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ROSICRUCIAN DIGEST

COVERS THE WORLD

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JANUARY, 1945

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| | |
|--|-----|
| Our Moods and Selves (Frontispiece)..... | 365 |
| Thought of the Month: What is Intuition?..... | 368 |
| Can You Remember?..... | 371 |
| Survey of Immortality and Spiritism: Lesson Two..... | 374 |
| Cathedral Contacts: Creative Meditation..... | 377 |
| The Lost Tribes of Mystics..... | 380 |
| Sanctum Musings: Living the Good Life..... | 383 |
| God in Matter..... | 388 |
| Temple Echoes..... | 391 |
| Gateway to the Unknown (Illustration)..... | 399 |

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

WHAT IS INTUITION?

By THE IMPERATOR



SOME doctrines are only half-truths, because they are divided against themselves. One of these is the nature of *intuition*. From one point of view, intuition is held to be a *faculty*. In some respects, it is held to be not unlike our peripheral faculties such as sight and hearing, for it is contended that we also perceive and realize certain things and conditions by means of it. However unlike those common sense faculties, intuition is said not to have any physical organ of which we are aware as, for example, the organs of sight and hearing. Further, it is made more mysterious by the fact that it is mainly involuntary in its functioning. Consequently, those who adhere to the faculty theory consider it an attribute of the spiritual qualities or endowment of man. On the other side of the subject, intuition is affirmed to be an organic process. By those who hold to this view it is thought to be as natural a *mental functioning* as our imagination and recollection. They allege that it is thought to be a Divine knowledge, only because its functioning appears to be more obscure than other mental processes of whose faculties we are aware.

Obviously, something in human experience gives rise to the conception of such a faculty or process as *intuition*. An important consideration of those experiences may justify us in rejecting one of the two principal theories or, perhaps, in reconciling them to each other. For the purpose of this inquiry, we shall say that our ordinary knowledge is of two fundamental kinds. First,

there is *immediate knowledge*. This is strictly empirical or objective. You perceive something and, concomitantly, you have a complete corresponding idea; hence, the term "immediate knowledge." For analogy, you see a golden orb in the sky and, immediately, you have the idea of *sun*. The sum total of your knowledge, derived from such an experience, is the idea of sun. This idea is not had by any conscious process of reasoning. Immediate knowledge does not always constitute understanding. For further analogy, you walk into a room and see a mechanical device for the first time. Immediately you have the idea of machinery. In other words, your immediate knowledge consists only of identifying the experience in your consciousness. Perhaps you do not know what causes the machine to operate or the purpose to which it is being put. Yet the idea of its being a machine is *immediate* and complete.

You might say, the above analogy is immediate knowledge, because the experience falls into the familiar category of other generally similar machines perceived and from which the idea was originally formed. It is true, however, that every perception must engender some idea. Ideas follow peripheral sense perceptions, as effect follows from a cause. Such ideas or *immediate knowledge* may be as simple, as elemental as your sense qualities. Thus, everything you see must cause you to have immediate knowledge of at least a color, or black and white, or form and dimension. Likewise, every experience of sound brings the immediate knowledge of pitch and volume

at least. We may say, therefore, that immediate knowledge is when the idea seems to arise directly, as an effect, out of perception.

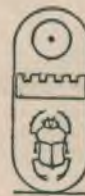
The second kind of ordinary knowledge we shall, for our purposes, name *developed knowledge*. It consists of those ideas which have finality in our minds only after a conscious process of reasoning or reflection. Thus, for analogy, we see a house, with blinds drawn on the windows, and black smoke issuing in increasing volume from crevices around the windows. We conclude from these observations that the occupants are not at home and that fire rages within. We have reasoned inductively from the several particular ideas, the results of our observation, to the final and general conception, namely, that the house is afire and that the tenants are not aware of it. This conception is something we know, but we are also aware that we arrived at it by a combining of ideas. It is, in fact, a *developed*, rather than an immediate knowledge.

However, there is a third kind of knowledge which we experience rather *uncommonly*. This consists of ideas which flash into our consciousness. They seem distinct from immediate knowledge, because we are not aware of a relationship of them to any of our perceptions. In other words, there seems to be no immediate connection between them and any of our present observations of external things. The idea does not seem to spring directly from anything seen or heard concomitantly. Also, this third kind of knowledge is different from developed knowledge. It does not directly follow some idea we have previously reasoned about. It is not, in other words, an obvious outgrowth of other ideas. This third kind of knowledge may integrate ideas which formerly were separate in our minds and incapable of unity by our volition. However, we realize that such a synthesis or unity of ideas, as a happy solution to a problem, for example, was not due to any conscious mental process on our part. This rare and third kind of knowledge and particular experience is designated *intuition*.

Another striking distinction of this intuitional knowledge is its absolute

clarity in the mind, that is, its self-evidence. This important factor results in something not only being known or realized, but *understood* as well. A self-evident truth or knowledge consists of one of two contraries which the mind can conceive about any thing or condition. Everything which the mind conceives has two basic contraries: one, positive and the other, negative. These contraries are of innumerable kinds, such as large and small, rich and poor, free and enslaved, etc. Even the idea of such an object as a chair has at least the opposite state of its existence, namely, we conceive that it is possible for it *not* to be, as well as to be. Whenever we have an idea which falls entirely into one or the other of its possible contraries, it is then self-evident to us, the reason being that it is obvious—that its only alternative would be its opposite state or condition. The contrary or opposite, which seems to confer upon the idea the most reality, causes us to accept it as self-evident. Let us use an abstraction as an analogy. It is self-evident that it is not possible for something to be and not to be at the same time. Such contraries are very definite to us. A thing is or it is not, and so we say that such an abstract idea is self-evident.

Apperception or understanding and self-evident knowledge are synonymous. Ideas, which have understanding to us, have meaning, as well as reality or existence. An idea that has meaning is one that the mind can relate, in time and space, to other ideas. For analogy, someone hands you a technical book, with the subject of which you are unfamiliar. Each word of a paragraph you recognize. The paragraph as a whole, however, has no meaning to you. The reason is that the words as ideas, you are unable to relate to a common and central thought. More simply, understanding is an assigning of purpose to ideas. When the purpose of understanding of ideas is very definite, they are proclaimed to be self-evident knowledge. Thus, every idea is possible of either one of two contraries, *understanding or uncertainty*. When we are uncertain, then patently we realize that the opposite, or understanding, is also possible. As previously said, we frequently search for under-



standing; that is, we arrange and rearrange our ideas *consciously* to develop, if possible, understanding. When an idea springs into consciousness *without* this conscious process and about it there is no uncertainty, then it is said to be intuitive. Such an idea suggests completeness, because there is no uncertainty associated with it. Further, because it has not been the consequence of *conscious reasoning*, it seems to preclude any errors of human judgment.

Since the cause of such kind of knowledge was not organically or mentally apparent, it was logical to suppose it came from a superior or Divine Intelligence. It was further presumed that this intuitive knowledge must have been either implanted, that is, made innate in the soul of man, as a Divine heritage at birth, or that man was given a *faculty* by which to perceive it at its source. In fact, according to the *faculty theory* of intuition, the faculty is a mysterious separate attribute like sight or hearing. By it we either perceive this complete knowledge at its source, namely, Divine Intelligence, or by it we see in the repository of such knowledge, our souls.

Obviously, the *faculty theorists* of intuition, those who look upon it entirely as Divinely inspired knowledge or knowledge which is released from the soul, disdain any attempts at a psychological explanation of intuition. To them it seems a demeaning of a *sacred* gift. The faculty theorists, if they dispense with the functioning of brain as at least a partial explanation for intuitive knowledge, as some do, put themselves in a rather difficult position. For example, our intuitive knowledge fashions itself into words of our language. These words occur concomitantly with the ideas of which intuitive knowledge consists. If intuitive knowledge is a direct Divine communication, one is then obliged to ask, Is God thinking in English or in French, or in any language of man? Such a conception, if affirmed, would be rather ludicrous. On the other hand, will the faculty theorists of intuition contend that such knowledge was implanted in the soul in the language of its recipient? This, too, seems unlikely.

Another factor that the faculty theory does not explain is that intuitive knowl-

edge is always composed of ideas had from antecedent empirical experiences. Simply stated, all intuitive knowledge consists of some ideas which we have separately and objectively experienced before. It must be apparent that an idea, that is wholly virgin, could have no meaning to us. We would be incapable of identifying it by comparison with what we know. It would be equivalent to seeing something which had none of the common visual qualities of other objects, such as color, form and dimension. How could you identify it in your consciousness? In fact, you would be incapable of realizing it at all. A virgin idea would, therefore, be strange and isolated in your consciousness. Consequently, intuitive knowledge cannot be entirely Divine. It obviously must be clothed in terms of human experience. Still further, this intuitive knowledge uses terms which are commensurate with, and derived from, the personal experiences of the individual. It, therefore, certainly seems more reasonable to presume that, if intuitive knowledge is of Divine origin, the understanding of it is dependent upon the organ of brain and its collection of ideas formed from sensations had of external things.

Those who adhere strictly in the *narrowest sense* to the faculty theory of intuition are likewise inclined to become fatalists. They often reduce their observation and reasoning to a minimum. They anticipate intuitive knowledge to occur frequently so as to enlighten and guide them. They overlook another inherent and vital factor of almost all intuitive knowledge. It is that accompanying every intuitive experience there is a feeling of *exaltation*, an uplift of spirit. John Locke, English philosopher of the seventeenth century, says of this experience: "This part of knowledge is irresistible and, like bright sunshine, forces itself immediately to be perceived, as soon as ever the mind turns its view that way; and leaves no room for hesitation, doubt or examination, but the mind is presently filled with the clear light of it." This is not alone because this knowledge is self-evident; it is also because of its expediency. The thrill of the intuitional experience then is because its substance

(Continued on Page 395)



Can You Remember?

By ORVAL GRAVES, M. A., F. R. C.



READING, travel, study, and experience would have no object if these actual and vicarious realizations could not later be recalled, enjoyed, and applied. Memory has been defined "as the general capacity or function of reviving or reliving past experience with a more or less definite realization that the present experience is a revival."

The paths of this life and other lives depend upon memory. It is the connecting link—the great mystical chain of immortality. And there is an exact relation between growth of memory and occult powers.

Dr. H. Spencer Lewis, the great modern Rosicrucian, in his very helpful little booklet *Key to the Art of Concentration and Memorizing* wrote, "Memory is a great storehouse of knowledge." Colonel H. S. Olcott, the great occultist, said, "To the student of esoterism perhaps more than to the student of exoterism, a tenacious memory is indispensable." Rosicrucian philosophy teaches that a definite system of mnemonics, or devices for remembering things, is aided by psychic exercises and ritual. A good critical memory is indispensable to every individual if he hopes to excel in our present civilization.

Outstanding Feats of Memory

It is interesting to read about some of the remarkable powers of memory possessed by the great men who came

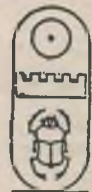
before us. For instance, it is recorded that John Stuart Mill, the comparatively modern economist and philosopher, at the age of three was able to read Greek as well as to memorize all of Hume's works and the complete history of Gibbon. By the age of eight he had added several more histories of the ancients to his repertoire!

After once memorizing the entire "Odes of Horace," Bulwer Lytton repeated them readily at any time. Washington, Napoleon, and other generals are known to have had remarkable powers of recalling the names of soldiers in their army. Henry Clay was noted for his ability to remember the names of all whom he met. Tycho Brahe, great scientific astronomer, memorized in a half day the entire set of square roots and cube roots of some 75,000 figures. The great English author, W. Savage Landor, remembered everything he once read.

Then there was Mozart who at the age of four could remember, note for note, all of the difficult concertos which he had ever heard. Bryan, the great American political figure, was able to repeat from memory, as was the poet Byron, everything he had ever written. Leonardo da Vinci, medieval Rosicrucian, could produce from memory any face he had once carefully observed.

Origin of Memory Systems

During the past 2000 years many systems of aiding the memory have been tried. Plato and Aristotle referred to such systems in their writings. It is



generally conceded historically that the Greek poet, Simonides the Younger, invented in 477 B. C. the first system of memory.

Cicero says that Simonides invented his memory system when the ceiling fell down on a banquet party at which he had been a guest earlier in the evening. Simonides found that he could identify the mutilated bodies by recalling the position which each person had occupied at the banquet table. From this experience he evolved his unique memory system of forming a mental picture of a building that was divided and subdivided into floors, corridors, rooms, antechambers, and so forth. These different divisions were thoroughly committed to memory and symbols associated with the different divisions, were memorized. Each room in the division was mentally stored with some special thing. Whenever the poet wished to recall certain subjects, he would just mentally think of the contents of each room. Of course, these symbols were selected because they were actual objects of motion, sound, quantity, and position. Simonides' system is today the basis of many expensive memorization courses.

Both the Greek and Roman Systems were mainly pictorial or imaging types of memory systems. The Roman, Metrodorus, modified and developed the system invented by Simonides, by using the circle of the Zodiac and subdividing it into 360 compartments. He filled each of these 360 compartments with the things of daily life or the incidents of mythology and history. Another Roman modification of Simonides' system, that of Quintilian, is perhaps better known. In this large spacious house, he placed an idea in the hall, a second idea in the parlor and so on throughout the entire house including windows, statues, and similar objects.

The next contribution to mnemonics was made by the famous thirteenth century Rosicrucian, alchemist and scientist, Roger Bacon. His voluminous works on memory are contained in *De Arte Memorativa*. Robert Lully, another alchemist, also devoted a great amount of his published works to mnemonics, under the title of *Ars Generalis*.

Growth of Systems

The first great deviation from the Greek and Roman methods was made by Conrad Celtes in 1492. He substituted the letters of the alphabet for the rooms and halls of a house. Thus, there were now twenty-six distinct divisions instead of many rooms or halls. By the sixteenth century so many scholars were interested in mnemonics that it was allowed to enter theological seminaries.

The second great departure from the old system of memory was made in 1648 by Stanislaus Winkelman, whose original figure alphabet was studied, adopted, and improved by the famous Rosicrucian philosopher, Gottfried W. Leibnitz. Leibnitz said that his system was a secret of how numbers, especially of chronology, could be memorized so that they would never be forgotten.

Basis of Modern Systems

In 1730, Dr. Richard Grey published a book called, *Memoria Technica*. This work greatly influenced modern knowledge of training the memory. But when Grey's system was first placed in the public school curriculum, it was so badly bungled—not being handled in a practical way—that it was shortly dropped from the school curricula. Although the system seems complicated, it is simple when compared with other systems. The numerical figures from 1 to 10 are referred to by a vowel, diphthong or consonant, i. e.:

| | | | | | | | | | |
|---|---|---|---|---|----|----|----|----|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 0 |
| a | e | i | o | u | au | oi | oo | ou | y |
| b | d | t | f | l | s | p | k | n | z |

Different combinations of letters would be used to express a date, depending upon a choice of vowels and consonants. Of the various combinations possible for any one date, the letters are arranged in the order which will be most euphonious. For example, of the five or six combinations which might be used to aid in remembering 1215 A. D., the date of the signing of the Magna Carta, the most suggestive one is "beal." Another example is that of Mizrain, the son of Ham, who became Egyptian monarch in 2188 B. C. If you glance back at the key, you will find that "dakoo" could be used for 2188 B. C. Now if you ask if it is not

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1945

as easy to remember the original date as it is to go through this system, I would say that for the ordinary person, no. It has been my personal experience that 500 dates learned by this system can be memorized in one-tenth the time usually taken if trying to learn them directly. What is more they are never forgotten.

Other teachers of memory systems were Aime Paris, Beniowsky, Karl Otto, F. Gouraud, Dr. Edward Pick, Dr. Kothe, John Sambrook, Shedd, and Pliny Miles. Professor Alphonse Loiset, alias Marcus Dwight Lorrowe, aroused considerable interest both in England and America by his secret system of "art of never forgetting." His book *Assimilative Memory* was the bone of contention of several prominent scholars in England and America. While this book is not sold by the Rosicrucian Supply Bureau, there is a copy in the Research Library.

Trick Performance Depending On Memory

There are many trick performers on the stage who take advantage of numerous artificial systems of memorizing to deceive the public. Such performers can memorize from 10 to 100 articles as rapidly as called off by members of the audience and then repeat them in their proper sequence. Sometimes the serial numbers on five or more dollar bills can be called out by a spectator and the magician will immediately memorize them and repeat them in any order desired.

The Chinese and Hindoo memorization systems can produce even more startling results. They can make a person believe that they possess a supernatural will or that they are either a devil or a genius. It is related of one such Hindoo fakir that he memorized and performed the following 11 actions simultaneously: without looking at the chess board, he played a game of chess, carried on an ordinary conversation, wrote a Sanskrit poem, multiplied a number of five figures by another number of four figures, added up eight columns of three-row figures, memorized a Sanskrit verse of sixteen words, totaled a "magic square," without even looking at the chess board directed the movements of a knight so that it made the

outline of a horse, added up a second "magic square" which was composed of numbers different from the first, kept count of the number of strokes of a bell that was being rung, and memorized two sentences out of a Spanish book in which the words were out of order and jumbled.

Upon close observation the figure system of the Orient resembles that used by Simonides when he placed memorized objects in the outline of a house. To perform such difficult feats, one must be in perfect physical health, possess self control, and have developed at least partially the psychic centers.

Modern Trends

With this historical introduction as a background, let us now examine some practical aspects of memory. From a psychological point of view, memory in general is based on so-called association of ideas. Dictionaries of psychology maintain that there are four distinct processes in memorizing:

1. learn by observing
2. retain or compare
3. recall by basing upon repetition
4. recognition after a period of forgetfulness

A very successful business man who was able to retire while yet a comparatively young man, practiced the above four steps. In fact this Rosicrucian member of AMORC made up the abbreviated form "ocrf" to represent the four processes. This formula decoded is:

- o observation
- c comparison
- r repetition
- f forgetfulness

So when he wanted to remember anything, he would first observe it very closely, then he would try to associate it with other things in his experience by comparison. After repeating the word out loud about seven times very slowly, he would quickly drop the subject from his mind, so that it would not irritate and harass him.

Dr. H. Spencer Lewis' *Key to the Art of Concentration and Memorizing* emphasizes these steps:

1. vital interest of student
2. consideration of only one fact at a time

(Continued on Page 393)





Survey of Immortality and Spiritism

(A Short Course of Instruction)

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

LESSON TWO



THE soul is conceived by many persons to be of the *universal essence*, a force that is ubiquitous and eternal. The essence is thought to be drawn into or to pass through mortals, whereby they become conscious beings, and their ego is thereby established. Upon death, this universal essence or consciousness is drawn out of the body and absorbed back again into its source, the whole. This mystical conception is called *absorption into the Absolute*. We may liken it unto a flow of water from a pitcher into a glass. As the water passes through the glass, it acquires an identity, a distinction, a personality, if you will, and yet it is never separated from its source. At death, or when the glass is shattered, disintegrates, disappears, the water returns to its source, flowing back again into the pitcher. If one were to look into the pitcher, he would not be able to determine from the quantity of water therein what parts or portion of it had been in the glass. The same water would still be there, but it would have merged with the whole, ready again to enter another glass which might be prepared for it. Its distinction would not exist after the destruction of the glass, after its return to the whole.

In general, without going into the specific doctrinal aspects of the Rosi-

crucian teachings, which cannot be dealt with here, we can say that the Rosicrucian conception of soul is similar. Rosicrucians contend soul is an extension of Divine Consciousness, a mind, if you will, or of a universal soul which permeates everywhere. When the laws of nature have created a living form, such as the human body, the universal soul extends itself into that body, and the body becomes a *conscious soul* and has personality and ego. In its absolute state, the Rosicrucians say, this universal soul may be compared to sunlight, which is the harmony of all colors. The separateness of each color does not exist in the harmony of the white light, however, when sunlight is made to pass through a prism, it is so dispersed and refracted that its wave lengths fall into an order which we know as the spectrum, and we then have the various colors, with which we are familiar. These colors have personality. They seem quite distinct from each other, under such circumstances, but when we remove the prism they again merge into the whole harmony of white light. They are not lost, they are there, ever ready to appear when another prism is made to refract them. The Rosicrucians contend that the mortal body's relation to the Soul-personality is like that—the body gives expression to an aspect of this universal Soul and that the consequent personalities, upon death, merge

again into the whole universal soul. They are not lost and they are ever ready to make their reappearance, or manifest again when another body has been provided.

There are still others who conceive the soul as a kind of *super substance*. Like some of the philosophers of ancient times, they look upon the soul as consisting of atoms of intelligence, like the monads of Leibnitz. Those monads or Soul-atoms enter the human body to gather there with the atoms of matter, and they constitute a finer substance which is likened to the ego or soul. At death, these persons contend, these atoms of intelligence or soul return to the stream of their source, and they survive therein, but, moreover, they *retain the consciousness*, the personality which they acquired when they were inherent in the body. With these doctrines, with these speculations, with these legends and traditions which have come on down to us through the centuries, the stage was slowly being set for a very special advent, a doctrine that was to challenge the imagination of man.

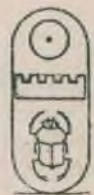
Causes of Apparitions

From the earliest times, reports by word of mouth and in writing, have related the experiences which men have had with *apparitions*, commonly known as ghosts. These ghosts are related to be shadowlike beings, sometimes of humans, a kind of intangible substance, and, yet, one which the peripheral senses can detect. There are many physical causes to suggest to primitive minds the existence of apparitions. A combination of moonlight and shadows in a forest will cause a strange pattern to form upon the ground; a slight movement of the leaves will alter the pattern and actually give it animation as well as form, and then, again, cause it to suddenly vanish, which has a very definite reality to the mind. Reflections on water and on sand, like mirages, can account psychologically for the belief in ghosts. I hardly believe that there is anyone who has not experienced a shock, been startled at least, upon awakening at night to discover over against the wall or near a window what appeared to be a form, a man, or grotesque creature. If he collected

himself sufficiently to examine it, he would find it was merely the manner in which the draperies hung. Then, again, persons who have carelessly tossed their clothes upon a chair, on a sleepless night would be horrified to look across the darkened room and seem to see a human figure seated in a chair near the bed, with perhaps a dog at his feet. If such a person were not too terrified, he would switch on the light and discover that it was merely the arrangement of the clothes which had assumed a fearful shape.

Mental aberrations, hallucinations, and obsessions have also caused persons to imagine such things as apparitions, but it must be admitted that *genuine psychic phenomena* have been experienced at times in the past, even by primitive minds. However, so simple were the minds, and so inexperienced with the laws involved, that they could not comprehend what they perceived, and thus were terrified and gave vent to their unbridled imagination.

In 1846 strange incidents occurred. In all probability similar incidents occurred many times before, but these attracted exceptional attention, and they seemed to integrate into an explanatory theory, all of the speculations that had gone before, with respect to the survival of consciousness after death and apparitions. One by the name of Michael Weakman occupied a small house in the town of Hydesville in New York. One night he heard strange noises apparently coming from immediately outside. He went out and made a careful investigation but could not detect their cause. The noises continued, unabated, for a considerable time. Weakman, finally, not being able to account for them and being so disturbed, left Hydesville. The house was then occupied by John Fox and his two daughters, Kate and Margaret, respectively eleven and fourteen years of age. One night they, too, heard the noises and they continued to experience them. Finally in December of 1847, they discovered that the noises seemed to reveal an intelligence. They had a sequence in periodic intervals, in the form of a code of signalling. A neighbor, named Isaac Post, suggested that the alphabet be used in endeavoring to communicate with these purported in-



telligences. The result, according to the testimony of a number of witnesses, was a disclosing of secrets which had been known by many persons in the community who had departed from this earth some time ago, and so it was assumed that the origin of these raps and taps which were heard in the home were departed beings, endeavoring to communicate with mortals. The spectacular accounts then received considerable publicity.

The first scientific inquiry into the theory of communicating with the dead is believed to have been made in the city of St. Louis, Missouri, in June of the year 1882. Interest in the phenomena grew rapidly, and in 1885, 14,000 persons in America petitioned the United States Senate to commission a scientific inquiry to determine whether there was any basis in fact for these strange occurrences. From such inquiries and out of such public interest, a new religion was born, namely, *spiritism*, or as it is commonly called, *spiritualism*. Seance circles were established throughout the United States, and also spread to Europe, where numerous persons participated in the experiments and gathered to witness the demonstrations. Likewise, there was a spread of journals devoted to the topic, purporting to relate accounts of the experiences of persons who had crossed into the beyond, and of the methods used to communicate with them, and so forth.

What Do Spiritists Believe?

What is spiritualism? What did its followers actually believe? What practices did they have, and from them

what doctrines developed? The first simple, concise theory of what spiritism is and what it hopes to accomplish, and what its ends are, strangely enough was proclaimed by a medical physician, a Dr. L. D. Rivail. He was not renowned in his practice, though he was a reputable physician; perhaps he was unheard of except in his immediate circles, but his intense interest in psychic phenomena compelled him to write under the pen name of Allen Kardec, and his writings by that name were read throughout the world. He defined spiritism and its ends as this: the soul, the ego, that part which is you does not die. It survives death as an intangible entity. It is a disembodied intelligence (as if you could think of mind existing without body or form), and this disembodied intelligence he referred to as *spirit*. These spirits of the departed seek to manifest after death in various material ways here on earth, in ways that can even be objectively seen or heard. They principally manifest and communicate with mortals through certain privileged beings, and under certain conditions. These privileged beings are known as *mediums*. Kardec further contended that the soul reincarnates again, but in the interim, before it takes up residence in another body, it may materialize on the earth plane many times, to be perceived by many mortals.

The object of spiritism, as Kardec defined it, is that man should turn to these spirits, especially those who are good, that is, of moral excellence, as mentors. Just as humans will consult

(Continued on Page 386)

Names and Their Meaning

Each month we select certain common names for our readers' entertainment or enlightenment. This month we have chosen the names of philosophies. Our authority for most of these was the book THESE NAMES OF THINGS by Dellquest.

- **Materialism** comes from Latin—*materia*, matter. The theory that everything is reducible to matter, which is corporeal, sensuous, factual, and mechanistic.
- **Empiricism** comes from Greek—*empeiria*, experience. The theory that the source of all knowledge is experience obtained through observation and experiment; it denies that there is inborn knowledge.
- **Magie** goes back through Latin, Greek, Persian, and Assyrian origins to "imaga" or "emga," meaning deep or profound. It is the art or power of producing uncommon effects, with the assistance of supernatural beings or by the mastery of secret forces in Nature.
- **Mysticism** goes back to the Latin word "mysticus," meaning "of or belonging to the secret rites or mysteries." Mysticism is direct experience or consciousness in attaining a knowledge of or a union with the Creator or God.
- **Occultism** comes from the Latin word "occultere," meaning to cover up, hide. In the past it has referred to esoteric knowledge known only to a few. At present occultism refers generally to that theory which holds that insight into and control over nature can be obtained by an understanding of and experience with little known laws of nature through such secret lore as alchemy, astrology, telepathy, geomancy, psychomancy, magnetism, etc.



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 benefits 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.*)

CREATIVE MEDITATION

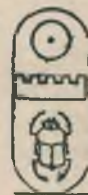


AN ERRONEOUS concept regarding meditation exists in the minds of many people possibly due to a misinterpretation in the Western world of the practices of meditation as we believe they exist in the East. To many individuals meditation is simply a state of doing nothing, and if this idea is carried out the accomplishment that comes from such a practice is also nothingness and leads many to believe that meditation is worthless.

The true meaning of meditation cannot be a concept of an entirely passive state. To be completely passive infers that the individual is physically and mentally at rest and is doing nothing, unless it is merely a state of idle daydreaming. We should know through

experience that daydreaming accomplishes nothing. It is merely giving free reign to our conscious processes. It does not even entail the use of any creative faculties. The true state of meditation is a passive state insofar as the physical body is concerned, but this does not mean that the body cannot in any way be active. It is passive in the sense that it is subordinated to the mental purpose of the moment. The individual who is carrying out an exacting technique or act and has his whole mind and attention directed toward what he is accomplishing and is making that accomplishment purposeful, is literally in a state of meditation in the broadest sense of meaning we can give to the word, even though his body may be active.

We seldom think of meditation as an active principle, but it is true that meditation is the use of our creative facul-



ties. It is both a process of putting mind power into effect and bringing to bear the necessary physical accompaniments which will make best use of our conscious abilities. In everyday life, the individual who goes about his work and carries an ideal in his thinking, and furthermore, conducts his life with a degree of confidence and self-assurance, is acting a state of meditation. Such a state, of course, will be productive only of usefulness, provided its basic purpose is in conformance with universal laws and principles. This interpretation of meditation is based upon the principle that the power of mind is a key to the power of action. Some schools of thought would have us believe that mind power in itself can do nothing, but in reality, the power of mind is like the energy in fuel capable of powering an engine. The gasoline of a combustion motor contains in itself great potentialities of power, but if it is sealed in a container or tank and is never permitted to leave that tank, its power is useless. Its power always remains potential, but it cannot bring about action until it is released under the proper circumstances to be converted into action.

This is, to a certain extent, also true of mind power. It is a reservoir of power that can be brought into the environment of the individual and made productive. It is within the mind that we build up the necessary prelude to action. It is there that we formulate the theories that must necessarily precede the effecting of the theories in the external world. The usual concept of meditation is ordinarily considered as being closely akin to prayer. It is a state of attitude and condition where the individual attempts to contemplate his relationship to his environment and to his Creator. In this sense meditation is usually carried out in a state of physical relaxation. It is a process by which the individual seeks to put off as best he is able the stimulation that enters his body from the outside. It is the state of withdrawal from external affairs; it is the opportunity for the mind to organize and bring into proper relationship the power and potentialities resident in it for future use.

The mistake in passive meditation is when consciousness only revolves

around various subjects and no organization is consciously planned. If meditation is to be creative, it must be the process in which ideas are not only turning over in the mind, but are being assembled and catalogued. The individual who performs any activity, simple or complex, is the one who has been able to formulate the process beforehand in his mind. Creativeness of any kind presumes that there is material with which to work. The scientist or inventor who brings about a new combination of materials has inventive genius, it is true, but most of that genius can be found in the ability of that individual to so organize his thoughts and knowledge as to bring them into new relationship with each other.

It is not conceivable, as a rule, that an individual with no knowledge of science or mechanics or the laws related to the physical world is going to invent a new mechanical contrivance; but it is conceivable that the individual who has certain knowledge of physical laws can, through a mental process, conceive a new way or a new method to combine the laws of which he is aware.

Mind power is no short cut to achievement. If we have a certain distance to cover insofar as physical space is concerned, we know that that space must be covered through the process or some form of transportation, whether it be walking or through the use of any mechanical form. The same thing is true in the process of creativeness. If we are going to achieve a certain end, there is, in a sense, an area of space to be covered between our desire for and the achievement itself. Therefore, if you would perform miracles of science, if you would bring peace and happiness to your own life, or health and prosperity to others, you must know the facts which bear upon these processes. An individual who may decide to meditate upon the possibilities of attaining financial independence will be better prepared to do so if he knows something of economic laws, because it is through these laws that he will obtain such independence in a world where these laws and principles operate. If one is going to use the process of meditation to achieve health, he will be

better able to reach that end if he knows some of the fundamental laws of health and care of the physical body.

Meditation in either of these cases will be the process of connecting the known laws with the situation, but the inspiration that may come from such a process may not be the solution in full. Usually those flashes of knowledge which have been credited as being inspired or the product of genius are not complete entities in themselves, but are the result of working upon a new idea. A new idea is frequently no more than a complete understanding of relationships which previously did not appear to be related.

To summarize, we may say that meditation is an active process through which consciousness is able to draw upon the potentialities of mind power. Meditation, then, is the process in which data is assembled—it is the process in which we bring to bear all our available knowledge upon the thing which we are attempting to attain or achieve into our consciousness for the purpose of analyzing, re-grouping, and seeking inspiration concerning how we may fit the pieces together. The result of meditation which may come immediately or may be delayed over a considerable period of time usually will take the form of an understanding or new insight into the relationship of the facts and ideas under consideration. This, however, is not the end—it is the beginning of putting this new relationship into practice. I believe that many great inventions have reached this stage in the mind of the inventor a long period of time before the invention was perfected. The hard work comes at this stage—the work of fitting our ideas and

new viewpoints to physical necessity. It is in this process that we must experiment, that we must apply every idea which has been developed over and over again until theory has finally matched the material world in which it must manifest and function.

The potentialities of meditation, therefore, are unlimited. They are unlimited in the sense that man at his present state of civilization has not even tapped the very edges of mind power. It is limited in that most men are not proficient in attuning themselves with the creative and Cosmic forces of the universe from which comes fuller understanding. The potentialities of man to put into effect the inspiration and ideas which he may achieve through this process has only begun. Man as a rational being has existed on this planet for only a minute fraction of the total time of the earth's development. He has only touched the surface insofar as learning the possibilities of the physical world about him is concerned. It is well known that the surface has been only barely scratched, insofar as understanding the creative forces in the mind of man is concerned. The progress of the human race, then, will depend upon a full understanding of the potentialities of the man himself, and how he can effectively use the forces about him.

Meditation as a sincere practice of the individual seeking to better adjust himself to the life he has to live is a worthy practice. Inasmuch as he does this he has better equipped himself for the use of undeveloped and unproductive faculties. The Cathedral of the Soul is one media serving as an aid through which men may work for inspiration and guidance.

WE THANK YOU

The officers of the Supreme and Grand Lodges and the staff members take this opportunity of thanking our fratres and sorores of AMORC everywhere, for their beautiful Christmas Greetings, and the sentiments expressed within the attractive folders and on the cards. So many have been received that we use this means of acknowledging them, as it would be almost an impossibility to personally acknowledge each message. It is these expressions of good will which make very apparent the spirit of Brotherhood of the AMORC throughout the world.

OFFICERS AND STAFF
Rosicrucian Order, AMORC





The Lost Tribes of Mystics

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

(From Rosicrucian Digest, December, 1930)



MUCH has been written and said in the past about the lost tribes of Israel. Very often, a writer on this subject will deal almost exclusively with the religious or theoretical points involved, but there are other points of equal interest, and which are perhaps more fascinating to the student of mysticism.

The name "Israel" should be divided so that it reads as Isra-el. It was originally an Egyptian term, conferred upon the peoples who came into Egypt from strange lands and dwelt there a while, only to pass on to other lands. In the name Isra-el, we find the keynotes to the ancient mystical beliefs of these people. We need only read of their traditional experiences, even in the Christian Bible, to understand that these people were of various divisions of one race who had come together through their mystical understanding and mystical development. Nearly all that is said of them in the Christian Bible is symbolical, allegorical, and mystical. If the accounts of them are read as history unveiled, we do not find anything peculiar about them, except what seem to be contradictions and apparent inconsistencies. If, on the other hand, we read about them with the understanding that the facts given are allegorical and mystical, we plainly realize a great picture of a beautiful nature.

The question rises instantly as to where these people finally dwelt and what became of their great knowledge, and their great powers. We cannot believe these tribes, as they were called, went to Palestine or Syria, or the surrounding countries, and there remained forever, being absorbed into other races or tribes, and that not only their individuality as a race was completely lost or molded into a new race, but their great knowledge and mystical powers were completely lost to all future races. That would be truly a mystery in civilization, and it is no wonder that those who believe this sort of thing point to this situation as being one of the unsolved mysteries of history. It is a mystery only when misunderstood and no longer a mystery when we realize the real facts.

One of the greatest of these Israelites was Akiba, who became what we would call today, a Rabbi among his people, or in other words, a master of their philosophy and mystical teachings. He says in one of his ancient writings that they adopted a very strict law regarding ceremonialism and ritualistic practice in their religious work, solely to exclude any possibility of idolatry entering into the thoughts of their people. They had but one God, the ever-living God, as their idol. They called this God Jehovah. Originally, the final "h" was not a part of the name, and even the vowel sounds of the name are not identical today with the ancient name, for the an-

cient name was never pronounced except under certain conditions within the great tabernacle. Moses was not their spiritual guide, but a prophet who interpreted the signs of the times and revealed to them the meaning of certain things.

After these people had passed through Egypt and had come into contact with the various priesthood beliefs of that country, they were astonished to find in Palestine and Syria many other religious beliefs, each contesting for supremacy. They had great difficulty in holding their younger people steadfast to the ancient teachings, which they knew were true, and which had saved them in many unusual circumstances. Therefore, they attempted to consolidate themselves into a secret organization or a separate people, preventing as much as possible any contact between the younger generation of their tribes and the adults of the pagan nations.

In order to hold themselves strictly within their own teachings, they adopted the strictest rules and regulations that have ever been placed upon any people voluntarily in connection with religion or the philosophy of life. Yet, the circumstances of the country and the conditions under which these Israelites had to live forced them to separate and live in various communities widely apart and to finally spread to the border of other lands. This left the doorway open to contamination so far as the younger generations were concerned, and the ultimate result was that many of the younger people wandered away into foreign lands and adopted foreign customs of living.

So successful had been the work of establishing the principles of the mystical teachings in the minds of the younger people, however, that even though these youths joined caravans and journeyed into distant countries, and went upon the seas, and in other ways gradually left the land of their fathers, they did not forsake all of their teachings nor forget the marvelous knowledge which was their inheritance.

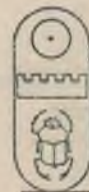
Astronomy was one of the great sciences in which they had become interested after their contact with the wise men of Egypt, but their greater knowledge pertained to healing and the laws

of nature in addition to their very intimate knowledge of spiritual laws. The teachings of Apollonius of Tyana, who conducted a school at Symrna, also modified some of the Israelite principles and widened their knowledge of mystical laws.

As years passed by, the older members of the Israelites passed to the beyond and only the younger generations, widely scattered, remained to carry on the ideals and teachings of their forbears. By intermarriage, a new race was rapidly developing, constituting the Jewish race of the present day. But this Jewish race was not of the pure blood of the Israelites, but merely descendants from them as a branch from a tree. The mystery of the youths who wandered far and wide remained unsolved until some years ago the first clues to the solution of the mystery were found here in America.

An eminent student of the life of the American Indians discovered some astonishing facts, and these facts may some day tell a greater story than any one has suspected. We know that the tribe or race commonly called the American Indians has been found to have existed in many parts of the Western world. We know also that this race of people is unique and unlike any other race known to man. While this race is divided into tribes and each tribe had a language that was almost totally different from that of an adjoining tribe, nevertheless, the racial characteristics and the many common bonds which united them proved that they all descended from one original race. Thus the Indians, which Columbus met when he first landed in the southern part of the American continent, and the Indians found later in Canada and on the shores of the Pacific in Central America, along the Ohio River and upper New York state, or down in South America, were undoubtedly related to one branch of the human tree and had many customs and habits in common.

The great diversity in language, however, among these various tribes or groups of Indians, kept the students of Indian life from ever attempting to compare those things which were common to all of them. When once this was broken, however, the revelations were startling. It was found, for instance,



that among those tribes of Indians, separated by an entire continent, and who could never have been in any intercourse with each other, and whose language and even general customs and habits were widely different, there were certain holidays, religious days, fete days, and Sundays, which were common to all of them, even to those who lived in the south of the country and even in South America. This proved that in the matter of religious holidays and astronomical holidays, they had a common understanding. Then it was found that in their religious ceremonies and in many other ritualistic performances of a definite nature, there were other identities common to all of the tribes.

This proved at once that the essential points of their rituals and ceremonies had one original source, and that the modifications were due to environment through changes, losses, additions through newer generations, and through contact with other peoples. Then it was also found that certain words of a religious significance and certain mystical principles, and certain vowel sounds in their chants and mantras were identical in all of the tribes. This proved a common origin or one original source for these things.

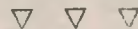
After all of these facts had been accumulated and carefully tabulated, the next point was to find the source of these outstanding coincidences. You may be surprised to learn that it was found that these various points in holidays, rituals, vowel sounds, names, and ceremonies common to all of the Indian tribes were identical with those practiced by the people of Isra-el.

Realizing that the American Indians could not have had any intercourse in

later years with the people of Palestine, Syria, and nearby countries, indicated some other method of contact. The study and examination of this problem required many years, but the ultimate conclusion was that the peoples of the Western world called the American Indians were direct descendants of those youths of Isra-el, who wandered from their native lands and eventually reached into foreign countries.

Further investigation has clearly indicated the possibility and probability of the American Indians being descendants of the so-called lost tribes of Israel. This being probable, we stand on the threshold of many other wonderful revelations, which will probably throw great light upon the many mystical laws, and principles which the American Indians used so successfully, and which have always been a fascinating study for the people of the Western world. We may find, after all, that the Indian medicine man and his reputed superstitious practices were the same identical scientific and mystical laws used by the Essenes and the mystical brotherhoods in pre-Christian times.

We may find also that the many other wonderful scientific facts known to the American Indians were principles passed by word of mouth through various generations from the time of Moses to the present day. The Indian, himself, says little, not because he knows little, but because he knows much, and we find in his silence and his reluctance to speak a further exemplification of the ancient practices of the mystics to see all, hear all, know all, but say nothing. Some day the real story contained in the ancient mystical manuscripts will become known to the public at large and strange mysteries will be solved.



JANUARY'S BIRTHSTONE

The *garnet* is the birthstone for the month of *January*. It is said to insure friendship, fidelity, and truth in the individual who wears it.

When crystallized, garnets have a vitreous to resinous lustre. They are cut and used for gem purposes, according to their transparency and richness of color.

Almandite, which is the common garnet, varies in color from deep red to black. The transparent scarlet and crimson varieties, when cut are called *carbuncles*; these were highly prized by the ancients. According to the Talmud, the only light that Noah had in the Ark was furnished by carbuncles.



SANCTUM MUSINGS

LIVING THE GOOD LIFE

By THOR KUMALEHTO, Sovereign Grand Master



WITHIN the heart of every human being is the instinctive urge to have more, to do more, and to be more, to live a fuller life. It is this powerful force, locked deeply within, that impels mankind to struggle ceaselessly, against all odds and in spite of all handicaps, for a better way of life.

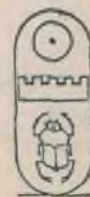
Everywhere, in the mineral, vegetable, and the animal kingdoms, we find the instinctive, unconscious, involuntary, yet *natural* expression of each living thing to rise up to the fullest life of which it is capable. Each according to its kind, does what is best for its own development and necessity. Each obeys the urge for self-preservation and self-expression unconsciously and without resistance, and in that obedience it automatically finds the secret of a good life.

Of the four kingdoms of nature, the highest of all, man, fails to live up to the best of which he is capable. Man can think, he can choose, and he can control. With these attributes, there is almost *no* limit to the heights to which he can rise individually or collectively, but until he learns to use these attributes correctly, he will make many mistakes and will hinder his own progress. While man is free to think, he is equally free to think harmful as well as helpful thoughts. He can

choose, but he may choose the wrong instead of the right. He can control, but he may exercise that control to his own detriment or destruction. In direct measures as he thinks, chooses, and controls wrongly, he automatically stifles the outer expression of the urge to expand.

In other words, because a man can think, choose, and control, he frequently fails to obey the promptings of his Inner Self. As a result he fails to live up to his greatest potentialities, or to enjoy life, health, and happiness to its fullest extent.

Many students of mysticism have a restricted idea as to what constitutes the good life; that is, the type of life a mystic should strive to live. Many refuse to associate with any but mystic students and refuse to read anything but mystic and occult literature. In their social intercourse they revel in describing psychic phenomena and mystic experiences to the exclusion of any other subject. This attitude is obviously too narrow. There is no doubt that we should read just as widely as possible in mystic and occult literature. There is no type of literature that is broader in its scope or more inclusive of widely diversified interests. We need information and we need background. It is helpful to learn of the different approaches of the different authors. It is necessary to learn to discriminate between literature of genu-



ine and spurious value. Contacts with other students are also both helpful and stimulating. Each student reacts in his own way. Each student's needs differ. There is much to be gained from books and from personal experiences of students.

There is another aspect, however, to occult studies and occult life; that of application to the problems of life, which includes spreading the ideal through our way of living. You can not do this by proselyting or talking your friend into joining the Rosicrucian Order, whether he is interested or not. You must realize that all human beings are not on the same level of development and understanding, or are not awake and interested to know the purpose of life or their place in the scheme of things.

There is the great blueprint of evolution. There is the smaller blueprint of our individual lives. While fulfilling our individual destiny, we must do what we can toward the evolution of the race. The very least that we can do is to live in accordance with our principles. Let those who know us, and those with whom we associate, become acquainted with the higher type of life *through our life*. Knowing universal principles, we should not be concerned as to whether a higher type of life gives us social or financial success. We should live in accordance with our ideal as far as possible, because we choose to live on a higher plane, because we scorn to lower our standards, because it is impossible for us to live in any other way. It should mean nothing to us that results are not apparent or immediate. A decent individual is not clean or well dressed, only because it pays socially, and is not honest only because it pays in business relationships. Certain qualities belong inherently to the aspiring man. The life of the mystic student is grounded on universal principles. He knows that consequences are unavoidable and therefore he lives both in the present and in eternity at the same time.

The point of view of the average man is totally different. He is guided by immediate results. He thinks it very clever to get something for nothing. He does not know he must pay justly for everything. He thinks it legitimate to

outwit his neighbor. He thinks wrongdoing excusable if "he can get away with it." The life of the material senses is the only life that he can understand or appreciate. Living means satisfying the demands of the body and entertainment. He does not realize that nature demands retribution and that it brings to him the effects of the causes he has created.

By living a better life we teach others a new ideal. We rarely know what influence we have had upon others. We do not always know all who have been both directly and indirectly influenced by us. Do you remember the story of "Pippa Passes" that Browning tells of in one of his poems? This little factory worker on her one holiday passes down the street of the village, singing her cheerful song. Three people who listen to her are influenced at a turning-point in their lives. Yet Pippa passes on, utterly unaware of what her song has meant to three souls.

It is important, in our desire to be of service to the world, in our desire to help in the great cause of evolution, that we live as far as possible in accordance with our highest ideals.

In the second place, it is obvious that we can be more useful among the men and women we contact in daily life than among fellow students only. How can we help people unless we know their problems, their needs, their degree of mental and spiritual evolution? Fruitful contacts are made in the most unexpected circumstances. We can help one person with a suggestion for improving his diet. To another person we can give a broader outlook on religion. To a third individual we can give a new interest in life. One person's life will be enriched if he is directed in the channels of community service. Another person's life will be enriched if he is encouraged to study one of the arts. Another person must be encouraged to overcome negative mental and emotional habits. Another needs a friendly handclasp, a sympathetic ear to make him feel that life is worth living despite sorrows and difficulties. Our associations with fellow students must be supplemented, therefore, by associations with people of the world. Otherwise we shall lose touch with the life of com-

mon people. We will become too academic, too unsympathetic, too remote. We will become like the learned adult who does not know how to play with his own children. He looks on utterly helpless. He has forgotten his own childhood. He has lost his point of contact.

Through reading and study we are a little ahead of the race. Therefore it is necessary to keep in touch with what is going on in the world. It is fatal to retire to an ivory tower. A few moments of relaxation may be refreshing. Escape to the world of our dreams may be pleasurable, but our most important task is to be workers in the world as it is and among men as they are. To understand the world we live in, to be helpful wherever conditions permit, it is necessary that we keep abreast of the times through the reading of newspapers and magazines of different political views, and books on various social and economic problems. It is very important to know the ruling ideas of the day in politics, economics, and religion. It is important to be acquainted with popular movements even if we are opposed to them. It is important to read a popular book occasionally to see what captures the popular fancy. It is important to know what radio programs are attracting thousands, even millions of listeners, or what moving pictures have the strongest appeal.

Without this information we really cannot understand the life of our day. You may remark that many intelligent people are well informed without being mystic students; this is true, but the fact remains that the mystic student brings a new point of view to bear upon current events. He interprets life in terms of eternal spiritual principles. Very few students of modern life, no matter how well-informed, can possibly understand the world we live in as the mystic student who is equally well-informed. A knowledge of the universal spiritual principles and the great Plan of Evolution gives the student an insight into the heart of man and the hidden causes and connections in the events of the day that few others are able to attain.

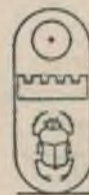
The student who would be most useful and helpful in the great work, must

study the hearts of men, must enter sympathetically into the life about him, must be able to touch the life about him at as many points of contact as possible. He must understand the religious trend of his time. If in any way he can help to bring religion, philosophy, education, and the sciences one step forward in the direction of higher thought he should do so. Above all, he must appreciate the arts in all their wondrous manifestations.

The student must not only understand the life about him, but he must participate in it as far as he is able. Activity in an occult organization is important but insufficient if we are to be truly helpful. It is important to be active in organizations that work for the improvement of the community. I need not remind you that the Bible specifically bids us to be compassionate, to heal the sick, to aid the widow, the fatherless, and the destitute.

Whatever organizations make for good will among the members of the various churches and religions, whatever organizations work for clean politics, for the preservation of democratic principles; for noble, humane living, for spirituality; for care of the weak, the disabled, and the unfortunate; for the encouragement of the arts and sciences—all these should be of interest to us. If the opportunity is given us to influence them in the direction of our point of view, our principles—we should welcome it. As parents we should be interested in parent-teachers' organizations. The physical condition of the schoolhouses and classrooms should be our personal concern. Nothing is more important for the future of our country than the education of our young.

People, on the whole, are inclined to be indifferent, and to take the line of least resistance. The work in any organization, even our Rosicrucian Chapters, is frequently left to a small group or to one member. If you are alert, deeply interested, and are willing to assume responsibility, you will be amazed at what you may be able to accomplish in the direction of our principles. It is necessary that we be just as active, as determined, as vigilant, and as ready to unite for good as the forces of evil are ready to unite for



their purposes. A single aim has given the forces of evil control throughout large areas of the world. It is our duty to counteract by an equally determined, single-minded purpose, to challenge every inch of ground, to be firm in our conviction and our loyalty, to be militant wherever conditions demand, to throw the force of our influence, no matter how small, or slight, on the side of the forces of evolution. God's Plan cannot fail. It is our great privilege to know even a little of it and to be per-

mitted to help in the grandest creative project in the world. Therefore, fellow students, let us arise and look to the light within us for inspiration, for courage to step out into the world and work for the great cause with might and main. Let us study the world of men, let us enter the battle fray, let us find where help is needed most and let us give it unstintingly, with all the generosity and enthusiasm of which we are capable. We need not count the cost when we give to God.



SURVEY OF IMMORTALITY AND SPIRITISM

(Continued from Page 376)

authorities here, or will try and emulate persons of moral excellence on this plane, they should turn to these departed beings to be guided as well. However, he admonishes that there are also malevolent spirits which will resort to trickery and deception, and, as they did on the earth plane, will lead mortals astray if they are not cautious. Consequently, by this Kardec implies that the departed consciousness or soul takes with it all of its characteristics, all of its weaknesses, all of its moral deficiencies, if it has any, and can and will, if given the opportunity, display them in the hereafter, to the detriment of unwary mortals.

Science Investigates

It should not be presumed that such a doctrine and such reasoning or lack of it, as you will, applied only to gullible and credulous peoples. It should not be thought that the believers in these spiritualistic doctrines were ignorant of the inner workings of the human mind, and of basic psychological principles. This phenomena seriously attracted the attention of scientists of repute. For example, Alfred Wallace, naturalist, whom many consider the precursor of the Darwinian Theory. Again, William Crooks, renowned physicist (one of his many contributions to science being the discovery of the element thallium), after investigating the phenomena for some time,

wrote a scientific analysis of his findings, and he summed them up by saying: "*I do not say these things are possible. I say they exist.*" Subsequently his reputation in science was at stake. He was not only ridiculed by the layman or public at large, who were in no position to take a stand because of their lack of knowledge and actual experience with the phenomena, but also by his own colleagues.

In 1900 another eminent scientist was drawn into this field of research, Sir Oliver Lodge. He was professor of mathematics at the University of London, and in the field of physics he contributed much original work to the discovery of the speed of the ion, and much data on the knowledge of electromagnetic waves, the basis of radio transmission. In 1910, he became the foremost investigator of psychic phenomena, and wrote a number of books on the subject, one of which is a classic *The Survival of Man*, which definitely established his acceptance of the idea that the consciousness of man does survive death.

Scores of scientists now became interested, some possibly for the purpose of disproving others, but the majority were seriously convinced of the possibility, remote as it might be, that consciousness in some manner did not cease to be when death occurred. Giovanni Schiaparelli, Italian astronomer,

was one of these. It was he who had discovered the geometric pattern or lines, if you will, on the planet Mars, which he called canals, and which instigated an investigation into that field of speculation and exploration.

Psychical research societies were now being formed. The first of these was in London, England. The President was Sir Oliver Lodge. Another was formed in New York City, and the late Emperor of AMORC, Dr. H. Spencer Lewis, was its president. These societies were composed of eminent men of science and literature. They were not illiberal. They were there to find out what basis there was for the phenomena and to try and determine the cause of the results or the demonstrations. The New York Psychical Research Society included such eminent personages as Isaac Funk, of Funk & Wagnalls Dictionary fame.

The proof of spiritism was contingent upon whether there was such a faculty of mediumship. If mediumship really existed, then the results therefrom would have factual basis. A medium is one who is defined as an *intermediary* between this world and the next. Psychical research societies found that a great number of these mediums were common frauds. Their fraudulence was often exposed. Sometimes it was very crude, but in most instances the ingenuity displayed by these fraudulent mediums was amazing, and showed misdirected intelligence and ability, and constitutes a separate field of inquiry and discussion. The motive of these charlatans was most always monetary. They hoped to enrich themselves by preying upon the grief-stricken who hoped to bridge the void between this life and a possible other one, and thereby communicate with and enjoy an intimate relationship with their departed loved ones, even if but momentarily. Notwithstanding the examples of fraudulent mediumship, many, many incidents that occurred in these seances were verified methodically and critically. Such verifications revealed that humans, or certain ones at least, upon occasion, did display or exhibit strange faculties or powers, which could not be

overlooked and must be probed for further understanding.

A medium of note during this early period of research, one who all authorities agreed was sincere and whose phenomena did display unusual innate powers, was a Mrs. Pieper. Dr. Hyslop, an authority on psychic phenomena, and whose work *Enigmas of Psychic Phenomena*, is a classic on the subject, often interviewed her during her seances. To cite a few examples, upon one occasion she described, in detail, a collection of canes which Dr. Hyslop had, and which he had locked in a chest in this country and had not used for years. *Some of them were even badly damaged.* Upon another occasion, Dr. Hyslop was supposed to be communicating through the medium with his deceased father, and, in accordance with his tests and investigations, he asked the purported voice of his father what had happened to a certain mutual friend and whether this friend, who resided in a foreign country, continued to attend church. The voice of the purported deceased replied that the friend no longer attended church because of an organ. After considerable effort, Dr. Hyslop was able to communicate, by correspondence, with this friend, who was now an aged man, and he learned he had just recently severed his connections with the church over a dispute with the officials in connection with the installation of an organ.

Another serious and reputable investigator was Yza Trisk. On one occasion, he was attending a seance conducted by a renowned medium in Stockholm. Suddenly the medium spoke in a strange voice, and uttered the words, "I left earth twenty-four hours ago." And thereupon the medium, while in the trance, drew a sketch which was immediately recognized by Mr. Trisk as the portrait of a French poet. He cabled at once, and after some time was able to verify that the French poet had died within the 24-hour period. In fact, at the time that the medium related this information, the death of this French poet was not even generally known in his own country.

(To be Continued)



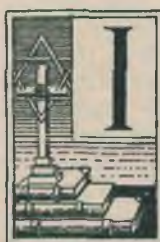
"The rhythm of labor is the adornment of the world. . . . Work, prayer, beauty, all are facets of the great crystal of Existence."—From *Aum Thoughts*





God In Matter

By JOHN WEIJLARD, F. R. C., Ch. E.



IT CANNOT truthfully be said that the studying of chemistry for the greater part of a lifetime is conducive to either a belief or a disbelief in a conscious God or Cosmic forces with moral purposes. But it is difficult to picture a serious student of chemistry who does not sooner or later become aware of the beautiful order manifest in the structure of matter. Some of the laws of the material universe are spectacularly exhibited in the formation of crystals, for instance; although organic synthetic experiments give the thoughtful experimenter ample indications of a lawful and just universe. In spite of the fact that much poetic effervescence has been produced about crystals, one cannot escape the assumption that a law was set up somewhere, at some time, or a thought pattern for each particular combination of matter in the visible or material universe.

I noticed many years ago that the arranging of organic crystals in a crystallizing vessel could be visibly affected under certain conditions by directing one's thoughts toward the forming crystals as they commenced to appear. Even the crystal form could to some extent be altered at times. I have thus seen magnificent crosses, stars, triangles, and other geometric figures appear where ordinarily there would be an irregular mass of needle-like or rectangular crystals, of whatever the particular crystal form might be.

The crystals tend to group themselves according to patterns consciously

held in the mind, particularly when that pattern or picture is released according to Rosicrucian principles. This can scarcely be precognition—organic crystals ordinarily do not appear in orderly patterns. It would rather be psychokinesis, a control of material events by mind. Since crystals tend to respond to outside thought patterns, it seems logical to conclude that a universally valid thought pattern had once been established for each combination of matter.

Many new organic compounds are brought into existence every year. This writer has had occasion to watch new compounds crystallize for the first time, and as the substance actually seems to hesitate before assuming its crystal shape, one wonders to what extent, if any, the observing scientist is subconsciously responsible for establishing the pattern by holding fleeting crystal pictures in his mind; or if the form is inherently and irrevocably part of the structure, which would then constitute a predestination of material form.

We Rosicrucians have at one time or another obtained proof in our sanctums that psychokinesis is possible to a limited extent. But psychokinesis is not only possible in the silence of a sanctum, or the privacy of a laboratory. I have observed frequently that material events in reasonably large and complicated scales appear to be controlled subconsciously by mind; for instance, new processes and inventions demonstrated for the first time by the inventors, usually show up brilliantly.

Complicated organic processes relative to the production of modern drugs

have been known to come through so smoothly at its first demonstration that it seemed uncanny. Some sort of thought control was in action; a thought mold had been formed into which the subsequent events flowed smoothly. It seemed at times as if the Cosmic sent its potent forces to assist, as long as the inventor was present. In almost all cases, however, when the inventor or demonstrator withdrew, the established thought pattern seemingly disintegrated and conditions became chaotic; unforeseen difficulties pyramided. The people in charge of the processes seemed to lack the thought control necessary for the smooth flowing of events, in spite of the fact that they did not lack sufficient knowledge. It appears that such thought control can be rebuilt with great difficulties except when the original "dreamer of dreams" returns to the scene. The difficulties then seem to vanish as if by magic—the thought pattern is reestablished, the events flow smoothly.

We know by experimentation that thoughts can effect limited changes in matter, perhaps to a very slight degree under most experimental conditions. Under actual field conditions, when our minds are not strained by expectation of mystical phenomena, these changes or alterations of events might be considerable. It is clear that the variables in connection with specific and personal problems can be greatly affected by our thoughts, and the laws involved seem to apply equally well concerning important events as when inconsequential experiments are carried out.

This explains perhaps the temporary successes of dictators. Their malignant minds have created strong thought patterns; by their maniacal intensity of thought, violent vortexes have been set in motion which have given the affairs of the world the insane gyrations we now witness. But it should be mentioned that no lasting or permanent

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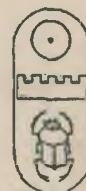
THOUGHTS OF AN EVERYDAY MYSTIC

"I am typing this letter in our outdoor sanctum in the cool shade of our favorite plum tree in our yard, which affords an inspiring view of the Clark's Fork branch of the Columbia river, five miles east of Missoula, in a community known as Pine Grove . . . a portion of Montana known among the Indians as Hell Gate Canyon, because of the fact that many bloody battles were fought here between the Flathead and Blackfoot Indians—the latter defending their hunting grounds against the annual invasion or encroachment of the former. It is also interesting to note that the word *Missoula* is an Indian word meaning 'a place of fright.' In reality it is a beautiful canyon about two miles wide with towering pine-clad mountains on either side where nature abounds in all her glory for our benefit and that of our friends, many of whom are Rosicrucians who gather here for convocations and the contemplation of the glorious work of the Creator.

"It would indeed be a dull person who could sit here without becoming inspired by these surroundings. Two main trunk railway lines (Northern Pacific and Milwaukee) wind their way through the canyon along the base of yonder mountain, over which long freight and passenger trains roll in their effort to maintain regular traffic between the Pacific and the Atlantic. Turning one's attention now to the opposite side of the canyon where runs the great transcontinental Number 10, we observe there also a continual stream of traffic rolling along on precious rubber. Then, too, one may cast his eyes upward upon one of the nation's fast expanding airways where aeroplanes soar like giant birds contributing their share to the common weal!

"So here, alongside of one of the great traffic lanes of the nation one becomes conscious of the restlessness of all the Cosmic forces. One is reminded of the great truth that everything is *motion* and that *matter is forever becoming*. Here we have the restlessness of Man in all his activities, the restlessness of the water that rolls by in this great river that drains all western Montana, and the restlessness of the winds that occasionally sweep through the canyon. And there is that *truth that nothing is inert!* Even the rocks in the wall between me and the river are *not inert*. They are becoming *something else*. Each is imbued with an urge to become manifest on a higher plane!"

Editor's Note: This portion of a letter from Soror Clemensen demonstrates the living of life fully and beautifully in one's own immediate surroundings. This realization is shared by her husband, who is also her companion in the Rosicrucian studies.



thought patterns can be obtained by thinking alone. The crystal forms revert spontaneously to the original forms, and the dictators as we now know them shall come to an end like all other evil dreams.

It is fortunate that we are not able to create permanent patterns with our thoughts only, except in connection with creative work, and by the sweat of our brows. It appears that the lasting things must have universal justification and be brought forth in pain and tribulation. . . . Then the thought patterns materialize so everybody can see them. A beautiful picture, a new and potent drug that heals swiftly and miraculously where death was certain a few years ago; a satisfying musical composition; a well cultivated field or garden; a harmonious home; happiness.

It should be mentioned that a chemist, like any other worker, may turn to the Cosmic and obtain clear and often instantaneous answers to baffling problems, when all other sources of information have been thoroughly investigated and found wanting, and if all conditions are just and honorable. These last two words are exceedingly important: *Just* and *Honorable*. I have seen at times that if information obtained

directly from the Cosmic has been appropriated for greed, the most promising things come to naught, become void and formless. I can testify to the fact that the balance of the Cosmic does not know how to err.

It is eternally true that the Cosmic is the storehouse containing all the knowledge of all things. But it is also true that the Cosmic is willing to impart previously unmanifest knowledge to an applicant if he is wholly sincere. Such information may be obtained relative to new or unknown combinations of matter, and in the way the Rosicrucian students have been taught since the ancient times. In fact the Cosmic appears to be intensely aware of the things that are being developed in the laboratories in the world—we are working because of God, not against Him.

I have been made to understand in some cases when I worked with new and unknown compounds, that the substance was already known cosmically, that the blueprint was available, as perhaps the blueprints of all possible forms of existence may be available. I consider it fortunate to be able to bring some of these prints into manifest reality, thus increasing in a small measure the well-being of living things.

BOOKS FOR CHILDREN

We highly recommend the following two books for children. Both are historically accurate, informative, *well illustrated*, and written in a style appealing to children between the ages of nine to fifteen years. They may be ordered from The Rosicrucian Supply Bureau, San Jose 11, California.

CHILD OF THE SUN by Margaret Dulles Edwards. What had the great Pharaoh, Akhenaton (Amenhotep IV), meant when he called himself "the King Living in Truth, flourishing forever and ever"? Here is an amazing portrayal of the life and childhood of this great Pharaoh, who influenced the future of religious thought. It reveals how he was taught to love the forces of nature and how the sun became to him the *symbol* of Divine power and understanding. An inspirational and delightful presentation. Price, \$1.75 a copy, postpaid to you.

BEGINNINGS OF LIFE AND DEATH by Sophia L. Fahs and Dorothy T. Spoerl. Let us try to imagine for ourselves what our world would be like if we all lived on and on forever on earth. If no one died, the time would soon come when the world would be full of people and then there would be no room for newborn babies. What a queer lot of old folks we should be after a few centuries. What a dull world it would be! Then, the book fascinatingly explains the various legends of the ages accounting for man's appearance and what occurs after death. Instructive and *non-sectarian*. Price, \$1.50 per copy, postpaid.



Temple Echoes

By PLATONICUS, F. R. C.



FEW months ago a new and important addition to the AMORC staff was made in the person of Frater J. Duane Freeman, Past Master of the New York Chapter. With his friendly and charming wife, Beatrice, Frater Freeman has come to California to stay. They are now living on Naglee Avenue, directly across from the Administration building.

His first assignment is to improve and perfect the organization of AMORC's Junior Order of Torch Bearers. While the work of inculcating the minds of young people with Rosicrucian principles and idealism has been carried on for many years, with considerable success, it is desired to make this program ever more effective and wide-reaching. Hence the efforts and enthusiasm of Frater Freeman are now being directed to that end.

Industrious, loyal, amiable, with a varied business training and rich life experience, Frater "Jesse" has been honored by being selected to lead the experimental Martinist Heptad now functioning very actively in San Jose. This Heptad is under the direct sponsorship and supervision of the Supreme Council of the Martinist Order and Synarchy of the United States. Important facts, lessons and suggestions coming from the experiences of this Heptad will be passed along to local Martinist groups throughout America.

So, best wishes to the Freemans for continued success and happiness. May their labors here in behalf of the Organization be as productive and satisfactory to themselves and others, as was their experience in the eastern part of our country.

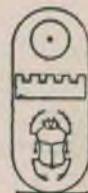
* * *

The teachings of Louis Claude de St. Martin, spiritual founder of the Martinist Order, espoused a *theocracy*, or God-guided community and society of men. The rule and wisdom of God, he taught, should be recognized as supreme among men.

In more modern metaphysical terminology, the essence of theocracy may be restated as the rule that *the Cosmic must be a partner in every enterprise*, in every individual plan and group concert of action.

An extremely successful American industrialist announced recently in the pages of a large pictorial magazine that a few years ago he was "broke" and deep in despair. At the bottom of his fortunes he determined to accept God completely as his partner, and proceed to the best of his ability under Divine guidance. The profits of his industries were to be devoted to charitable and religious purposes. The "partnership" has been eminently successful, both in terms of contributions to his country's industrial necessities, and material and spiritual blessings to many persons.

Thus the first step toward the establishment of a genuine theocracy is for individuals, each of us, to so conduct



our lives and dispose our thoughts that we may become effective channels for the outworking of inner Cosmic purpose. Through daily meditation and inward searching we increasingly intuit the *Will of the God of our Hearts*. Having attained a clearer vision of the working of this Will in our lives, we then petition the Cosmic daily for the strength, determination, and love necessary to effectuate the Divine Will in human affairs, insofar as we are able to influence them. Eventually humanity will unite in a theocracy—in a universal, conscious recognition of God's loving rule among all creatures.

* * *

Although this is written a month before the end of 1944, we naturally are beginning to turn our thoughts to the prospects and tendencies for 1945. The great world war continues to claim first attention in the material affairs of mankind, and will do so unceasingly throughout the coming year. While there is still a chance that the Nazis may give in before the first of the year, it is highly probable that their final collapse will await a huge spring drive from the west, east and south.

The conclusion of the European war will accentuate a host of social, economic, political, and psychological problems, many of them equal in complexity to the difficulties and hazards of waging war victoriously. European civilization has been shaken in its deepest foundations, and one may expect to see many new patterns of thought and social structure emerge slowly from chaotic post-war conditions.

The symbolic prophecy of Egypt's Great Pyramid discloses that the phase of destruction will not be terminated until late in 1946 or early in 1947. This view coincides with much informed military opinion, that the war in the Pacific against Japan will not enter the stages of complete victory for another two to two and one-half years. Then will follow at least six years of *major rebuilding, culminating in the first general outlines of the new world civilization.*

It is vain and idle to hope for any national or international Utopia; however, great forward strides will be taken, such as the earth has never witnessed before.

Nineteen forty-five remains, then, as a year of costly, sanguinary warfare, of continued sacrifice of time and substance on the part of nearly every one of us. Those who are mystics sense the stressed, tense vibratory, and psychic conditions so prevalent in these times. Our duty is to radiate thoughts of love, healing and harmony, to let our light shine forth as positive aid and inspiration to others who are weakening under heavy loads of bereavement, pain, confusion, and despondency.

* * *

Although mysticism idealizes the higher aspects of human gregariousness, the fact remains that solitude, pensive aloneness, plays an exceedingly important part in the unfoldment of *Self*. It is good to love people, to enjoy the saving humor of our fellows, to emulate those who walk above and beyond us in attainment; yet, with all this, we still must find salvation and peace in the depths of Soul, which is within.

So many times each day one can pause to sense and be refreshed by the mystic pulse-beat of the higher life. Today at noon a view from the acreage of a busy war industry in the peaceful Santa Clara valley caused contemplation of the greenish slopes of the foothills rimming the valley. One's heart longed to be in the hills, walking blithely and unfettered for many miles, communing with Nature's loveliness and admiring humbly the inimitable perfections of the Cosmic order of life, light, and love.

This lingering, pensive sweep of vision was followed by several minutes of meditation. An added sense of peace fell upon the soul as a result of this attunement, and an inner happiness was sustained throughout the labors of the afternoon, to be replenished again by the loving welcome of mate and family at eventide.

* * *

A vexing social problem which increases in scope each month is that of the mental, spiritual, and psychic re-orientation of discharged service personnel to civilian life. The desire to kill and destroy, which must be firmly instilled in men who hope to win battles, must somehow again be sublimated. Confused, even shattered personalities must be restored to integra-

tion in terms of higher, constructive social purposes.

The Government will provide proper medical care and continued education for those who need and desire them. A limited amount of financial assistance will be forthcoming. Beyond these definite and tangible types of assistance, what means will be employed to fill the voids in consciousness, to relieve the tensions and to assist in the maximum satisfactory adjustment to personal, family, and occupational life on the part of many thousands of returning fighters?

Broadly planned socio-economic programs will answer part of the problem. For mental and spiritual welfare, there could be no finer step taken by a demobilized serviceman than to study the higher, mystical principles of life, especially through the agency of an

organization possessing the traditional reputation and proven efficacy of the Rosicrucian Order, AMORC.

A famed psychologist and neuropsychiatrist wrote forty years ago that the great creative work of the last half of this century, and beyond, will be done by those who manifest, either consciously or unconsciously, some degree of Cosmic Consciousness. The eleven and one-half million American fighting men (and women), plus the millions of our Allies in arms, will spearhead the building of a new and better world. To find, guide, instruct, and inspire those among this vast group who are worthy of Higher Knowledge and Initiation, that they may in turn go forth to build and lead and instruct, is an important part of the historic mission in this century of the Rosicrucian Order and its international affiliates.



CAN YOU REMEMBER?

(Continued from Page 373)

3. classification or association
4. a relaxing or letting go period

Modern psychology has made certain observations which help shorten the time of memorizing. A summary of these laws follows:

1. Thoughtful and observant study helps one to memorize more quickly than merely repetition.

2. Repetition, repeating out loud or to someone else. You must use and keep in use any knowledge which you wish to make a permanent part of your mental equipment.

3. Space your study periods so that as soon as fatigue or lack of interest creep in, or your mind begins to wander to other things, you stop until another time.

4. When you wish to memorize a selection or poem, read the entire selection or poem until you can give the main idea or ideas in your own words. For a poem, after you have the main idea, you go back to individual sentences and stanzas. Then after working on these parts, go back again to the whole, etc.

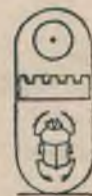
5. In trying to memorize something, endeavor to obtain the impressions

through as many faculties and senses as possible.

One modern psychologist, the greatest living teacher of memory in the United States today, has demonstrated that an article which would take 68 repetitions if memorized in one day, could be reduced to 38 repetitions if spaced over three days. Incidentally, this teacher, Dr. Bruno Furst, even today places great importance on devices for aiding memorization, and that one individual may use more successfully one system of memorization than another. This is in contradistinction to most modern psychologists who hold that artificial systems of memorizing are obsolete and unreliable.

Dr. M. W. Kapp in his book *Glands, Our Invisible Guardians* states that "memory is due to a good iron content of the brain and iron is a product of the thyroid." Furthermore, "the pituitary is the preserver of memory." Dr. Louis Berman of Columbia University corroborates the above statement when he agrees that the thyroid gland has a bearing on memory development. Therefore, thyroid deficiency as treated by a regular physician can increase the efficiency and sensitivity of memory.

In addition to medical treatment, the glands or psychic centers of the human



body can also be developed and strengthened by psychic exercises, meditation, and concentration.

From an old monastery in Tibet comes the statement that one can temporarily stimulate the memory by simply pressing the bridge of the nose with the fingers. This of course is based upon the fact that the gland which used to be the third eye is very slightly influenced by this pressure.

From the occult point of view, memory has always been of tremendous importance. The old races of Lemuria and Atlantis studied and trained especially their memories. There has never been a time since when the faculty of memory reached such high development as it did in the days of Atlantis. No person living today could equal the memory of the Atlanteans.

Pythagoras in his "Golden Verses" mentioned that memory could be greatly developed by a daily review each evening after the day's activity. The Buddhists strengthened their memory by a somewhat similar process. But they made their review include their entire lifetime instead of one day. In this way they maintained that they could awaken their memory of past lives.

Someone has said that a faulty memory is a disease. Be that as it may, any person past 40 who lives in this artificial civilization of today has usually acquired so many extraneous inter-

ests that he can concentrate with only about 30 per cent of his conscious attention, and therefore, he is slowly strangling his memory.

Practical Memory Exercises

Just what should the average Rosicrucian do to keep his memory continually growing? Here are suggestive exercises:

1. Learn only that which seems of vital importance to your present aims and ultimate objective in this life.

2. Practice a simple system of memory development to aid you in your work and play.

3. Study and apply the laws of psychology of learning to save time and effort in achieving your purpose.

4. Keep your physical body at an optimum peak of efficiency by heeding sane, commonsense rules of health based upon your knowledge and experience.

5. Take advantage of all mystic and Rosicrucian practices to strengthen the glandular system and therefore the memory.

If these steps are taken consciously and in an orderly manner the result will be that memory will store up a vast reservoir of experience which will increase the unconscious and conscious aspects of the mind, and the evolution of the individual will be greatly advanced.

GOD AND THE UNIVERSE

Questions regarding the purpose of the universe and whether or not a Supreme Intelligence directs the universal scheme of things have always intrigued mankind. In a new book titled *Man Does Not Stand Alone*, by A. Cressy Morrison, we have a most interesting study of the questions. The book is the work of a scientist and unfolds an almost unbelievable range of scientific information for so small a volume, in an understandable manner which will be enjoyable to all readers. The wonder of the relations of nature and man and the existence of life itself are shown to depend upon a Supreme Intelligence with a definite purpose. This instructive book is now available from the Rosicrucian Supply Bureau at the economical price of \$1.25 a copy, postpaid.

CHICAGO RALLY

The fourth annual Midwestern States' Rosicrucian rally will be held at the Nefertiti Minor Lodge, 116 South Michigan Avenue, Chicago, on February 10 and 11. Registration will begin at 9:00 A. M. on Saturday, February 10, and the program will include Fourth and Ninth Degree Initiations, special events, and demonstrations. The banquet will be held Saturday evening at the LaSalle Hotel. Because of wartime shortages it will be necessary that banquet reservations be made two weeks in advance. Send your reservations to the Secretary of the Lodge. Registration fee \$3.25, including banquet.

*The
Rosicrucian
Digest
January
1945*

WHAT IS INTUITION?

(Continued from Page 370)

has *validity*. Its usefulness is immediately apparent. An intuitional knowledge that would not solve a problem, remove a perplexity, further a plan or supply a definite need, would lack the factor of providing the sense of exaltation. Such intuitive experiences would never have been given the prominence they have in religious experiences, psychology and philosophy.

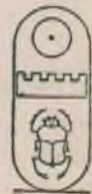
For intuitive knowledge to have this expediency, the individual, it is patent, must have had empirical experiences, other ideas which the intuitive knowledge can utilize and influence. The faculty theorist, then, who has permitted his view of intuition to make of him a fatalist and, therefore, minimizes his reasoning powers and observation, finds that he has a paucity of intuitive experiences. Simply put, the more he relies *entirely* on intuitive knowledge, that is, waits for it, the less of it he receives. It is a corollary, therefore, that a relationship exists between intuitive knowledge and the mental and psychological processes with which we are familiar. Only blind faith and ignorance will cause those who hold to the faculty theory of intuition not to accept this.

The other theory of intuition, as we have said at the outset, declares it a mental process, exclusively. Such a theory, of which there are numerous variations, contends that intuition is a function that takes place entirely in the organ of the brain, in collaboration with the nervous system and the receptor senses, that is, seeing, hearing, feeling, etc. From this point of view, intuitive knowledge is no more of Divine origin than our empirical impressions of a white house or a black horse. The involuntary aspect of intuitive knowledge, this theory attributes to the functions of the subconscious mind. The latter is held to be one of the dual aspects of consciousness.

From this mechanical or *mental process* theory, intuition could be explained in the following manner, which, in fact, is compatible with some presentations of the subject. In reasoning, as said before, we synthesize and divide ideas until an acceptable conclusion is reached. This is *consciously* done. In

other words, we cogitate upon the subject. The logical order of our reasoning is not always apparent to us, but we know that we have more or less labored with ideas to arrive at our conclusion. We have taken a central idea and drawn from memory antecedent experiences, and the ideas which they have engendered, and shuffled them about to create a thought-form that has understanding and that quality of certainty which we call truth. Theoretically, this process could also occur subconsciously. A problem, for example, which has been given emphasis by concentrating upon it and which remains unsolved, can be, and often is, momentarily dismissed from our thoughts by the intervention of some sense experience. The subconscious, not being directly burdened with the impressions of the receptor senses, continues with our dominant ideas, upon which we had been concentrating. The train of thought, in other words, proceeds to act upon or influence the processes of the subjective or subliminal mind. Associated ideas or thoughts are combined with it or, again, the complex idea may be divided and subdivided into various combinations, and all of this unconsciously. Suddenly, the proper concatenation of ideas or order arises, which, when released into our conscious or objective mind, produces that distinctive purpose or harmony which we designate as *understanding*. This accounts for intuitive knowledge being framed in the ideas composed of actual experiences or elements of our former conclusions.

The subconscious mind must, from this point of view, have the same norm of what constitutes perspicuity and understanding as does the conscious mind. Otherwise, there would be conflict. To put it more simply, intuitive knowledge would not be self-evident, if the subjective mind, in its assembly of ideas, had a different standard of clarity and cogency than does the objective mind. Consequently, from this theory, what we would objectively reason to be logical and comprehensible, must likewise be that to the subjective mind, or its intuitive knowledge would not be acceptable to us. The question might be asked, and which influences the other? Does the subjective mind de-



termine, in a subtle way, what constitutes an *harmonious order of ideas* and cause the conscious mind to accept them either by means of reason or as an intuitive flash? Does, instead, the objective mind develop certain categories of certainty which it accepts as understanding and which become impressed as a pattern upon the subjective mind and into which it fits the elements of its intuitive knowledge?

I am inclined to offer the opinion that it is the commonly called subconscious mind which establishes the pattern of understanding which each individual has and by which he accepts his intuitive knowledge or the conclusions of his own reasoning as well. I wish to go farther, however, and advance the theory, if you will, that the subjective mind is *directed* in so doing. In this I deviate and take the middle course between the *faculty* and *mental process* theories. Man is a composite of forces and energies. The energies which compose the somatic or atomic structure of his being and the vital life force which impregnates each cell with its purposeful-like intelligence, are not isolated in man; they must of necessity also be of the Cosmic, of that macrocosmic order into which we are slowly fitting all the manifestations of human experience.

Everything of the Cosmic is in motion. Thus, everything is going through change. Some of these changes, however, persist in time so long, that is, are so slow, that to human perception, they have an order, an uniformity, which we call *law*. That which tends to accelerate or retard this order produces an inharmony which, to the human, is either experienced as a discordance or unpleasantness. All of that which complements this natural harmony of the Cosmic energy of our being or to which we are responsive in our environment is to us *harmonious*. This Cosmic order of our being is commonly experienced as internal urges called instincts. These instincts dominate our being. Each act, each thought which furthers or opposes them produces a corresponding har-

mony or inharmony within the human consciousness. Ideas are sensations. This is a commonly known psychological fact. Thoughts, producing sensations which are not consonant with the instincts or the natural order of our being prove to be unsatisfactory to us. They leave us ill at ease and uncertain, though often we cannot detect any actual flaw in our reasoning. Consequently, the subjective mind, being more contiguous to this Cosmic order of our being than is the objective or conscious mind, forms the *pattern* of understanding into which ideas of human experience are fitted in order to become *intuitive knowledge*. The subjective mind has, in other words, a mould which is established by the Cosmic forces and energies, the Infinite Intelligence if you will, but it can only produce forms from this mould, if provided with ideas, the result of *human observation* and *reasoning*, which are consciously or unconsciously referred to it.

Is intuitive knowledge, therefore, absolute truth? If one means by this, Is it eternally true? the answer must be "no." The reality of intuitive knowledge, whether it has empirical or actual existence or not, is not a factor of importance to this Cosmic order within us. The Cosmic order is only concerned with whether the substance of the intuitive knowledge is harmonious with it. The fact that, ten years from now, what once was self-evident and the truth must be discarded for another pattern of understanding, is immaterial in the Cosmic order. The objective aspects of our understanding, even if intuitively derived, will change as a result of our objective experiences. Always, however, must the understanding be in harmony with the inherent order of our being. The more simply related to our basic nature intuitive knowledge is, the more general the acceptance it has among men, for men, basically, are the same. Therefore, the more fundamental the nature of a truth is, the more *universal* it is.

The
Rosicrucian
Digest
January
1945

INVEST IN WAR SAVINGS BONDS AND STAMPS



THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian 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 Mastery of Life*. Address Scribe S. P. C., in care of

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RALPH M. LEWIS, F. R. C.—Imperator

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Phoenix:
Hatsheput Chapter. Mr. J. Irving Greenman, Master, 2222 West Madison St., Telephone 3-8578. Meetings every 2nd and 4th Sunday, Y. W. C. A.

CALIFORNIA

Los Angeles:
The Hermes Minor Lodge. Mr. E. R. Copeland, Jr., Master, 229 North Manhattan Place, Los Angeles 4, California; Ruth Farrer, Secretary. Regular convocations Sundays 3:00 p. m., all members welcome. For schedule of review classes, social and other events consult the monthly Lodge bulletin which will be mailed on request. Library, reading rooms and inquiry office open 10 a. m. to 10 p. m. daily. Telephone Gladstone 1230.

Oakland:
Oakland Minor Lodge. Pacific Building, 16th and Jefferson Streets; Mrs. Emeline Hand, Master; Mrs. C. V. Jackson, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons 1 to 3:30 except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30. Phone Higate 5996.

Sacramento:
Clement B. LeBrun Chapter. Mrs. Lottie D. Ziegler, Master; Mrs. Mildred S. Christian, Secretary. Meetings 2nd and 4th Thursdays at 8 p. m., Friendship Hall, Odd Fellows' Bldg., 9th and K Streets.

San Diego:
San Diego Chapter. Mr. P. B. Svrcek, Master; 3757 42nd Street, Telephone R-8044; Mrs. Vesta Dowell, Secretary. Meetings every Tuesday at 8:00 p. m.

San Francisco:
Francis Bacon Minor Lodge. L. R. Keith, Deputy Master, 2205 Sacramento Street, San Francisco 15, California. Meetings every Monday 8 p. m., 1957 Chestnut Street.

COLORADO

Denver:
Denver Chapter. Mrs. Edna D. Burtch, Master, 1021 Julian Street; Secretary, Mrs. Ethel M. Johnson, 1259 Elati Street. Meetings every Friday, 8 p. m., C. A. Johnson Bldg., 509 17th St., Room 302.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Frank M. Pearson, Master; Mrs. Chrystel F. Anderson, Secretary. Meetings every Friday, 8 p. m., Confederate Memorial Hall, 1322 Vermont Avenue, N. W.

FLORIDA

Miami:
Miami Chapter. Mrs. Myrtle Wilson, Master; Mrs. E. H. Smith, Secretary, 3239 N. W. Ninth Avenue, Miami 37. Meetings every Sunday evening, 7:30. Biscayne Temple, 120 N. W. 15th Ave.

ILLINOIS

Chicago:
The Nefertiti Minor Lodge. Mrs. Eva H. Read, Master; Miss Mary M. Gonser, Secretary. Reading room open daily, 1 to 5 p. m. and 7:30 to

10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 South Michigan Avenue. Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

KENTUCKY

Louisville:
Louisville Chapter. Miss Mildred White, Secretary. Meetings first and third Sundays at 8:00 p. m., Ship Room, Kentucky Hotel.

MARYLAND

Baltimore:
Mr. Herbert J. Hoff, Master; Mr. William H. Eby, Jr., Secretary, 2905 Baker Street, Tel. Lafayette 2366. Meetings 1st and 3rd Wednesday of each month at 8:15 p. m., I. O. O. F. Temple, 100 West Saratoga Street at Cathedral.

MASSACHUSETTS

Boston:
Johannes Kelpius Lodge. Mr. William A. Corey, Master, 545 East Broadway, South Boston, Mass.; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees, both local Lodge members and Grand Lodge members, the first Sunday of each month at 8:00 p. m. from September to June.

MICHIGAN

Detroit:
Thebes Minor Lodge. Mr. James H. Bickford, Master; Mr. R. A. Leftridge, Secretary, 676 Stimson Street. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 Second Blvd., every Tuesday, 8:15 p. m.

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Essene Chapter. Mrs. A. M. Ronning, Master; Mrs. S. M. Penniman, Secretary, 1410 Jefferson Street, St. Paul, Telephone EM 0225. Meetings 2nd and 4th Sundays at 3 p. m., Andrews Hotel, Minneapolis.

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St. Louis Chapter. Mr. A. M. Buchmann, Master, 2835 Mt. Pleasant Street; Margaret H. G. Secretary, 9223 Coral Dr., Affton, Telephone FI. 7125. Regular convocations each Tuesday, 8 p. m., 3008 So. Grand.

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(Directory Continued on Next Page)

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New York City Minor Lodge. 250 W. 57th St. Mr. Wm. Duffie Johnson, Master; Bertha Clay Olsson, Secretary. Mystical convocations each Wednesday evening at 8:15 p. m. for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 3 p. m.
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Akron Chapter. Mr. L. B. Bolden, Master; Mr. Clayton Franks, Secretary, Route 4, Box 536, Akron 1, Ohio. Telephone MI-3971. Meetings every other Sunday, 7:30 p. m., Mayflower Hotel.

Cincinnati:

Cincinnati Chapter. Mr. Carl A. Hartsock, Master, 3655 Middleton Avenue, Telephone AV 7673; Mrs. Emma L. Ransick, Secretary, Telephone JE 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Avenue, Walnut Hills, Cleveland:

Cleveland Chapter. Miss Anne Rosenjack, Master, 12504 Rexford Avenue; Mrs. Clyde Hinckley, Secretary, 3539 West 58th St. Meetings every Friday, 8 p. m., Hotel Statler.

Dayton:

Elbert Hubbard Chapter. Mr. Roy A. Haines, Master; Mrs. Wava Stultz, Secretary. Meetings every Wednesday, 8 p. m., 56 E. 4th St., Rauh Hall.

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A. H. Trostman, Master, Telephone 4-7792; Winifred Atkins, Secretary, Telephone 5-1997. Convocations every second and fourth Sunday, 7:30 p. m., Y. W. C. A. Bldg., Room 318.

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Fort Worth Chapter. Mrs. Ivory A. Jeffries, Master, Rt. 2, Box 188, Telephone 6-4009; Georgia G. Appel, Secretary, 3201 East First St. Meeting every Friday 7:30 p. m., Elks Club, 512 West 4th Street.

UTAH**Salt Lake City:**

Mrs. Mabel Hogenson, Master, Telephone 7-0039; Dr. H. F. Syndergaard, Secretary, Telephone 5-1889. Meeting every Wednesday, 8:30 p. m., 420 Ness Bldg. Reading room open daily except Sunday from 10 a. m. to 7 p. m.

WASHINGTON**Seattle:**

Michael Maier Minor Lodge. Harold M. Rial, Master; Dr. Arthur J. Manley, Secretary, 1016 Union Street, Apt. 3, Seattle 2, Wash. Meetings every Monday, 1322 East Pine Street, 8 p. m. Reading room open Monday through Friday, 1 to 4 p. m.

WISCONSIN**Milwaukee:**

Milwaukee Chapter. Mrs. E. Louise Packer, Master, Edith M. Wolff, Secretary. Meetings every Monday, 8:15 p. m., 3431 W. Lisbon Ave.

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The addresses of other foreign Grand Lodges or the names and addresses of their representatives, will be given upon request.

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

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Toronto Chapter. Mr. L. H. Richards, Master. Address all correspondence to Mrs. Cecile I. Barnick, 42 Bain Avenue, Toronto 6. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Ave. Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. E. A. Saville, Master, 5975 Balsam Street, Phone Kerisdale, 0440L; Mr. Melford Hardy, Secretary, Suite 9, 3636 Fraser Ave., Vancouver, B. C., Canada, Phone Fairmont 2897-R. AMORC Temple, 878 Hornby Street. Grand convocations held each evening Monday through Friday.

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(Photo by AMORC Camera Expedition.)



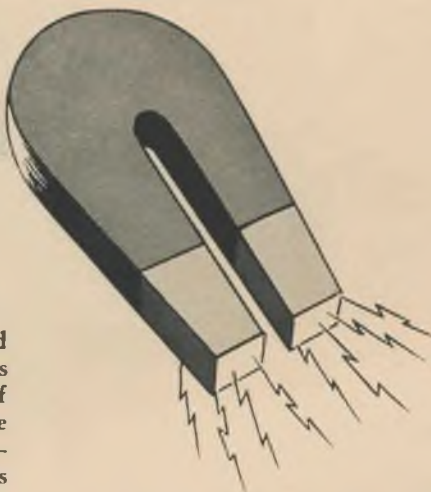
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The Cosmic Influence of Magnetism

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The Soul's Return



WILL WE BE BORN AGAIN IN PAIN AND SUFFERING?

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A GIFT FOR YOU . . .

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SAN JOSE, CALIFORNIA, U.S.A.

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