had your babies to raise again, you would train them differently? Then why wait until another incarnation when once again you will fall into oblivion; when new systems will be em-

ployed in child rearing, and you will have to learn again the "new" methods?

Today, many Children's Homes are placing their infants and small children in private homes—the natural habitat of children, "boarding" them until their own homes are adjusted or they are placed for adoption, or some kind of provision is made for their welfare.

Surely, this is a great humanitarian service. It should afford many Rosicrucians the opportunity to take these babies into their homes and use their knowledge of child culture and Rosicrucian principles. Or it may furnish to those whose homes are without little ones, the experience from which knowledge is gained.

And pleasant work, it is, too. A mother need not leave the environment she loves to go into the business world for which she is not trained, or about which she cares little in order to aid in the progress of the world.

It is said, "The hand that rocks the cradle, rules the world." Why not make

the adage really true and take one or two of these babies into our hearts? If we take a baby, we may imbed in its consciousness subjectively, the importance of being a true Rosicrucian. If we prefer an older child, we may use both the objective and subjective method of instilling into his or her mind the principles we should know so well.

Then observe the results in the years when the child is grown to adulthood. He may wonder where he received his philosophy for living. Does it matter whether or not the world knows or gives us credit? There is always satisfaction in the knowledge of work well done.

As human beings we are prone to judge anticipated ventures by the acts of others. We ask, "Do you know anyone who has had experience with these boarding babies?" There are many mothers who have had and are having experience with boarding babies, and I am one among them.

The urge which led me to the vocation of boarding mother was the desire for a little girl in the family. Our clan is subject to the male of the species, and girls are scarce on our family tree. After hearing from a friend who had fostered two little boys from a local Children's Home, we weighed the matter carefully, my husband and I, and decided that a good way to determine whether a daughter would fit in our family would be first to invite a boarding baby into our home.

We made our application and waited to be investigated, for it is important to

the Children's Home* that their babies be properly placed. We passed investigation and soon we were given a fifteen months old baby girl.

Then I was faced with my first problem as boarding mother. It had been some years since I had cared for such a small child, and this baby had been ill in the hospital with pneumonia. I wondered what I should do with a convalescent baby. Someone's child was my responsibility now. And then my conscience said, "What would you do with your own child?" I pondered. Had fifteen years' experience prepared me for this moment? Had I profited through days and nights of cooling fevers, ministering to delicate appetites, and rubbing little backs until my own was stiff from the unaccustomed posture? Had I learned the lesson of physical health and how to serve it? I was confident that I had. I knew what I should do with my own child, and I did the same for this baby. It wasn't long until the little one became as much a habit as our own children were, and we fell into the daily routine of living together.

My "littlest experience" was just twelve days old when he was brought to me after being abandoned by his parents. Black hair, black eyes, a strong little body, and a sweet disposition! One can't help but wonder what Karma brought into play the act of leaving a tiny baby to be cared for by strangers. But I loved him. He was such a little wee-weeness; could we really be strangers after all?

I have stood as every mother stands—over her baby's bed to listen to his breathing. Now I have learned, with these boarding babies, to stand over their beds to watch the manifestation of the Soul in its struggle with matter. I

*There are local Children's home societies—functioning under various names—in all localities. Inquiries should be addressed to your LOCAL welfare society, NOT to AMORC.

have seen the little Master exercising its body with the only means given a tiny baby—crying. I have observed how patiently he waits until the regular habits of eating and sleeping are established. Then the habits of focusing the eyes and directing the little hands are mastered. A marked degree of concentration is apparent. It should put some of us grown-ups to shame.

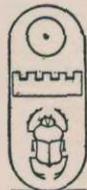
I took "my babies" to the Children's Home Clinic the other day. It was no different from any other baby clinic. Some children are nonchalant; many move about with a determination that typifies them; others are timid and afraid. One little wee one had been brought in by a busy nurse and placed in a crib until his turn for examination came. His wails were insistent; he was afraid; there were so many strange, unaccustomed beings around. I picked him up in my arms and held him close within my aura, bathed him in a soft, loving rose color, then wrapped him in a mantle of soothing green. He gave a contented sigh of relief and was quiet. It takes such a little bit to make a baby happy.

Does it make a difference if there is a mixed strain of the occidental and the oriental, or of the black and the white? It is the personality that counts—the manifestation of the Soul. "Life's experiences, coming thick and fast, are the Soul's appointed means of growth." The lesson may be one of sacrifice, or tolerance, or humility, or faith, or love; and who is better qualified to assist in these lessons than a Rosicrucian who has consciously learned any one of them? We hold within our consciousness, the principles that will help to prepare these babies eventually to face their Karma as it is precipitated.

I am beginning to think that I shall spend the rest of my life boarding babies.

CONVENTION INFORMATION

All members who are anticipating attending the annual Rosicrucian Convention held in Rosicrucian Park from July 13-19 should write immediately for a special bulletin giving information regarding travel, and instructions for registration upon arrival at Rosicrucian Park. Regardless of the distance you live from Rosicrucian Park or the method of travel you intend to use, you will find these instructions helpful. A request directed to the Extension Department is all that is necessary to receive your copy of this bulletin.





SANCTUM MUSINGS

BROTHERHOOD

By THOR KIIMALEHTO, Sovereign Grand Master



NEW periodical has come to my attention, "Decision," edited by Klaus Mann, one of the large number of brilliant men compelled to seek refuge on our shores. An article that was of more than casual interest to me was "Brazilian Impressions," by Stefan Zweig. He begins by saying that originally his ideas about Brazil were the arrogant ideas common to the average European and North American; that Brazil meant one of a number of South American republics, not readily distinguishable one from the other, its climate hot and unhealthy, its political situation always disturbed by revolutions, its finances desolate, its administration corrupted and slovenly, halfway civilized only in the coastal cities; in a word, a land for desperate characters, emigrants and settlers, but by no means one from which to expect intelligent stimulation.

His visit proved a complete surprise. The landing at Rio proved one of the most powerful impressions in his life. In fact, his description is so alluring that I desire to visit the South American Republics. He found a new civilization. He found new things done boldly and

on a grand scale, and at the same time an ancient culture amazingly preserved. He felt that he had gazed into the future of our world. In addition, Brazil has succeeded in solving a problem that has offered a special challenge to our generation. This solution at once invests Brazil with a special intellectual and moral status among all the nations of the world. Let me continue in the words of the author, Stefan Zweig.

"... It consists of the answer to the simplest and at once most necessary of all questions: How can men live together in peace on this earth, despite all the different races, classes, colors, creeds, and religions? It is a problem that time and again imperiously faces every community, every state. Because of circumstances of special complexity, it confronted Brazil in a particularly dangerous form, and no country has solved it in more felicitous and exemplary fashion than Brazil. To my own way of thinking Brazil has solved it in a way that commands not only the attention but the admiration of the world.

"Had Brazil taken over the European mania of nationality and race, it should have become, on the basis of its own racial structure, the most strife-torn, restless and discordant country in the world. Walking the streets and market-places, one can still clearly distinguish the various races that go to make up the population. There are the descendants of the Portuguese who conquered and

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colonized the land; there is the native Indian population which has inhabited it since time immemorial; there are the millions of Negroes brought over from Africa in the time of slavery; and since then the millions of Italians, Germans and even Japanese who came as settlers.

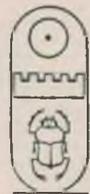
"From the European viewpoint one might expect each of these groups to adopt a hostile attitude toward the others—the earlier arrivals against the later ones, black against white, American against European, brown against yellow. One might expect majorities and minorities to be locked in unending struggle for rights and privileges. To one's utter surprise it becomes apparent that all these races, set off from each other by the very color of their skin, live together in complete harmony; that despite their different origins they outdo one another in their efforts to discard their former peculiarities and become Brazilians as quickly and completely as possible — a new and uniform nation. Brazil has reduced *ad absurdum* in the simplest way the race problem which haunts our European world — and the significance of this great experiment seems to me to be that it invites emulation.

"Brazil has simply ignored the alleged validity of this problem. While in our old world the insanity of breeding men 'racially pure' like race-horses or dogs predominates more than ever, the Brazilian nation has for centuries been based only on the principle of free and unrestrained intermixture, of complete equality between black and white, brown and yellow. What in other countries has been committed to paper and parchment merely in theory—absolute civil equality in public as well as in private life — here in Brazil is visibly realized: in the schools, in the government, in the churches, in the professions, in the army, in the universities. It is touching to see even the children come home from school arm in arm, representing every shading of the human skin—chocolate, milk and coffee; and this physical and mental sense of unity reaches up into the highest places, the academies and government offices. There is no color line, no segregation, no arrogant stratification, and nothing illustrates more characteristically how

generally accepted is this intermingling that the total absence of any derogatory word in the language. While among ourselves nation after nation has invented spiteful or mocking designations for the other—the 'dago' or the 'boche' —the Brazilian vocabularly utterly lacks any deprecating term for the 'Nigger' or the Creole; for who would care to boast of absolute racial purity here?

". . . This allegedly destructive principle of miscegenation, this horror, this 'crime against the blood' of our obsessed racial theoreticians — here it is consciously utilized as the cement of a national culture. For four centuries a nation has been surely and steadily rising on this foundation; and, miracle of miracles! this constant intermingling and mutual adaptation, under similar conditions of life and climate, has given rise to a thoroughly individual type, totally lacking in the 'degenerate' characteristics proclaimed by loud-mouthed fanatics of racial purity; rarely in the world are more beautiful women and children to be seen than among the half-breeds, delicate in stature, gentle in demeanor. It is a joy to look into the dusky faces of students and there to see intelligence paired with a quiet modesty and courtesy. There is a certain softness here, a gentle melancholy that forms a new and highly personal contrast to the sharper and more active type of the North American. The only elements to 'degenerate' in this intermixture are the violent and therefore dangerous contrasts. This systematic breaking up of closed national or racial groups—closed especially for purposes of conflict — has greatly facilitated the creation of a uniform national spirit; and the complete extent to which the second generation already regards itself as purely Brazilian is truly astonishing. It is always the facts with their indisputable, visible force that refute the paper theories of the dogmatists. That is why the moral and material success of the Brazilian experiment, with its complete and conscious negation of all differences of color and race, has perhaps rendered the outstanding contribution toward disposing of a mania that has brought more misery and conflict upon our world than any other.

". . . The visitor who has just escaped from Europe's crazily exaggerated ir-



ritability is at first incredulous at the total absence of all spitefulness in public as in private life, but then he welcomes it as something infinitely soothing. The fearful tension which has now been tugging at our nerves for a decade is here almost completely eliminated, for here all conflicts, even those in the social sphere, lack the sharp edge and, above all, the poisoned barb. The stranger's initial surprise is repeated day after day—in how friendly a fashion, with what utter lack of fanaticism the people live together within this enormous space. Under the soothing influence of that spaciousness and of the climate, the Brazilian race may indeed be endowed to a lesser degree with those qualities which are often today praised as the only true virtues of a people: brutal striking power, disciplined organization, and unrestrained dynamism; but the results show that the prevailing standards of conciliation stand up better than the aggressive mentality.

"For more than a century Brazil has resolved all border disputes with its neighbors—with the single exception of that Paraguay episode senselessly provoked by a militarist gone mad — by means of friendly agreement and appeal to international arbitration bodies. Even its inner upheavals and changes of government have taken place almost entirely without bloodshed. Whatever the form of government, the chief characteristic of this nation has always prevailed—its desire for balance and human understanding.

". . . A dictatorship today, it has the least tyrannical of all contemporary dictators. Never has the peace of the world been threatened by the policies of Brazil and even in a period as full of surprises as our own one can hardly imagine that there could ever be a change in this basic principle of Brazilian national life—this desire for tolerance, for getting along with others. That is why one of our most promising hopes for the future civilization and pacification of our world rests in the existence of Brazil, a country that still has room for millions upon millions of new citizens, that is only now beginning to assert its world importance. And wherever we see moral forces at work, wherever we see grounds for strengthening our conviction

that enough and too many millions of people have already been sacrificed to dim-witted ideologies of segregation—there it is our task, in turn, to strengthen such tendencies. Wherever in our disturbed era we see hope of a new future in new zones, there it is our duty to point out such possibilities to the conscience of the world."

Brothers and sisters, I have quoted at length from this article because I feel that we sorely need this lesson in our lives today. If we are to remain uncontaminated by the filthy propaganda issuing from the publicity departments of the warring factions, we must work for greater unity in our own ranks. There is entirely too much racial discrimination and religious animosity existing in our country today. The seeds of hatred cannot sprout where there is no soil to nourish them. To be honest because it is the best policy does not make for spiritual advancement. To decide on national and world issues merely on grounds of selfish, material considerations reveals a basic spiritual deficiency, a lack of genuine altruism in the national character, a lack of a feeling of true brotherhood.

I am compelled to speak frankly. There is a color line in this country and everyone knows it. Even in New York City, which is supposed to be more cosmopolitan than most cities, in middle-class apartment-houses with a doorman, every negro is considered a domestic and ordered to go through the basement and take the service elevator. Our Americans of Revolutionary descent consider New York, because of its cosmopolitan population, a foreign city. It is disgraceful that among our minority populations such conditions should exist. Paul Robeson, the brilliant negro actor, a Columbia University graduate, Phi Beta Kappa, and a successful lawyer, tells in the story of his life, the petty discriminations to which he was subjected. He was happy only in England and in France. He tells that if one of their number should be white enough to pass as a white man, his fellow negroes will never give him away by acknowledging him in public.

The finest employment agencies will not register Jews, no matter how brilliant and refined. The Jewish young

men and women are driven to the subterfuge of changing their names, assuming a different religion, and having their faces operated on in order to get a job for which they are fitted. Do I blame these people? I do not. Every human being is entitled to reach that level that his ability, his character, and his efforts entitle him to. That jobs should be handed out on the basis of racial and religious affiliation, family connections, and social background is a disgrace for a democratic country, the very constitution of which was drawn up to erase forever these distinctions that have proved the curse of Europe and of older civilizations. In ancient Greece anyone who was not a born Greek was considered a barbarian. In ancient Rome there was no status outside of the "Civic Romans," the Roman citizen. Today a philosophy of an age that is passed, a philosophy that marks a moving-back, not a moving-forward of the hands of the clock of progress, is attempting to make people race-conscious, is now attempting to draw arrogant distinctions between Aryan and non-Aryan.

The genuine American spirit is that of Abraham Lincoln, the man of the people, the simple, genuine love of all mankind, and of Walt Whitman, who made no distinction of race, creed, color, or background. The spirit of other groups, prevalent in certain sections of our country is not the genuine American spirit. The political and economic problems of emigrants in their native countries should not be transplanted here and become seeds of differences.

We as students of the Rosicrucian philosophy know that Cosmic law prevails. Cause and effect are predominant. Let us search our own souls. Let us examine our own actions. Have we uprooted every weed of discrimination, prejudice, and intolerance? Are we ready to regard every problem in the light of universal human needs? Are we ready to make the necessary sacrifices so that liberty and justice shall prevail? As the prophet Micah said, "Hath not one God made us? Are we not children of one father?" Let us learn the first principle of Brotherhood through love, not through the whip of tears and blood and agony.

AMERICAN INDIAN DAY

There is a growing realization upon the part of studious conscientious Americans that they, as citizens, have a debt to the American Indian. In the early days of American National expansion, the Indian was often shamefully mistreated by unscrupulous individuals in authority. There is much that can be done to aid his present plight. The first need is recognition by the populace of the Indian's circumstances. To make the American public conscious of this obligation, a Bill known as S-1240, has been introduced by the honorable United States Senator Thomas, of Oklahoma, designating the Fourth Saturday in September of each year as *American Indian Day*. The Bill has been read twice, and has been referred to the Committee on Indian affairs. If it is passed, the President will proclaim the above day as a memorial to the aborigines of this nation.

We, therefore, request that every Rosicrucian member in the United States, as well as our readers, kindly write to his or her United States Senator in Washington, D. C. or to United States Senator Thomas, of Oklahoma, in Washington, D. C., assuring full approval of the Bill and urging its passage. Mention Bill S-1240 when writing.

TOMORROW'S CITIZENS

Everyone realizes that today's children are tomorrow's law makers and leaders. Parents, however, often do not appreciate that they mold national character by the training which they give their children. Greed, selfishness, and bigotry often begin in early childhood. Love of children and the desire to have them succeed in life is not enough. A child can neither be lashed nor always reasoned into a stalwart character or eminent personality. The subconscious functions of a child's mind, and the kind of appeal necessary to the various planes of intellect at different ages, must be understood. The effects of environment must also be analyzed. The *Child Culture Institute* provides this helpful instruction for the *inner development* of children. It consists of simple and easily understood advice. For those who are to become parents, there are also especially helpful suggestions, essential to the proper attitude of mind. Write for the free booklet, explaining how you may receive this information. Address Child Culture Institute, College Heights, San Jose, California.





The Science of Alchemy

SOME POPULAR BELIEFS REGARDING THE ALCHEMISTS
ARE UNFAIR TO THE ANCIENTS

By ROYLE THURSTON

(DR. H. SPENCER LEWIS, F. R. C.)

The Mystic Triangle, October, 1925

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, we are going to adopt the editorial policy of publishing in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



HE lives and works of the ancient alchemists remain today clothed in that same atmosphere of mystery which surrounded them several hundred years ago despite the fact that the past century has brought to light in various authentic books

many startling facts and much dependable information.

The trouble seems to be that either these new books with their new light are not read by those who should be well informed or they are read in a superficial or doubtful attitude of mind.

We who are intensively interested in mystical and occult research can hardly believe that in these modern days there are otherwise well-informed persons

who still believe that the alchemists of old were not scientists or profound investigators of natural laws, but dreaming philosophers living the life of hermits, speculating wildly and idly along lines of the impossible or improbable. Yet this does seem to be the opinion of some, and it is regrettable that such opinions are voiced extensively, impressively, and with seeming authority.

Take, for instance, the following editorial from a recent issue of the *San Francisco Chronicle*. This newspaper is typical of the better class of papers and, undoubtedly, carries weight in the minds of many of its readers because of its learned and conservative attitude. When such a paper expresses its opinion impersonally in a featured editorial it is establishing an impression and opinion that is difficult to alter. However, as an example of mistaken idea, wrong understanding and misinformation this editorial has few equals. Here

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follows the editorial just as it appeared in the paper:

ALCHEMIST GUESSED— CHEMIST FOUND LAW

Success in turning mercury into gold is a good illustration of the reason why modern science has done so much while ancient science — with just as good brains — did so little.

The alchemist labored for a thousand years trying to turn base metals into gold. When he quit he was no nearer than when he started. The modern chemist—who has been at work only a little more than a century—has turned the trick.

The ancient took a chunk of lead, boiled it, stewed it, fried it, melted it with each and every one of all the odd-looking and strange-smelling substances he could find, said bookfuls of magic formulas over it — and his chunk remained lead.

The modern began by inquiring into the nature of lead and gold and mercury and all the other elements. He found out what laws they observed and eventually discovered that all are composed of the same thing—electrons—and differ only in the number of their electrons. From this he saw that to change one element into another it would be necessary only to add or take away electrons. And by studying the laws observed by electrons he found out how to perform one of these operations—to take away electrons. Thus he reduced mercury to gold.

The alchemist did nothing but guess and swallow other people's guesses without verification. Although the ancients were very skillful at working out the principles underneath politics and art, it never occurred to them to try by exact methods to uncover the laws of nature. No one has ever improved on Plato's analysis of the fundamental principles of government. No one has been able to add anything important to Aristotle's statement of the laws of art and literature. But Aristotle's and Pliny's natural history is composed of old wives' tales.

The modern scientist goes after foundation principles and tests everything by experiment. Once he knows the laws that govern he has only to apply

them. He has now worked out many of these laws — hence the telephone, the airship, the radio and clouds of other inventions.

The alchemist was only a blind guesser. The chemist is an exact scientist.

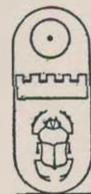
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After our first few smiles at the statements made above we wonder whether the editor who wrote these lines had a cup of coffee in the morning or had recently been defrauded in the purchase of some book that claimed to tell him all of the secrets of Nature as known to some mysterious author of mystical literature.

We tried to cast out of our minds the fact that every well-appointed editorial room possesses encyclopedias or other reference books which are more or less accessible to the gray-haired gentlemen who sit at disordered desks and ancient typewriters looking off into space or through the dusty windows for an inspiration that will warrant an attractive headline and many inches of space on the most important page in the paper.

We tried to think that the writer of the foregoing explosion had some sort of inner urge accompanied by a sincere belief that he was contributing truthful light to the world's knowledge and expounding some principles that were necessary to the greater illumination of his readers. All in all, we tried to consider the matter most seriously, and assumed that he expressed his real convictions and had no other motive than to assist in the general plan of informing the public in regard to facts that are not well known. With this assumption we feel sure that the editor will not take unkindly the following corrections in regard to the statements he has made, but will welcome the opportunity to learn and probably disseminate the real facts regarding alchemists and their work.

All of the alchemists did not devote all or much of their time to attempts to turn base metals into gold. When this experiment was given their consideration it was but a part of their general laboratory work in connection with the study of the nature of metals and the laws of nature generally. And such experiments did result in many wonderful



and important discoveries leading to the fundamental processes as used by scientists today.

It was the alchemists who first discovered and announced in their writings that the manifestations of all of nature's laws were possible through the vibrations which emanated from the spirit energy contained in the *elementals* of all nature. These elementals were carefully analyzed and classified by these old scientists called alchemists to such an extent that many of their writings today prove that they had a more correct understanding of the composition of matter than had the so-called scientists of the Middle Ages.

Only a few years ago the newspapers, and such editors as the one referred to above, were greatly interested in the discovery and translations of some of the writings of Roger Bacon. If ever there was a mystic who came under the classification of alchemist, it was Roger Bacon. And yet the world was surprised to find that he had solved, hundreds of years ago, many of the scientific and chemical problems which occupy the attention and stress the profound researches of modern scientists. He was not an exception by any means.

Has our editorial friend forgotten what Roger Bacon's manuscripts revealed? And what about the researches of the Rosicrucians, as explained recently in Marie Corelli's books and referred to in the older writings of Lord Bulwer Lytton? Did not the Rosicrucian teachings of several centuries ago speak of the indivisible elements of universal energy which composed all atoms and which determined the nature of the composition of matter by their vibratory rate and their electrical polarity as negative or positive? Is not the modern electron another name for that same in-

divisible element to which the Rosicrucians referred? And what about the alchemical and chemical postulations of Raymond Lully? Did he idly speculate or guess, or truly know?

Since when are Plato, Aristotle, and Pliny considered as alchemists or typical of the alchemists and their work? We always looked upon them as philosophers whose business it was and is to speculate, philosophize, and write in terms of allegory and metaphors. What such men have said and say today in regard to the composition of matter or relating to any phenomenon of life is not to be considered as a scientific postulation; and to use any of their beautiful phrases as typifying their knowledge of scientific facts and through such means condemn the works of the alchemists, is simply preposterous and unfair.

We believe that the alchemists made very valuable contributions to the advancement of science and learning and we believe that science today is continuing the work of the alchemists. We further believe that such editorials as that reproduced above should not go by without comment and without serious consideration by those persons who know that every effort in the past has been a stepping stone to the advancement of civilization; and it does not behoove any writer, or any person who speaks with authority, to belittle the first steps in every great achievement.

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Editor's Note: This year an alchemical course will be offered at the Rose-Croix University. This course will be based upon rare, old alchemical manuscripts, and genuine alchemical equipment. This is only one of the new features offered by the Rose-Croix University.

FOR ROSICRUCIANS IN PHILADELPHIA AND VICINITY

The Benjamin Franklin Chapter of AMORC in Philadelphia is sponsoring a rally to which all AMORC members are cordially invited. This rally will be held on Saturday and Sunday, June 7 and 8 at 1821 Ransstead Street (north of Chestnut Street) in Philadelphia. The program will include lectures, discussions and experiments, as well as meditation periods, sight-seeing, and an evening of entertainment. A nominal registration fee of \$1.00 will include the Sunday evening banquet. All members who wish further information are requested to write to the Chapter Secretary, Miss Kitty Potye, 3020 Cambridge Street, Philadelphia.

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THE END OF A ROAD

We are happy to reproduce another of the oil paintings in the mystical series, entitled "The New Age Dawns," by Frater Leopold de Postels. Recently they were exhibited at the Morton Galleries in New York City, and have subsequently received much favorable comment by art critics of the New York Press. Mystical themes such as this are possible of varied interpretations, depending upon how the individual objectifies his inner impressions. We may, however, conceive this as connoting that an individual has reached the end of his mental understanding and advancement, and that further progress must be along the path of ethereal and esoteric light.

(Courtesy of the Rosicrucian Digest.)

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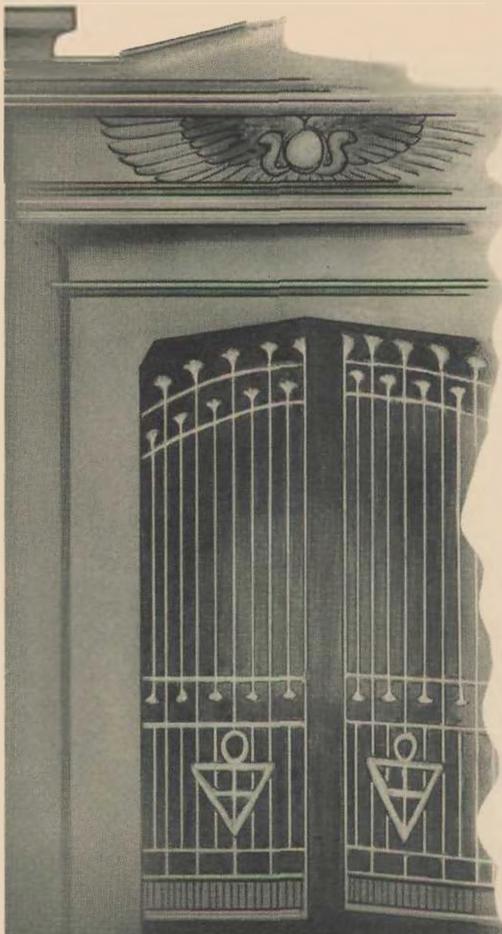
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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book "The Secret Heritage." Address Scribe S. P. C., in care of

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DIRECTORY

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

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Hermes Lodge, AMORC Temple, Mr. Duncan G. Wright, Master, Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramery Place.

Oakland:

Oakland East Bay Chapter, Mr. J. A. Woods, Master; Hope A. Silsby, Secretary. Convocation 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Streets. Inquirers call: FRUITVALE 3139-W.

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Clement Le Brun Chapter, Mr. G. B. Ashcroft, Master, Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

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San Diego Chapter, Dr. F. P. Horan, Master; Mrs. Omar G. Schmidt, Secretary. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park.

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Mr. O. Nicholas Baumgart, Master, 351 Madeira Ave., Coral Gables; Miss Dorothy Mainwaring, Secretary, 2366 N. W. 2nd Street, Miami. Meetings every Monday night, 8:00 p. m., at Biscayne Blvd. and N. E. 2nd St.

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Chicago Chapter No. 9, Dr. Arvis Talley, Master; Mrs. Veronica Nichols, Secretary. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m. Sundays 2 to 5:30 only. Lakeview Bldg., 116 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10, Mr. Robert Alston, Secretary. Inquirers call Drexel 1852. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

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Johannes Kelpius Lodge, Felix Gregorio, Master. Temple and reading room, Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. Meetings open to the public every Sunday evening at 7:30, September to June.

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Thebes Chapter No. 336, Mr. C. E. Reid-Selth, Master, 2362 Courtland Avenue, Tel. TO. 5-5724; Miss Dorothy E. Collins, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Ave. every Tuesday, 8:15 p. m.

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Kansas City Chapter, Mrs. C. S. Scott, Master, 3012 Walnut; Mrs. Francis R. Henriksen, Secretary, 219 South Askew Street. Meetings every Tuesday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Ave.

St. Louis:

St. Louis Chapter, Mr. Beryl A. Merrick, Master, Roosevelt Hotel, 4903 Delmar Blvd. Meetings first and third Tuesday of each month, 8 p. m. Mrs. O. W. Dunbar, Secretary. Telephone JEFFerson 1909.

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New York City:

New York Chapter, 250 W. 57th St. Mr. Walter E. Johnson, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter, Mr. Richard E. Edwards, Master, 245 W. 116th St.; Mr. Clifford Richards, Secretary, 351 St. Nicholas Avenue. Meetings every second and fourth Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St. Inquirers call: Prospect 9-1079.

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AMORC Chapter 586, Mr. Roy E. Bailey, Master; Mr. Wm. S. Johnson, Secretary. Reading room at 410 Old Times Building, open week days 11:00 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings 2nd and 4th Mondays, 8:00 p. m. at Hotel Mayflower, Rose Room, 4th and Olive Way.

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Reading Chapter. Mrs. Pearl E. Musselman, Master; Mr. Edward Gale, Secretary. Meetings every 1st and 3rd Friday, 8:00 p. m., Washington Hall, 904 Washington Street.

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Benjamin Franklin Chapter of AMORC. Edgar B. Morrison, Jr., Master, 3308 Wallace St.; Miss Kitty Potye, Secretary, 3020 Cambridge Street. Meetings for all members every 2nd and 4th Sunday, 7:30 p. m. at 1821 Ranstead St.

Pittsburgh:

First Penn. Lodge. Ernst Edwin Nilson, Master, 227 Henderson St., N. W.

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Portland:

Portland Rose Chapter. Mr. Rex W. Rawls, Master, 7214 S. W. Virginia St.; Mr. H. T. Herrington, Secretary. Meetings, Congress Hotel, Green Room, 6th and Main Sts., every Thursday, 8:00 p. m.

INDIANA

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Mr. Ross E. Winder, Master. Meetings 2nd and 4th Tuesday evening, 8 p. m., Antlers Hotel.

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Oklahoma City:

Oklahoma City Chapter. Mr. Ward D. Brosam, Master. Phone 5-4510; Mr. Ferdinand W. Arnold, Secretary, Phone 5-4510. Meetings every Sunday night, 8 p. m., 318 Y. W. C. A. Building.

OHIO

Cleveland:

Mr. William R. Morran, Master, 1281 W. 104th St. Woodbine 4116; Miss Frances Willick, Secretary, 14824 Pepper Ave., Mulberry 1729. Meetings every Friday at 8 p. m., Hotel Statler.

Cincinnati:

Miss Florence Anne Heis, Master; Mr. John K. Hartsock, Secretary. Meetings every Wednesday at 8:00 p. m. at 704 Race Street.

Dayton:

Dr. Gisbert L. Bossard, Master, Phone Ma. 3933. Mrs. G. C. Hynes, Secretary. Meetings every Wednesday evening, 8 p. m., Hotel Miami.

TEXAS

Dallas:

Mr. C. M. Bryan, Master. Mrs. Roger Q. Mills, Secretary, 4300 Livingston Ave. Meetings at Jefferson Hotel, Room 229, 2nd and 4th Tuesdays, 8:00 p. m.

Fort Worth:

Fort Worth Chapter. Mrs. Clara E. Anderson, Master, Telephone 9-2023; Mrs. Ruth Page, Secretary, 3445 Gordon, Telephone 9-2702. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street.

Houston:

Mr. James R. Ingram, Master, 544 First National Bank Building, Phone Preston 8990; Mrs. Vera Bangio, Secretary, 408 Tuam Ave. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

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Sydney Chapter. Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

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Toronto, Ontario:

Miss Edith Hearn, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Avenue.

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Canadian Grand Lodge, AMORC. Mr. A. W. Shaw, Master. AMORC Temple, 878 Hornby St.

Victoria, British Columbia:

Victoria Lodge. Mr. Edward Harper, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, Mrs. V. Burrows, Phone E-7716.

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Charles Dana Dean Chapter, 122a Phoenix Bldg. Mr. A. G. Wirdnam, Master, 1158 Garfield Street. Sessions for all members on Tuesday, 7:45 p. m. throughout the year.

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Copenhagen:

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

ENGLAND

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

EGYPT

Cairo:

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

Heliopolis:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, % Mr. Levy, 50 Rue Stefano.

FRANCE

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

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Grand Lodge "Rosenkoret," Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Secretary, Slottsgatan 18, Malmo.

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

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Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Secretary-General, Gombel 33, Semarang.

Spanish-American Division

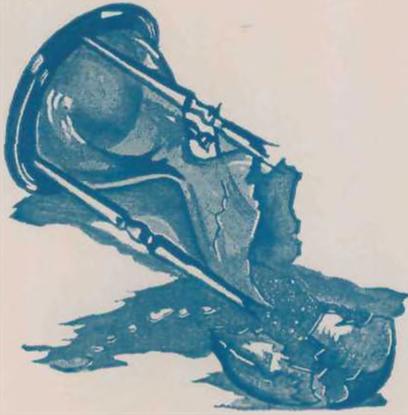
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Direct inquiries regarding this division to the Spanish-American Division, Rosicrucian Park, San Jose, California, U. S. A.

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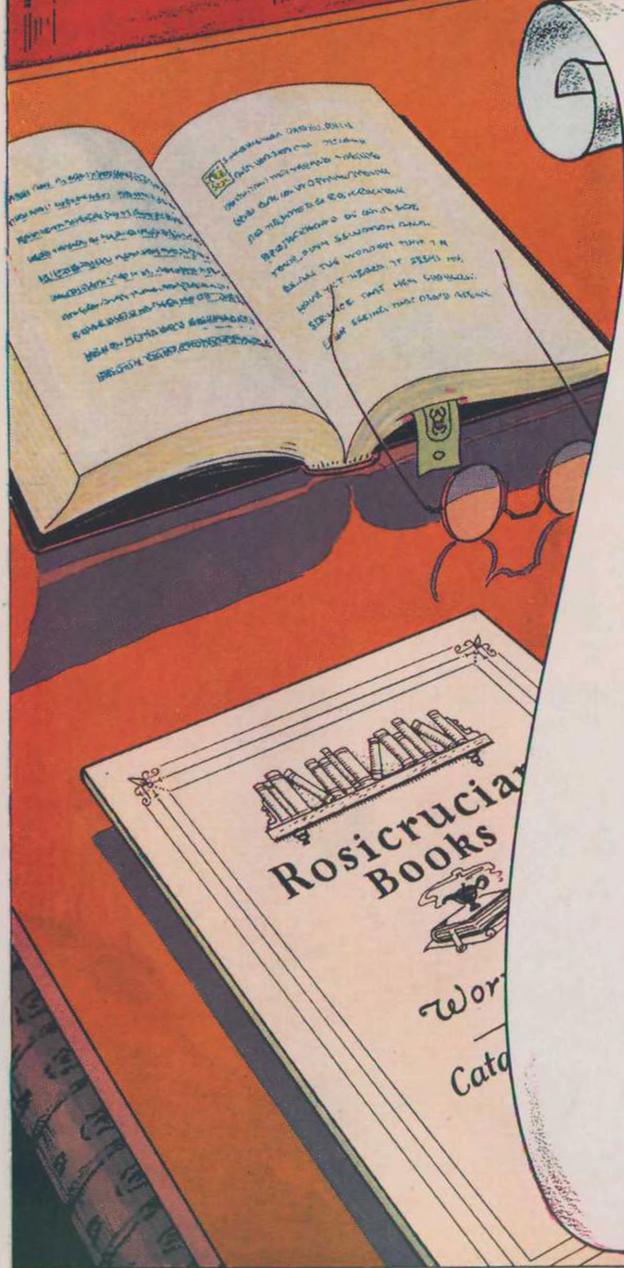
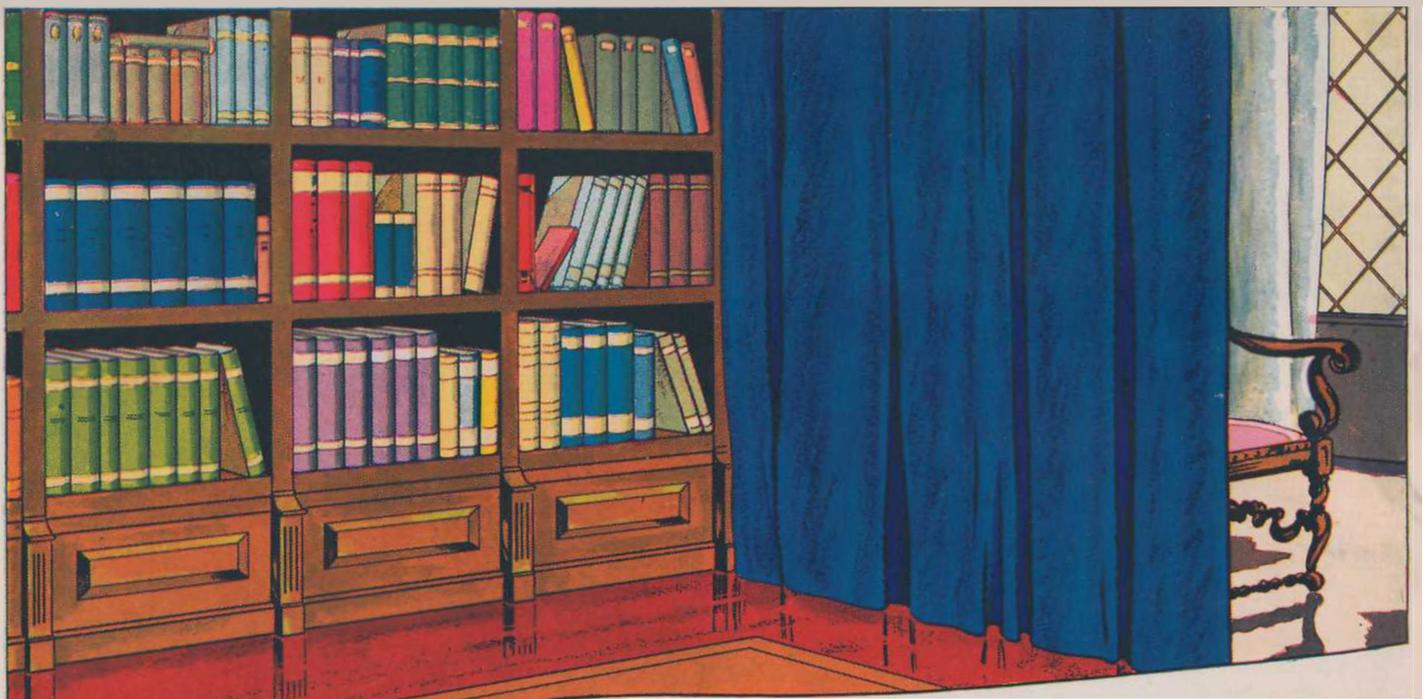
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