

THE ROSIKRUUCIAN DIGEST



AY
26

WATERS OF LIFE

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Our Suggestion To You

THE MUSIC OF THE SPHERES

Of Pythagoras, the ancient Greek philosopher, was the first to declare that all things are in accord with number, and the secret harmony which exists between them is the key to the universe. The ancients also proclaimed that the perfect mathematical arrangement of the planets produced magnificently enrapturing vibrations which became known as *The Music of the Spheres*.



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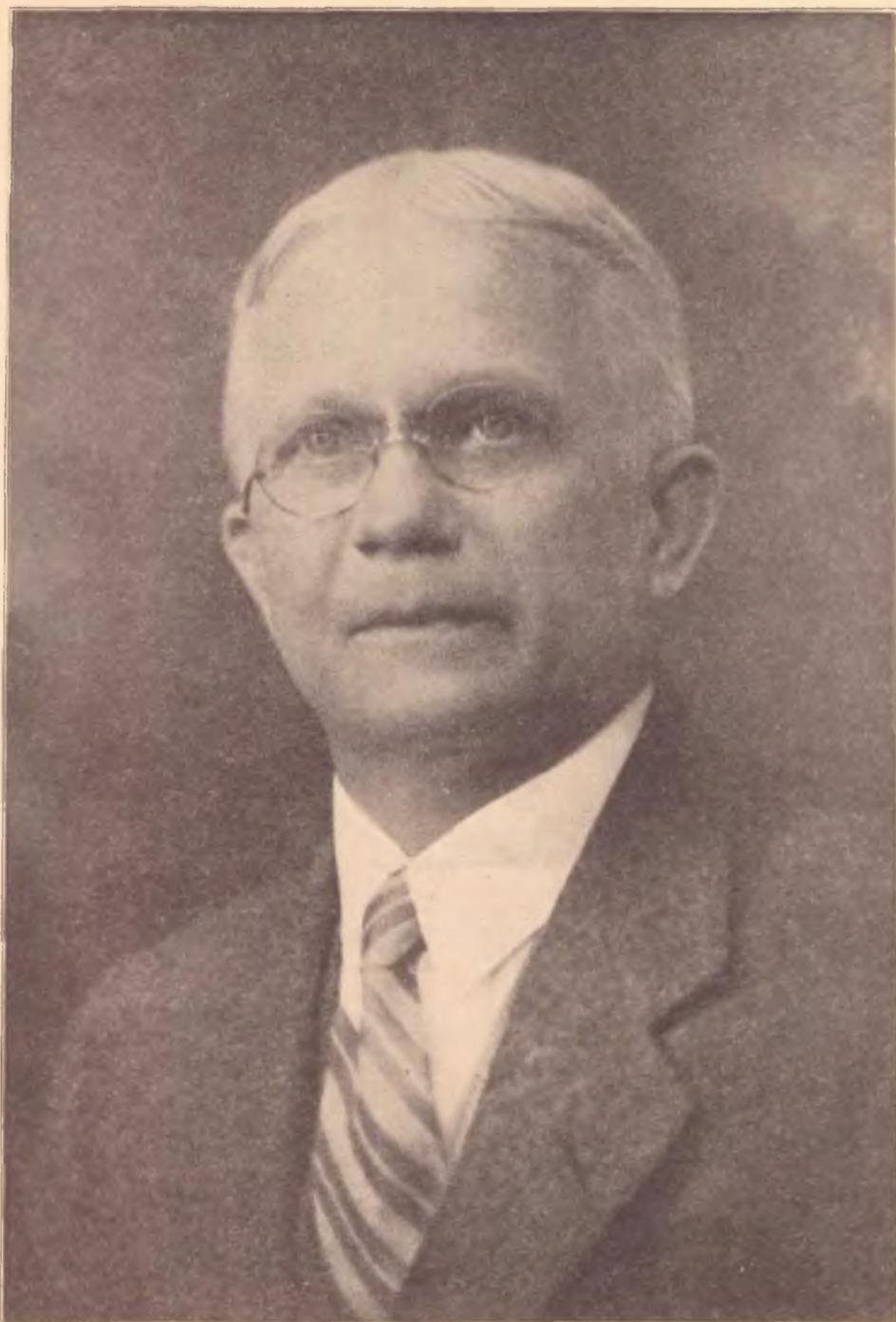
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This Cosmic music was beyond the auditory sense of human beings and was perceivable by man only through attunement with the forces of nature when his inner being would rhythmically oscillate in majestic time with the universe. The great composers of the centuries have sought to capture emotionally this music of the spheres and reduce it to notes. In fact, the beautiful compositions of many of the masters are evidence of the Divine influx. Many of the Rosicrucian compositions also have a touch of this alllatus.

The composition, "Sweet Rosae Crucis," is particularly inspiring. This selection was dedicated at the first Rosicrucian New Year ceremony to be held in this jurisdiction during the present cycle of the Order. All lovers of music who have heard it at Rosicrucian lodges or chapters, or elsewhere, have requested copies. Because of an increasing demand for it, we have reproduced this selection in sheet music form at a nominal price so it may be had by all music lovers. Members will find by playing or singing it in their homes that it produces a very soothing, peaceful effect. A limited number of copies is available, so procure yours now. Send order and remittance to:

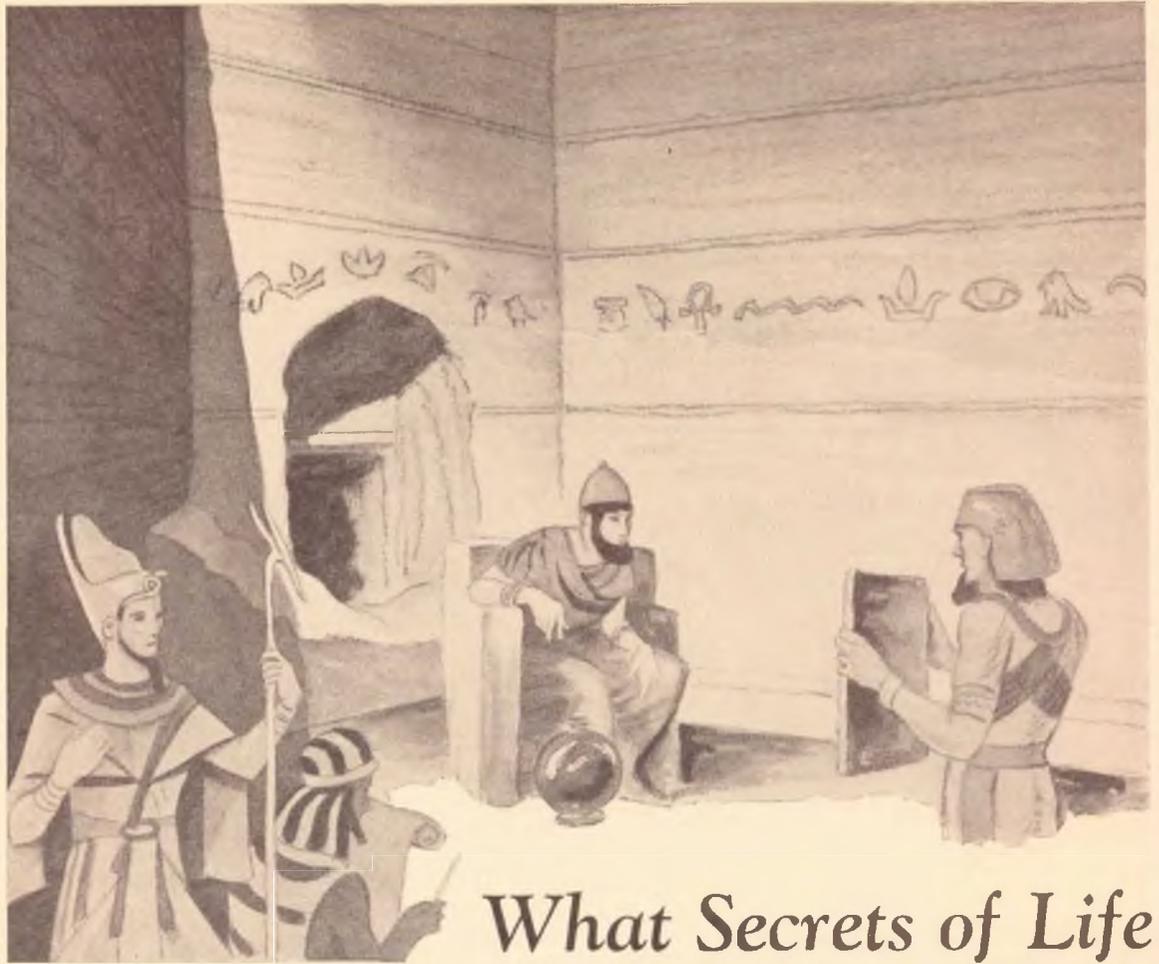
The ROSICRUCIAN SUPPLY BUREAU
 ROSICRUCIAN PARK
 SAN JOSE, CALIFORNIA



THOR KIIMALEHTO, K. R. C.

Frater Kiimalehto has the distinction of being one of the oldest members, in point of time, in the Rosicrucian Order since its re-establishment in North America. He was an active co-worker of the Emperor when the Supreme Lodge was located in New York City twenty years ago. He was the first Grand Master of the Order during its present cycle, and he directed the publication of the former *American Rosae Crucis* magazine, and headed the Publishing Department of the Order at that time. He is now a Grand Councilor and Inspector General of the Order. In Frater Kiimalehto is exemplified a rare combination of business ability and mystical temperament. He has also been a member for many years of the Freemasonic and Martinist Orders.

(Courtesy of *The Rosicrucian Digest*.)



What Secrets of Life Were Taught in the Ancient Wisdom Schools?

*WAS THE GREAT KNOWLEDGE OF
THE LOST CONTINENTS
PRESERVED . . . ?*

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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CONTENTS

Page

Thor Kiimalehto, K. R. C. (Frontispiece).....	121
The Thought of the Month: Our Storm Sufferers.....	124
A Psychological Approach to International Understanding	126
Cathedral Contacts	128
What is Character?	130
Spring, The Awakening Season.....	132
Pages from the Past.....	133
New Fields of Exploration.....	135
Summaries of Science	137
To Those Who Seek.....	141
The Unseen Guardians	142
Ancient Symbolism	146
Immortality	147
Sanctum Musings: The Mystery of Mt. Shasta.....	153
The Rosicrucian Planetarium (Illustration).....	157

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH OUR STORM SUFFERERS

By THE IMPERATOR



THE most outstanding thought of the month with all of us here at Headquarters, and throughout our general membership, is of the unfortunate conditions that have suddenly come upon a large number of our members in various parts of the United States because of the floods, storms, and winds. We fully expected that this year would be one of strife and contention among the earthly and Cosmic elements. That is why we termed the year "1936 and Conflicts." Before the year is over it will have proved itself to be a year of conflicts of all kinds. But we regret, as does every thinking person, the suffering, sacrifice, agony, and mental torture that has come to men, women, and children in various cities and states in the past few months.

Reports coming to us from various sections show that the floods that destroyed homes and property came through some areas very suddenly and unexpectedly. No one who has not been through one of these floods can possibly imagine the anguish, as well as the actual suffering that follows the floods, storms, or tornadoes, but one outstanding fact revealed in every letter we have received from the flood or storm area shows that the spirit of the individual has not weakened and the power of right thinking has not lessened in any instance.

Some scientists attribute these freak Cosmic and earthly conditions to the appearance of spots on the sun. Unquestionably sun spots do affect Cosmic vibrations and these in turn affect atmospheric and earthly conditions, but in the charts of the tendencies of general conditions throughout the world which we examined a number of times in recent years, it was plainly indicated that a cycle of storm and strife between the elements of the earth and the air would start again early in 1936 and continue into the summer. And it was indicated that many of these unusual conditions would appear in parts of the country or in places where they had never appeared before, and that is why we tried to intimate in our 1936 pamphlet that places that had not been visited before would be visited by conflict this year. The very unfortunate thing about all of this is that even if our members and friends had been properly warned by due appreciation of what was said in our pamphlets there is little that could be done to avoid the results except to have moved or changed their localities, and to have abandoned their homes and built others in other places, but it would have been difficult even then to tell where to move, or where to go and count upon one hundred per cent safety.

In some of the reports that we have received it has been pitiful to learn that the homes of our members and officers of chapters and lodges have been flooded to the second floor, and that beautiful furniture, including pianos, has fallen apart as the waters receded, leaving the interior and exterior walls of the homes

*The
Rosicrucian
Digest
May
1936*

in jeopardy. One may ask whether all of this is necessary in the great universal scheme of things, but no one can answer that question without having a complete understanding of the Infinite Mind and universal laws. Many of these homes had to be without light, heat, cooking facilities, or even the proper hygienic facilities for five or six days or longer, and many were deprived of the proper food for many days. There was always the constant danger of fire and the collapse of the temporary places or upper parts of buildings where persons attempted to live, and all business was interfered with, and even the means and facilities for communication by mail, telegraph, telephone, or otherwise. Once again the amateur radio stations played an important part and rendered invaluable services in sending communications to relatives and friends without fee, and kept the outside world in contact with many communities that were otherwise isolated. So often those persons who like to listen only to the popular broadcast programs think that the slight humming sound or other signal sounds which the amateurs use in their experimental work constitute a nuisance that should be done away with, but they forget that it is the development of the experimental work of these amateurs over a period of twenty-five or thirty years that has given us the modern use and benefits of radio in entertainment and in business, and in every great catastrophe these amateurs with their thousands of contacts with others have played an important part in the rendering of emergency services.

We wish it were possible to extend our hand in sympathy and love to each one of our members and friends who has suffered during these past few months, but all we can say is that we hope that this issue of the magazine will reach them and carry to them our thoughts,

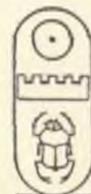
and that they will sense the thoughts of our thousands of other members who will read these words and utter a prayer in their behalf.

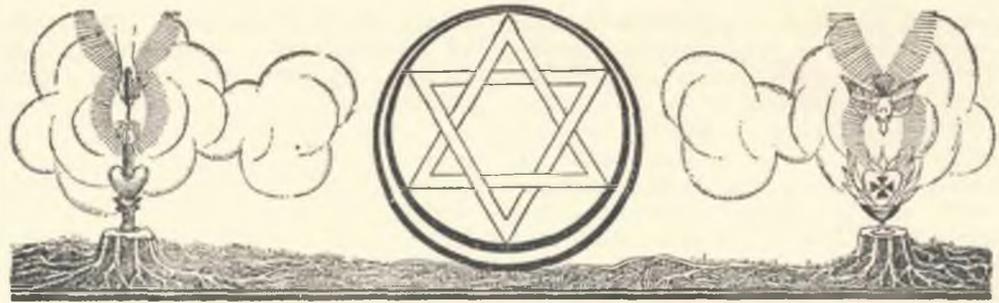
One of the most interesting features of the entire situation has been the letters that have gradually come to us from hundreds of communities, and hundreds of members, in which the thought is expressed (in the words of one of them), "If it had not been for my understanding of certain laws and principles gained through the AMORC teachings, and if it had not been for the strength derived from my AMORC membership, I could not have born the suffering and the trials and tribulations that have come upon us. It is just one more instance in which we are given ample proof of the value of the AMORC membership in times of test and trial." We have learned in the past years through hundreds of letters coming to us weekly and monthly that our members generally find strength, hope, and certain definite knowledge in our lectures, lessons, and principles that enable them to meet the obstacles, the trials, the problems, and the too often discouraging incidents of life that might otherwise cause them to go down in defeat instead of rising as Masters and facing the world with a new power that carries them to victory.

Whatever may be the purpose in the Divine Mind which sets the Cosmic powers into action in a seemingly destructive form, we must remember that all which seems to be destructive is not always so, and that very often there is a good purpose and a good motive back of the darkest and most sorrowful event. The Cosmic will undoubtedly assist and help those who know how to cooperate and keep their lives and minds attuned to the higher principles and never lose faith nor doubt the mercy and goodness of God and His ways.



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A Psychological Approach to International Understanding

By SOROR RONA ELIZABETH WORKMAN



EVEN as two people can know each other only through an interchange of vibrations—and to thus interchange or reproduce those vibrations it must be necessary that they have a common rate, or response—so it is with nations. Each nation has what

might be termed a national vibratory rate produced by mass habits of thought. This national "mass vibration" is the result of historical occurrences, of racial habits, of speech, of food and drink and wearing apparel, and is constantly influencing the individual's method of thought and checking and coloring his reactions to impacts from those of another country or race.

To gain knowledge and comprehension of another, to be able to respond to him through reproducing his vibrations, it is often necessary to widen the range of the mind. Especially is this true when one has to be able to respond to the national rate before one can bring about a response to the individual. In other words, you have to produce within yourself a rate of vibration identical with

that of a nation before you can really understand the individual citizen of that country, because his vibrations are so greatly influenced by those of the mass.

In thus increasing one's mental vibratory rate one is enabled to comprehend many things heretofore non-existent in so far as your particular mind is concerned, or not understood in its reality because of lack of adequate response. Since this is true of individuals, it is equally true of nations, for nations are only individuals multiplied many, many times.

Thus it can be seen that the unfriendliness, the lack of understanding between countries is due in large part to the barrier of the mass thought and to the lack of individual response brought about by the limited range of vibrations among the majority of the people.

It is appalling, in this age of books and pictures, of radios and movies, to contemplate the ignorance concerning even one's next-door country which is displayed by people supposedly well-educated, and when the width of a world lies between, it seems impossible for many to realize that those far-off people really live and love, hate and fight, give birth and die in essentially the same manner and prompted by the same impulses as those whom they contact in their daily life. How can one

*The
Rosicrucian
Digest
May
1936*

expect a realization of brotherhood, of unity, in the face of such an inability to respond, under such a lack of vibratory comprehension?

I recently heard a woman, who had taught the rising generation for a number of years, express absolute disbelief when told that the people of India possessed a "bible" and had a culture dating back many, many centuries, while her ideas of China certainly contained no conception of their splendid philosophies, no comprehension of the charm of their poetry, no realization of their appreciation of beauty. Think of the opportunities for the inculcating of the ideals of international unity which had been absolutely and utterly wasted through this teacher's ignorance of other lands and people.

Fundamentally all human life is the same. We are born, live, love, marry, beget off-spring and die whether we belong to one nation or another. It is only in the transitory things of life, the unessentials, that we differ, and when one becomes cognizant of the inherent relationship beneath the national masks we wear, then a realization of unity, of real brotherhood, begins.

During the last few years there has been a notable increase in clubs organized for the study of other lands, societies for the establishing of international relations, and various other attempts by colleges and groups of private individuals to bring about a greater development of response between ourselves and other nations, and all are a decided step in the right direction. These groups, even though working separately will in time increase the vibratory range of the "mass vibration" about them through the constant impact of their own increasing rate, and with many

strong minds working upon the welding of the separated entities into a harmonious whole, the mass thought of the entire country is bound to be influenced.

However, these various groups, especially the study groups, can only prove of benefit if they study, think, and speak of that which each country has to offer with APPRECIATIVE interest instead of CRITICAL interest, for if they concentrate upon the faults, the evils, and the dissimilarities between this other country and their own, then they are generating a critical vibration which certainly does not promote a brotherly feeling, but does build up a feeling of superiority in themselves, which in itself will frustrate any further development of comprehension. If you can find nothing to admire in a nation or a person, rest assured it is because you have such a narrow range of vibration that you cannot reach and respond to all that they really are.

Furthermore, to study any nation only through one medium, history for instance, gives no more real understanding of the people in that country than one would gather of a Shakespearian drama if he attempted to see and hear it through a pinhole. History gives only one view-point, and not always an accurate one at that, and therefore will increase your vibratory range only on one line, but the study of a country's history, combined with an appreciative knowledge of its literature, its art, its philosophy, its folklore, will give a development, a response, which cannot fail to break through the barrier erected by the mass thought and, contacting and understanding the individual, bring about a realization that all are but one race—Earth people, fundamentally the same.

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ROSICRUCIAN CONSTITUTION

The Constitution and Statutes of the Grand Lodge of AMORC contain rules and regulations which govern the membership of every Rosicrucian. Every member should have knowledge of his or her constitutional rights, privileges, and limitations. Failure to have a copy or to become conversant with it may inadvertently jeopardize your membership standing. Obtain a copy today. It may be had for practically cost, or 10c. Send your order to the Rosicrucian Supply Bureau.





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

AN INTERESTING LETTER



*The
Rosicrucian
Digest
May
1936*

NO doubt our members and thousands of our friends who are interested in the Cathedral of the Soul will be glad to know how far and wide on this old earth the interest in the Cathedral has spread among those who like to lift themselves above the material things of life and dwell in Cosmic and spiritual ecstasy from time to time. We have

often referred to the fact that during the Cathedral hours or the various periods of the day there are thousands of our members in various parts of the world sitting in unified concentration and meditation and that all the minds of these persons meet in transcendental communion within the great Cathedral. This fact, which all of our members should be conscious of during their concentration periods with the Cathedral of the Soul, makes for a sense of spiritual unity and human brotherhood. To think that while we are sitting in our individual sanctums extending our consciousness upward and onward to the Holy of Holies of the Cosmic Cath-

dral, others in various parts of the world are doing the same thing, and that we are all bound together for the time being in a sacred and spiritual union, helps to give us strength and a feeling of peace and happiness that is like a tonic to the mind and soul.

We have at this time a letter from an eminent member of the Belgian Senate living in Antwerp and author of several books dealing with the history and antiquity of the Rosicrucian Order and one who is very learned and seriously enthusiastic about the principles and teachings of the Rosicrucians. In this letter he makes the following comments:

"During the past few weeks I received the interesting booklet, *Liber 777*. Not only the Rosicrucians but all mystics throughout the world will enjoy with you and with your American members this great privilege to which you have invited them and will meet with you and others in great joy as though all of us were actually in physical attendance in the Cathedral of the Soul. In the troublesome periods through which the world is now passing the Cathedral of the Soul will be an everyday joy filled with the devotion of students and seekers under the guidance of invisible masters, angels, and initiates. They will find in this contact the poise and power to resent the activities of the darker forces and the strength to guide humanity. All who pay, through the sign of the Rosy Cross, their adoration to the God of our hearts, will receive inspiration from the Great Hierarchy and will become true Disciples of the

Lord Christ and help to carry out the great plan of the Logos. These Cathedral periods of universal contact are periods of profound transformation for the world, leading to the establishment of a new humanity. In our own group of students in this country we are making much progress but I want you to know how greatly we enjoy our contacts with you and those of the western hemisphere in the communion periods of the Cathedral of the Soul."

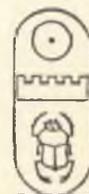
It is indeed a great joy and pleasure to think that the elect and select of human minds and souls throughout the world are constantly lifting to a higher level the consciousness dwelling within human forms. There is no more magnificent and inspiring period in our daily lives than the few minutes spent mornings, afternoons, or evenings in union with thousands of others in the Cathedral of the Soul where we bask in the strength and life of God the Father of all creatures and find joy in the universal peace of the Cosmic mind.

If you want to help in this great work and attract to yourself the more spiritual values and a better comprehension of life itself, be sure to call the attention of your friends and acquaintances whether they are members or not, to this Cathedral of the Soul and have them send for the free booklet *Liber 777* and join with us in the daily periods of sacred communion. There are no obligations, no fees, nothing to be given except thanks to God and the best help that we can give to humanity.

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HAVE YOU A LITERATURE PACKET?

We have prepared a packet of attractive, assorted folders and leaflets explaining the purpose of the Rosicrucian Order for members to distribute to friends and acquaintances. The folders and brochures have been designed and written to appeal to different minds and temperaments. Every Rosicrucian should obtain one of these free packets at once, and select from it literature which he or she thinks would most interest his or her associates. Make a practice of meeting a mind with a sympathetic thought. Study person's interests and approach them with the proper Rosicrucian leaflet containing a text that you know will appeal to them. Write today to the Rosicrucian Supply Bureau, San Jose, California, for the free packet.





What Is Character ?

HOW WE MAY DISTINGUISH THIS ATTRIBUTE
FROM SOUL AND PERSONALITY

By FRATER JAMES B. ROWNEY, F. R. C.



WHILE tuning in "The Voice of Experience" on my radio a short time ago, the question came up: What is Character, how does it function, and where does it come from? It was this question that was asked of the radio audience by a great man whose

mission in life is to help, aid, and assist those who are afflicted, unfortunate cripples, the blind, and souls in delusion.

Is not this word "character" a term much misunderstood by most of us—a term to which we have not given due thought as to the profound depths of its true meaning as applied to human nature? One trying to analyze the word is bombarded with a myriad of things to which it is labelled, just like a drug store of modern times that sells everything but drugs. We note that a figure, a letter, or sign is called a character, also a reference or certificate of ability; then again we say a graph or chart has a characteristic curve and so on; in quoting our fellow creatures we also use the word in a sense that is more or less confusing to our comprehension of the

real idea of it as a function. For instance, the phrase, "Bill is a bad character," or "Andy is a peculiar character," could convey a picture of the outside of a person rather than the inside—that is, the things he *does*, and not what he *is*.

And so the word is subject to so many interpretations in our consciousness, that it is really difficult to keep out the multitude of ideas that bob up, far remote from the primal idea which is that of moral excellence.

Let us consider, however, the term Character in the sense of moral virtue as applied to the human personality, and we find a most complex condition relatively associated with functions of our dual nature.

In the present system of education within the walls of our schools and colleges, mental development or brain culture is the essential goal. The brain of man, which is most wonderfully formed, and whose functions are astounding and beyond our comprehension, is glorified as the physical organ of consciousness, and certainly sometimes unduly as the supreme instrument of human control and contact with the objective world through the functions of the five senses, reason, memory, will-power, etc.

Does Character have its seat in the brain? And does mental development

positively unfold that which is hidden within and dormant? Let us answer that by asking another question: Do we find the man of great and developed brain power, who is capable of occupying a high and important position in the business world, correspondingly perfect in the moral virtue which we call Character? If such were the case, then we could consider brain development as man's means of attaining perfection. But we do know that character functions through the brain as the organ of consciousness and manifests itself in the senses, while the organ itself is not the generator. When considered according to the law of our sacred triangle, character is the positive point and brain the negative point, through which manifestation (the third point) takes place.

Ontology teaches us that God formed man out of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul. So in the wonderful teachings of AMORC we gradually grow into the realization of this great truth, the truth which makes you free, free from the illusion that material substance forming our body is the real man. Do we not learn from science that the actual chemical elements of which our body is composed could be purchased at the drugstore for less than a dollar?

This then proves that brain of itself is but "dust of the earth," and as such has absolutely no power of itself, in spite of the fact that man's education has caused him to glorify his brain in a material aspect as the king and ruler of his consciousness, failing to realize the truth that it is but a transformer, just as the electrical transformers in the power station which convert power into economical distribution.

Here again we see a good illustration of the subject under consideration, that of human character. As the great high tension primary electric current enters the "dead" transformer, bringing life as it were into every part by its electromagnetic vibrations, it impresses the dead wires of the secondary coils. They are not physically connected to the primary, yet within these coils electric current is induced in suitable voltage for contact of our homes, in illuminating them and operating various other ap-

pliances for our needs. This secondary current might be compared to the objective faculties of the brain whereby we contact and operate material things, while the high tension primary might be compared to our psychic self.

This brings us into the line of thought to recognize that the human character in element is essentially spiritual and not material; it is one of the many attributes of the soul, which in turn is the real essence of all consciousness both subjective and objective, and is a veritable segment of the Divine Whole.

Just as the high-frequency radio waves which are radiated out into space from the broadcasting center are picked up by tuning your radio tubes, and are translated into audible sound through your receiving set, so the Infinite Power of the Cosmic is forever broadcast in its incomprehensible high vibrations to be received by the psychic attunement of the soul and translated into objective and subjective consciousness through the brain and sympathetic nervous system, the quality and efficiency of the reception being known as "character."

The soul, which is in itself ever perfect, is gradually unfolded as it is impressed upon the "dust of the earth" (man's material body). Through many incarnations in varied experiences this unfoldment constitutes the ego or individual personality of man, and here is the actual seat of the character. It cannot be truly said that personality is the picture of, or manifestation of the soul. That which we call soul is in reality part of the Divine and essentially all perfect, whereas the personality is as something growing out of the dust of the earth, like unto an acorn growing into an oak tree. Character is the manifestation of the personality and may possess more or less moral excellence.

There was previously quoted the term, "bad character," but we must not take that too literally; one's personality or ego in the process of evolution and development may be termed good or bad, and the varied experiences wherein heredity and environment as impressed upon the mind play a most important part as factors in the translation of character as manifested in the outer life, but there is no such thing as "bad" character any more than we could think



of "dry wet." The difference in personalities is rather *more* or *less* for character means goodness.

Finally we conclude that human character is a paramount virtue of moral excellence and is attracted to the ego in the form of individual quality, surviving so-called death, and gaining greater perfection in each incarnation regardless of brain power but nourished by, and dependent upon, the attitude of the personality to environment and its proficiency in conducting the goodness

of God through all the aspects of mind into service, love, and loyalty to one's fellow man.

Character is power, fearless, and aims straight for the goal of perfection; it is as a rudder of the ship, guiding one upon the straight course over the sea of life; it always smiles at adversity and uses obstacles as stepping stones to attain greater heights; it is ever kind, considerate and unselfish; it is God's idea.

Spring, The Awakening Season

By SOROR ELSA F. ANGLE



HAT joy and expectation fill the air at this glorious time! Everything shows signs of new life, the awakening to activity and unfoldment. It takes a keen observer to see the first signs of it, which are precious promises of the later beauty

which is enjoyed by the multitudes.

All powers of heaven and earth combine in this happy miracle which so powerfully symbolizes a periodical resurrection and continuity of joyful, useful activity. This happy awakening is a beginning only in a relative sense and depends largely on the periods preceding it. If everything has been handled and prepared favorably to new growth, now it will become evident. There will be abundance of joyful promise in the garden and field of him who has labored honestly and intelligently in order to produce, the season before. Likewise will careless neglect and indifference become apparent as impoverished soil can support only straggly growth. All regret and labor now cannot offset neglect of former duties but it can lay the right foundation for the season to come and so bring at a later date the deep satisfaction which work well done always brings.

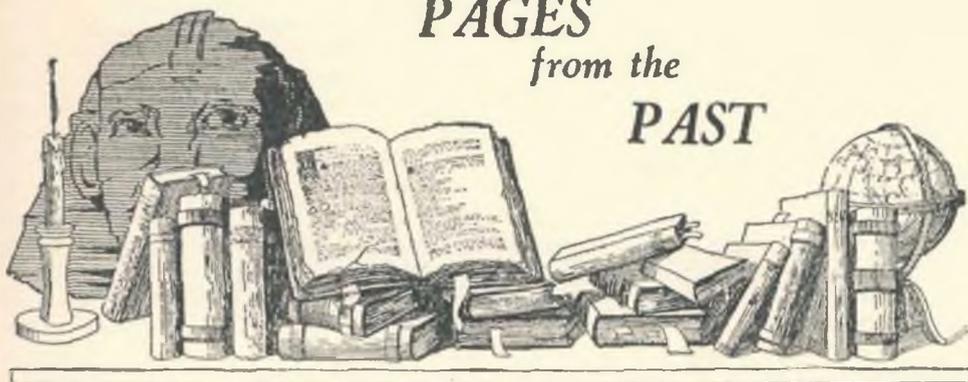
Seed we now use is the result of past efforts and our future success depends entirely on the manner in which we use

seed at the present time. There is precious power everywhere and in everything which Nature unlocks and dispenses to those who learn from her and adhere to her wise laws.

The great transformation laws of Nature are beautifully held before our eyes by those agile, dainty creatures, the butterflies. How jubilant and ecstatic their rhythmic frolicking! No more creeping in loathsome form, destruction to Nature's garment, but beautiful things to behold, flying freely and gracefully sipping the choicest nectar — Nature serving them generously. The crowning touch of beauty, developed in silence and obscurity.

What an inspiration and stimulation for our own efforts, in evolving out of the drab and sad things of life into the sunshine and abundance of God's creatures. All is according to unchanging and wise laws, and quick conformity to them brings quickest results and release from the burdens we accumulate through ignorance of such laws or foolish disobedience. There is eternal spring-time possibility for man; he may start any time to give signs of awakening to a higher sense of life and develop those qualities and virtues which make for eternal as well as temporal happiness and satisfaction. There is always resurrection season for him who is willing to step into the light and expand by earnest effort to reach complete liberation. New unfoldment is the springtime which precedes full bloom and final fruitage. "For whatsoever a man soweth, that shall he also reap."

PAGES from the PAST

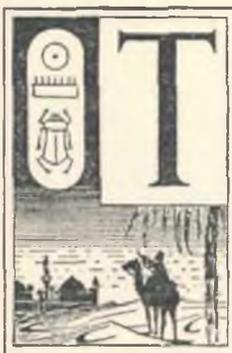


SIR HUMPHRY DAVY

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

Sir Humphry Davy attained prominence as a renowned chemist and a poet and metaphysician—two spheres of human expression quite opposite to each other. He was born at Penzance, Cornwall, England, December 17, 1778. He began the study of medicine in 1795, but was won over to chemistry. He later became lecturer at the Royal Institution, then newly established. He was both brilliant and forceful. He gained prominence by the invention of what is known as the "safety lamp" for miners, preventing the previously common explosions in mines from what was termed by the miners as "fire-damp" or ignitable gasses. He was knighted for distinguished service to his country in 1812, and became a Baronet in 1818. It has been said of him that if he had not won recognition as an outstanding chemist, he could have as a poet and metaphysician, because of his poetic temperament. Examples of his mystical insight are given below in the brief essays. Every lover of mysticism and metaphysics will enjoy his cogent statements. Although not a Rosicrucian in affiliation, he apparently was in thought and sympathy.

The Office of Pain



end of preserving them; but the mere process of dying seems to be the falling

HE laws of nature are all directed by Divine Wisdom for the purpose of preserving life, and increasing happiness. Pain seems in all cases to precede the mutilation or destruction of those organs which are essential to vitality, and for the

into a deep slumber; and in animals, who have no fear of death dependent upon imagination, it can hardly be accompanied by very intense suffering. In the human being, moral and intellectual motives constantly operate in enhancing the fear of death, which, without these motives in a reasoning being, would probably become null, and the love of life be lost upon every slight occasion of pain or disgust. But imagination is creative with respect to both these passions, which, if they exist in animals, exist independent of reason, or as instincts.



Pain seems intended by an all-wise Providence to prevent the *dissolution* of organs, and cannot follow their *destruction*. I know several instances in which the process of death has been observed, even to its termination by good philosophers; and the instances are worth repeating: Dr. Cullen, when dying, is said to have faintly articulated to one of his intimates, "I wish I had the power of writing or speaking; for then I would describe to you how pleasant a thing it is to die." Dr. Black—worn out by age, and a disposition to pulmonary hemorrhage, which obliged him to live very low—whilst eating his customary meal of bread and milk, fell asleep, and died in so tranquil a manner that he had not even spilt the contents of the cup which rested on his knee. And the late Sir Charles Blagden, whilst at a social meal, with his friends, Monsieur and Madame Bertholt and Gay Lussac, died in his chair so quietly, that not a drop of the coffee in the cup which he held in his hand, was spilt.

Indestructibility of Mind

The doctrine of the materialists was always, even in my youth, a cold, heavy, dull, and insupportable doctrine to me, and necessarily tending to atheism. When I had heard with disgust, in the dissecting-rooms, the plan of the physiologist, of the gradual accretion of matter, and its becoming endowed with irritability, ripening into sensibility, and acquiring such organs as were necessary by its own inherent forces, and at last issuing into intellectual existence, a walk into the green fields or woods, by the banks of rivers, brought back my feelings from nature to God. I saw in all the powers of matter the instruments of the Deity. The sunbeams, the breath of the zephyr, awakening animation in forms prepared by divine intelligence to receive it, the insensate seed, the slumbering eggs which were to be vivified, appeared, like the new-born animal, works of a divine mind; I saw love as the creative principle in the material world, and this love only as a divine attribute. Then my own mind I felt connected with new sensations and indefinite hopes—a thirst for immortality; the great names of other ages and of distant

nations appeared to me to be still living around me, and even in the fancied movements of the heroic and the great, I saw, as it were, the degrees of the indestructibility of mind. These feelings, though generally considered as poetical, yet, I think, offer a sound philosophical argument in favor of the immortality of the soul. In all the habits and instincts of young animals, their feelings and movements, may be traced an intimate relation to their improved perfect state; their sports have always affinities to their modes of hunting or catching their food; and young birds even in the nests, show marks of fondness which, when their frames are developed, become signs of actions necessary to the reproduction and preservation of the species. The desire of glory, of honor, of immortal fame, and of constant knowledge, so usual in young persons of well-constituted minds, cannot, I think, be other than symptoms of the infinite and progressive nature of the intellect—hopes which, as they cannot be gratified here, belong to a frame of mind suited to a nobler state of existence.

Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that it exalts. But it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt; when submission in faith and humble trust in the divine will, from duties become pleasures, undecaying sources of consolation. Then it creates powers which were believed to be extinct; and gives a freshness to the mind, which was supposed to have passed away forever, but which is now renovated as an immortal hope. Then it is the Pharos, guiding the wave-tossed mariner to his home—as the calm and beautiful still basins of fiords, surrounded by tranquil groves and pastoral meadows, to the Norwegian pilot escaping from a heavy storm in the North Sea—or as the green and dewy spot, gushing with fountains, to the exhausted and thirsty traveller in the midst of the desert. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves. It appears as that evening-

One Hundred Thirty-four

star of light in the horizon of life, which, we are sure, is to become, in another season, a morning-star; and it throws its radiance, through the gloom and shadow of death.

Intimations of a Future Life

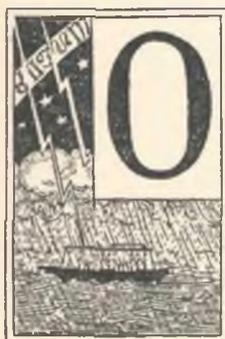
Music is the sensual pleasure which approaches nearest to an intellectual one, and may probably represent the delight resulting from the perception of the harmony of things, and of truth as

seen in God. The palm as an evergreen tree, and the amaranth as a perdurable flower, are emblems of immortality. If I am allowed to give a metaphorical allusion to the future state of the blest, I should imagine it by the orange grove in that sheltered glen, on which the sun is now beginning to shine, and of which the trees are at the same time loaded with sweet golden fruit and balmy silver flowers. Such objects may well portray a state in which hope and fruition become one eternal feeling.



New Fields of Exploration

By SOROR FLORENCE MCLANE EPLER



OUR world is circumscribed by comprehension. What we do not know does not exist for us, therefore it cannot come within the radius of our hemisphere until we recognize it. No two individuals' world is similar. Each revolves in a

anamorphous and limited conception of life.

Many of us never expand beyond the routine of our daily existence and thought. Some remain unenlightened throughout their entire lives. Yet most of us are vaguely conscious of these unknown vistas expanding about us, but lack the will or knowledge to awaken the power that will encompass these realms within our comprehension.

Today, a good many bemoan the fact that there are no new continents to explore, that the day of adventure is over. Yet as the Chinese philosopher, Confucius, aptly expresses:

"We need not seek beyond our humble door to find the world."

Neither need we seek beyond our humble door for adventures or new worlds to conquer. Within each of us lies the dormant ability to explore the thousand and one paths that lie hidden beneath our consciousness.

Science is gradually enlarging the physical universe for us, bringing stars, suns, and constellations nearer with sensitive instruments — unfolding the microscopic world before us, that we may know something of the composition of physical things. However, it is a slow process, and the occult student who has so trained himself that he can obtain information accurately, may after a comparatively brief period of exacting research, disclose truths that would have taken the world of science by mere physical means years to discover.

To those sufficiently developed are revealed intraverse and extraverse worlds of vibrations so fine or coarse that they go within or beyond the gamut of physical sensation and comprehension. Some of these worlds in their cyclic revolutions pass through our earth period-



ically. There is no reason to doubt but that they exert a profound influence; the coarser sub-telluric spheres bringing in their wake a cycle of lower forces, war, pestilence, destruction, etc.; those of finer radiation than our earth exerting vibrations of illumination, peace, achievement, and so on.

By increasing our faculties and consciousness beyond the gamut of everyday ability, becoming as sensitively attuned as the delicately wrought instruments that detect color and sound beyond the color and sound of our preconceived spectrum and keyboard, we may thus transport our activities into a different realm, wherein lies untold vistas to explore. Souls having attained sufficient advancement and spiritual power could thus divert the inclement influence of these cycles of darkness by knowing and understanding when and how to so radiate an aura of spiritual light about the earth that it could not be affected by lower radiations.

The mental realm opens another field for the adventurous-minded. Many scientists now aver that the average person uses less than two per cent of his brain cells and that a genius like Edison uses not more than five per cent. The startling possibilities that await us in this field can only be assumed; a field where by degrees we may discover how to vivify these dormant brain cells and find a new world of undreamed splendor awakened in our consciousness.

Above all these realms of activity lies the exploration of our Soul, the miracle of its hidden wonders and composition. If we could find its meaning, we could find the meaning of all that is or ever shall be. Could we find it in its complete entirety we would find it contained the Universe and all Existence, that it encompassed the whole of Divine Comprehension, which is all that there is.

These are but a few of the open fields that lie before us, and all in end are but paths that lead to That which we sought in the Beginning!

● READ THE ROSICRUCIAN FORUM ●

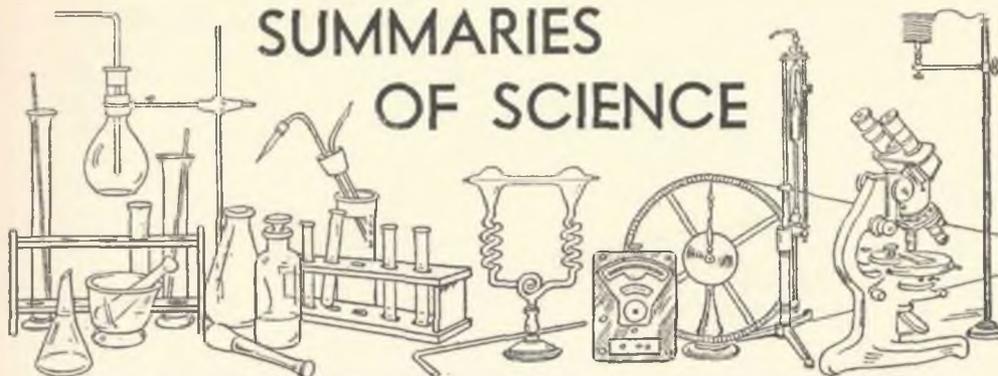
BULLETIN REGARDING OUR SOVEREIGN
GRAND MASTER

We regret to say that our beloved and illustrious Frater Dr. Le Brun is still very ill and confined in his home under the strict regulations of physicians and nurses. There have been a few brief periods of slight improvement during the past month, but often followed by periods of weakness and discouraging symptoms. He has sensed very keenly the loving vibrations and healing thoughts sent to him by our members, and he is being given every possible help. We are hopeful of having him in full health and vigor for the Convention sessions this summer, but your good thoughts and prayers are needed at this time.

H. SPENCER LEWIS.

*The
Rosicrucian
Digest
May
1936*

SUMMARIES OF SCIENCE



Each hour of the day finds the men of science cloistered in laboratories without ostentation, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

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



The Human Machine



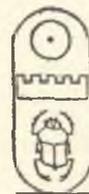
SYNCHRONIZATION plays a fundamental part in our modern electrical, mechanical, and industrial world. Machines and devices having different speeds or functions are made to perform in unison so as to serve a common and higher

end. Synchronization is to the mechanical world what harmony is to the human world.

Apparatuses are compelled to operate jointly beyond or below the limits intended for them when they were originally designed so that they may serve a new purpose, having a greater utilitarian value than if they functioned separately. Simple mechanisms are

oftentimes required to make a sacrifice of their highest efficiency so that they can be united with others for a greater cause.

Sound motion picture equipment is an example of this synchronization, this harmonious relationship of independently developed devices. The motion picture camera was originally never intended to pass film before its lens at the rate of ninety feet per minute, but with the advent of photographing sound on film and if sound motion pictures were to be produced, the speed of the camera had to be synchronized with that of the electrical recorder. To continue the phenomenon, no deviation from this synchronization can be made. Independent consideration cannot be shown to either phase of the process. The camera and recorder mechanism have been combined to bring about a new and third factor—the sound picture.



This combining of mechanical and electrical units has given us today a highly complex industrial development with its multitude of products and facilities. The great mechanical advancement today is not due to newly discovered principles of mechanics embodied in devices unlike any others, but to the combining of established machines to perform new duties. The uniting of apparatuses is the evolution of the machine.

As every engineer well knows, this process of synchronizing the functions of machines and devices involves a major problem. They must avoid the establishment of a conflicting factor. When perfect synchronization is accomplished, the integral units become one, but when imperfect synchronization results a state or condition is brought about which interferes with the functioning of the separate parts. Harmony, mechanically speaking, is when the separate devices of an apparatus are able to perform their functions, and their functions in turn merge into another which does not conflict with them. If, for example, a machine is so joined to another to do a certain work that excess heat is generated, and this heat eventually retards its normal operation and contribution of service, the advantage of synchronization would obviously be offset by this danger factor.

All this is thoroughly understood by engineers when they consider machines, but unfortunately men generally give too little thought to this principle when they consider themselves and machines jointly. Biologically, physiologically, and psychologically, man functions as a machine; the mechanism of his body and of his mind is as bound by physical laws as machines are by mechanical principles. For perfect health and proper functioning as a human, the integral parts of his organism must be synchronized. All this man understands, but what he neglects is the synchronization of his being with the machines he has created. When man uses a machine, that is, when he directs and uses its function to serve an end of his own, he is in a very definite sense combining himself with it. When man has created, for example, a machine such as the

tractor, giving it purposely great traction and power, it is expected that he will not pit his strength against it. The function of the tractor is to exceed man's power of pulling and pushing. Man's function is to direct and apply the superhuman power of that machine and any other effort on his part would be but to oppose his and the tractor's proper function.

Consequently, man is obliged to synchronize himself with the machine to produce the results expected from a combination of their functions. The first step in synchronizing with a machine is to learn the functions of the machine; the second, to learn the functions of the human.

Man should ask himself such questions as these: What is the purpose in directing and applying the power of the machine? How far can a human go in fulfilling his function without danger of losing synchronization with the machine? What sacrifices should man make to meet the demands of the machine and yet avoid destruction by it?

Most of our horrible automobile accidents are the result of man not properly synchronizing his human machine with the one he drives. He over or under-estimates the limits of his human mechanism in concentrating on deriving the utmost from the one he directs. When emergencies arise, this lack of synchronization causes reactions which he either did not contemplate or did not imagine existed, which reactions are of serious consequence. These reactions conflict both with the functions of the machine and of his being and disaster inevitably results.

If man is going to unite himself with the machines he creates, as he is doing hourly, he must discontinue his practice of exercising his functions as a human and the functions of the machine to the extreme without the necessary harmonious relationship of them both. How this lack of synchronization of the human and the machine is one of the principal causes of automobile accidents is explained by Professor Yandell Henderson of Yale University. Professor Yandell says in part:

"A recent accident on a road by a lake in Switzerland—the most tragic

and sorrowful event in the entire history of the motor car — challenges science. Accidents of this type are frequent. The conditions producing them exist in every modern car and every motorist. For the analysis and explanation of these conditions — particularly as concerns the reactions of the motorist—all that is needed is the application of well-established principles of neuro-physiology. Yet up to the present time no one appears to have made such an analysis.

"The type of accident is that in which the explanation commonly offered is that 'the car went out of control.' Yet in many cases subsequent examination demonstrates that the steering gear, motor, and brakes were in good order.

"In reality, it is the motorist who 'goes out of control.' Yet he acts in the only manner that his nature permits: the manner in which every human being always instinctively acts — and always will act—under the circumstances.

"In all cars now, the throttle is controlled by the downward pressure of the motorist's right foot upon a pedal. Any occurrences that cause him suddenly to press down hard upon that pedal opens the throttle wide and causes the car to leap ahead with maximal acceleration. If he is then forced by his own reactions to continue to hold his foot clamped down hard upon that pedal, the car drives ahead until it collides with some object sufficiently solid to stop it or until it is overturned or until the motorist is thrown out of his seat. If he is thrown out and his foot thus removed from that pedal, the car slows down or stops. If, on the contrary, he retains his seat to the end, the speedometer is generally found to indicate a high speed at the instant of final crash. The critical feature in these accidents is, therefore, the continued pressure of the motorist's foot on the throttle pedal.

"Normally the motorist regulates the speed of the car and its starting and stopping by means of several highly artificial reactions developed in his nervous system through training and experience. When speed is called for, he obtains it by a steady pressure with his right foot: an act that through all the ages prior to the invention of the motor car was never before employed by man or any of his animal ancestors to pro-

duce either rapid acceleration or continuous motion.

"If the motorist wishes to go more slowly or to stop, he calls into play another much more complex acquired reaction. He draws his foot back, moves it a few inches to one side, and then presses down upon another pedal. The two acts—that by which he induces acceleration and speed and that by which he slows and stops the car — are thus closely similar in form, yet diametrically opposite in purpose.

"That the human nervous system generally functions well even under these highly unphysiological requirements is indeed remarkable in view of the observation of Pavlov on 'conditioned reflexes' in animals. He finds that, when two closely similar stimuli or 'conditions' are used to excite quite different reactions, serious nervous disturbance may result from the 'dilemma.' In the motorist two widely different 'conditions' — one calling for acceleration, the other for stopping — are required to excite two closely similar reactions. Yet, these two acts are seldom confused, even in emergencies. The motorist very rarely mistakes the throttle pedal for that of the brake.

"What happens in serious cases of 'car out of control' is rather that another reaction is called into play: a reaction so powerful that it instantaneously abolishes all the motorist's acquired or 'conditioned reflexes.' This reaction is as instinctive as that of a drowning man who seizes any one that tries to save him and drowns both. In the motorist the reaction concerned is the 'self-righting reflex' that is excited by any sudden severe disturbance of equilibrium. It is a complex reaction in which the head, body, arms and legs are all involved. When it occurs in the driver of a car, the impulse that dominates him is to steady himself in his seat. He grasps the wheel with his whole strength. His arms stiffen, and he is as likely to steer off the road as along it. Simultaneously, and as part of the same nervous and muscular complex, he performs another act so instinctive that in most cases he is entirely unconscious of it. His legs are forcibly extended, and his feet are pressed down hard. It is the muscular



act that Sherrington, who discovered it in the dog, named the 'extensor thrust.'

"In less technical language this means that any motorist, no matter how experienced, who is suddenly and severely jolted, instantly reacts to steady himself in his seat; and in so doing he presses his foot down hard on the accelerator pedal.

"If then the first jump of the car sends it along a course where it meets other jolts and bumps in rapid succession, the driver tries in vain to recover the equilibrium of his own body. And, as part of this effort, he continues to press down on the pedal and thereby sends the car completely 'out of control.' So far as he has time to think at all, he is amazed at the way the car behaves; yet that behavior is entirely due to the pressure of his own foot on the pedal and the grip of his hands on the wheel.

"This righting reaction to recover equilibrium, and gain support for the body, is universal. It occurs in all animals. Even a newborn baby has it fully developed; and no training can eradicate its impulse. A cat, no matter how it is dropped, always twists its body around and lands on its feet. A man who slips on an icy pavement, or whose chair falls backward, instinctively tries to recover his balance. In all our ancestors through millions of years of rough-and-tumble life, this instinctive reaction has prevented many a broken bone and saved many a life. It is only now that the physiologically unwise adjustment of the pedal controlling the throttle of the modern automobile converts this instinctive reaction of personal safety into a reaction that often sends the motorist to disaster.

"How completely the righting reaction may dominate a motorist is exemplified in an accident in which the following details were reliably established: At a cross-road a high-powered sport car, in which three young men were riding, struck some obstruction that gave it a severe jolt, but did not overturn the car nor break any essential part. The car then left the road, plowed six hundred feet across a field, leaving the ground at one place for twenty-five

feet, and with the driver still in his seat crashed at high speed into a house.

"In another accident that happened to come under my own observation, a young and inexperienced motorist in overtaking and trying to pass ahead of another car, 'sideswiped' and locked with it. Both motorists then accelerated until they overturned one hundred yards further on. If, on the contrary, the power in both cars had been shut off, they would have come almost or quite to a safe stop in this distance.

"In another case, directly reported to me, a lady was driving a small sedan at less than traffic speed, when a fast truck passed ahead of her. To give room she drove to the right until two wheels of her car went off the edge of the cement. In getting back on the cement, she accelerated and swerved over to the left side of the road; then still accelerating back to the right side; and finally at full speed to the left side again, where the car went off the road entirely and turned over.

"It is quite certain that none of the four drivers included in these accidents could have explained why their cars behaved as they did. Nor could any of them, after the initial event, have removed the right foot from the throttle pedal. All that they were capable of doing—and in fact did—was to steady themselves in their seats by pressing down on that pedal, not merely with ordinary force, but with the whole strength of their legs.

"In such cases as these there is an initial physical jolt. But even that is not necessary. In the records of accidents that I have examined, there are many in which the driver was first merely startled and responded—as every one normally does—by a momentary extensor thrust of his legs. The car jumped, thus jolting the driver, bringing his foot still more forcibly down on the pedal, and sending the car crashing into a tree, or another car, or through a railing, or off a bridge into a river. I recently saw a new car with an inexperienced driver jump forward, swerve, mount the sidewalk and smash against a telegraph pole. The perfect driver would not behave as he did; but even normal men and women often do. Many things may

startle a driver who—with an apparently clear road ahead—is not paying very close attention. It may be a child or other pedestrian that suddenly appears directly in front of the car; or it may be another car cutting across or coming in from a side road. And thus startled he accelerates, instead of slowing down, and crashes into the other car or runs down the pedestrian.

"On curves also a driver tends to feel himself out of balance, and often finds it hard to avoid increasing the pressure

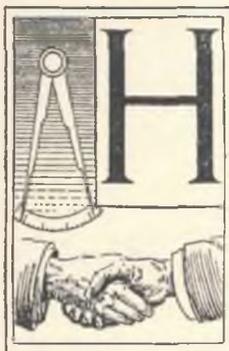
of his foot on the pedal, even when he realizes that his speed is excessive. This tendency to accelerate is one of the reasons that cars so often go off of curves and smash or turn over.

"Such in brief is the explanation that physiology affords of why and how a car that is in perfect order easily 'goes out of control.' It reveals a hitherto unsuspected interaction between the car and human nature. We can not change human nature—not in a million years."



To Those Who Seek

By KATE FEELY



OW definite is the demarcation between discrimination and doubt though the skeptic may not acknowledge it.

Clear and distinct is the line between devotion and sentimentality though the mawkish do not observe it.

Love holds no traffic with possessiveness though the jealous will never believe it.

Personality is the seed of suffering though the ignorant elevate it.

Impersonal thought is the road to wisdom though there be few who seek it.

Impersonal affection is the blossom of love though there be few who cultivate it.

Impersonal deeds are the tools of service though there be few who use them.

The impersonal word is the creative word through which righteousness is born on the earth but there be few, as yet, who utter it.

Awareness is the key that unshakes the slave but many are the thoughtless who know not their bondage.

Sorrow is a great emancipator. Through the burden of pain and the friction of frustration man begins to perceive his chains. Yet all men seek comfort and avoid sorrow.

Plasticity is a test of the disciple's understanding which the rigid do not pass.

The Masters seek him who can do many things acceptably. Only the unknowing assert variety and mediocrity to be synonymous.

Scorning humble means the proud impoverish themselves. For the path to the Masters is paved with small and humble services laid down by the disciple. He knows the Masters do not need them but he lays them along the way that other men may more easily and quickly find what he himself is seeking and he thereby earns the reward of greater work in Their service.

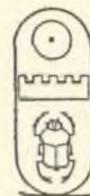
To seek truly is to think.

To think truly is to live.

To live truly is to love.

To love truly is to serve.

To serve truly is to find what all men seek.





The Unseen Guardians

LAWS OF NATURE THAT GOVERN OUR EXISTENCE

By FRATER T. H. MILLER, F. R. C.



WITH very few, if any, exceptions, we human beings all want things to happen in our lives—exciting, interesting, romantic things, and sometimes even painful or harmful things.

As long as we think that the future may hold some further adventures and new experiences in store for us, we feel that the present struggle for existence is worth while.

In many cases it is a struggle against heart-breaking odds, but we hang on. We fight as best we know how to fight for the future, which as far as we know may or may not bring to us the experiences we want to live through before we are obliged to relinquish this earthly life.

What a picture it seems to be, yet, we need not look far for an abundance of evidence that will support its truthfulness.

If we could read our own futures and find in them absolutely nothing that would be new or interesting to us, how many of us would care to go on with this business of living?

At times our thinking seems to be doing its utmost to persuade us that we cannot reasonably expect any further happiness in this life, but we stand fascinated beside the table of chance and wait with all the eagerness of a roulette player to hear the crier sing out the glad news that the ball has stopped on our number at last.

We live in hopes. Many of us live in the blindest of hopes, for we trust the good will of chance to bring us the things we are living for but do not see how to secure by any other means. We often believe that we see success and happiness come unearned, undeserved, and unexpectedly, to someone else. We believe that we have as good a chance as they had, so we continue to play with life instead of depositing our energies and abilities in the savings bank of original and constructive effort.

We who admit that we have not succeeded in achieving our goals, are often inclined to believe that the fault is in no way our own. That would be the logical excuse, if we had never had an opportunity to learn from the examples of eminently successful persons the secrets of their success. How many of us have never had a chance to learn how some of these men and women turned the most adverse circumstances of poverty and ill health into the most glorious victories?

The
Rosicrucian
Digest
May
1936

Our many public libraries all contain books in which are recorded the events of the lives of every person who achieved great success. All of these records indicate that these great ones did not reach their goals by starting out for the half-way mark. They clearly indicate that unless they had striven for the highest, they would not have reached beyond the middle. From them we can learn that only the highest ambitions will raise us above mediocrity.

If we desire no more than ordinary success, are we likely to achieve even that? If we are not willing to make the sacrifices and put forth the best that is in us, are we likely to rival the accomplishments of the great?

The lives of great men and women are records of incessant vigilance, of being constantly on guard against their own tendencies toward mediocrity. They are records of speech and actions that have been analyzed before being spoken or made. They are not records of speed.

When we are asked—and seldom before being asked—we profess a faith in the goodness of our fellow men and the goodness of all creation. We can glibly quote instances of the provisions that have been made for our welfare and happiness. We see many things that nature is doing for us, but we fail often to see the most obvious examples that nature is setting before us as a guide to our individual happiness and success. We see that nature permits one animal to eat another for food, but we fail to see that the same animal is constantly on guard against more enemies than man has to watch out for. We see how the beautiful forests cover the hills of our country, but we fail to see the thousands of insects, the diseases, and the damaging storms which the trees must conquer if they are to grow. Can we not see vigilance and a constant battle against deteriorating elements in all that is? How much vigilance are we exercising in the protection of our own futures—futures that are being made today, this very minute?

The present contributes its nature to the whole or final result. If we are still at the gaming table, can we expect such a contribution to produce an entirely different result?

It seems that religion has suffered more abuse than any of the other forms

in which man has sought to embody truth.

The great works of art are universally admired. The efforts of science and philosophy are discussed without bias, but when we come to religion we find that it has been literally torn to pieces by differences of opinion. We do not seem to realize that the truth which religion is trying to give to us is the same truth that art, science, and philosophy are offering. We have certainly found some truth in each of these forms. Have we been assuming that the truth is not ONE and UNIVERSAL?

Many of us have the same blind faith in our religions as we have in our chance of happiness in this earthly life. We fail to connect the present with the immortal life that our religions speak of.

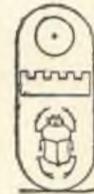
Without knowing—or really caring to find out—how much truth is embodied in the doctrines that have been taught to us from childhood, we leave such abstract subjects to more ambitious minds. When those minds publish a new proof or disproof of some point of logic, we give their findings a passing glance; if the point in question does not seem to apply directly to our own case, we drop the whole matter in disappointment and even disgust. Can we not see that human beings must be appealed to individually before they can become interested in any one else's ideas? Can we not see that our failure to inculcate truth into the minds of the masses of our fellow men is a result of our tendency to generalize, instead of particularizing and individualizing the truth?

While we are maintaining that the truth is universally applicable, we cannot afford to deny that human experience is a greatly varied reality.

Does it not seem possible that you or I may be contacting the truth at one place, but by virtue of our being in that place we preclude the possibility of anyone else contacting it in an identical way, or at the same place?

How can we claim that we have contacted the whole truth at once, unless we have become as vast as the whole truth—in fact, its counterpart?

How can we expect anyone else to believe that we know the whole truth, unless they can see that we are constantly expressing all of it? When we realize how far short we fall in such ex-



pression, it leaves us few grounds upon which we can expect others to follow. We have discovered that a minute of demonstration is more effective than an hour of sales' talk, when we want to sell an article that the customer will have to operate himself.

If we lose confidence in an automobile when the salesman makes an error in demonstrating it, we can readily see what happens to the confidence of his listeners when a reformer fails to demonstrate all of the truth all of the time. Our job of reforming the habits of the world is very likely to assume such a formidable aspect that we will lose our enthusiasm for it.

If a gear is not perfectly meshed and synchronized with the one that supplies the driving force, we would not expect it to drive a third gear efficiently. In such an analogy we can understand the waste or dissipation of force that occurs when the mechanism of transmission is not perfect. We can understand the apparent failure of truth to reach all minds of man at once and in its original strength. In its progress from the Source, it has to pass through such devious channels of personal experience that in many cases it completely loses its identity. We do well to examine what others give to us as truth, for it is difficult to tell how far and by what route it has finally come to our hand.

If we apply acid to a bit of yellow metal, we may be greatly disappointed when it begins to disintegrate before our eyes; however, we know that we have not destroyed anything of great value. If it does not disintegrate, we have removed all doubt of its value.

Have we applied the acid test to all of our opinions?

When we know that our greatest oratory cannot give to other people first-hand experience of the subject we are expounding, we are inclined to urge experiment before urging belief.

Intolerance is practiced only when we lose sight of a fundamental law of human nature which clearly states: "Each of us can see only through the eye of our own experience." When we are intolerant we are expecting supernatural abilities in others. We do not call it superstition, but we sometimes do the pig an injustice by calling it pig-headedness. The pig seems to try very

hard to lead his natural life, but can the same be said of many of us?

In the business world the dealer in wearing apparel—both men's and women's—knows that unless he can prove that his new spring styles are being worn by other people, he has little chance of selling many of them. He uses a natural law to sustain his business. He displays pictures of living models dressed in similar garments; he shows clippings from fashion center newspapers, describing the new styles; he makes much of the names of well-known designers whose creations he is offering for sale—and how we do buy!

We might not be proud to admit that we are being deftly controlled by such a law in the hands of the merchant we patronize, but we need not be ashamed of our sheepish conduct. The law is not of the merchant's making. He has not "put one over on us," and we do get our money's worth if we are careful buyers. The merchant merely considers it a principle of good business, which it is.

If it were not for the functioning of this law, we would know none of the many interesting changes that take place in some of our living habits. The law is impersonal, but also beneficial.

The reformer who rants and raves about the perversity of human nature while he depends on his own example and oratory to change the ways of the multitude, is actually robbing the ideal of the dignity that would find approval in the minds of his audience. His chance of success is no greater than that of a street vender who is yelling himself hoarse trying to sell something that nobody would care to be seen buying or using.

It might be spectacular to pin an artificial rosebud to a real rose bush, but few of us would care to claim that it would burst into bloom there.

We all love to watch spectacles, yet we all have a tremendous aversion to becoming spectacles ourselves.

Contrary to rumors that frequently circulate, human minds still have a genuine respect for the dignity of that which is natural.

Whether it is sad or just natural, it is a fact that many of us are antagonized by even the mention of the word religion. We get an unpleasant sensa-

tion of squeamishness with the idea of religion. It is the same sensation that we experience when we come unexpectedly face to face with a creditor whom we have been dodging for some time. We are glad when the opportunity to change the subject offers itself.

When we analyze this reaction, we often find that it is really a repetition of the sense of aversion that was aroused in us by someone who first mentioned the subject to us and who did not make clear to us that religion does not demand that we must all become ministers, priests, rabbis, reformers, or evangelists. Since such roles did not appeal to us at the time, we have continually been trying to avoid what we unconsciously consider a creditor. If we thought that science was trying to make scientists of all of us, it is very probable that we would feel a similar aversion to science. Likewise with philosophy or any of the arts.

Now we realize that we do not have to be artists to enjoy and benefit by the creations of art. We derive great pleasure and recreation from the theatre, which is an art. No actors have ever insinuated that we must all become actors.

Let us not be too hasty in accusing our religionists of having caused this aversion. We must remember that we have always the choice of applying what they have taught or discarding it. No one can wield the power of our own conscience over us unless we consent to have it so; furthermore, they have no right to do so.

When we look analytically at most of our pet aversions and personal antagonisms, we discover little reason for any attitude other than tolerance.

If we want our children to benefit from the truth of religion, would it not be wise to free their minds of the idea that religion means to make preachers of them, one and all? If they have no desire to become preachers, religion will not destroy their other natural ambitions, and if these predominate how can they become conscientious preachers? We do not want to conduct a school of hypocrisy with our own children as the pupils.

The mind of a child readily grasps the beautiful connection that exists be-

tween all of the forms of truth. If we foster this impression, the child will soon be in a position to teach us many things that we have been blind to ourselves. The child will not tell us what we must believe, but will tell us what it sees and what we have failed to see.

With the commodity of truth we are each one of us a salesman. If we cannot demonstrate the goods, we cannot hope to sell much more of it. If what we have sold in its place does not work satisfactorily in the lives of our customers, are they not likely to be on our doorsteps tomorrow, demanding a refund?

In the final analysis, when we have applied the acid test to all of our convictions, we usually discover that the only real perversity of which we are guilty is ignorance. The discovery makes us humble, and when we have achieved humility we are on the threshold of light.

Volumes have been written about nature and the advantages of studying nature, but we have wasted much time in reading them if we have failed to comprehend the unity of truth which all creation is constantly illustrating for us.

As we have noted above that the truth which other people try to give to us may be so distorted by its passage through many minds and mouths, we are making no mistake if we go to the same source from which that truth came originally. If we do not believe that such a thing is possible to us, it is very often because we have permitted our unbelief to keep us from trying. We have not applied the acid test to that conviction. We have not been sincere with ourselves. We have been hoping that we might be able to use the brass for gold and we have received no more for our brass than it is worth. We have not deceived nature for she is always with us; she has watched our plannings to deceive her through our own eyes. She is trying to put us on our guard against ourselves, but many of us still think that we have a chance to catch her asleep.

Does the heart that beats within us ever sleep?

We have examined the functions of a few of the laws of nature that govern our existence and we have found that



they are absolutely impersonal in operation and can be made to serve or to injure our purposes. They are not of any use to us until we understand them. When we do understand them we no longer suffer from the errors of acting in opposition to them. This knowledge is always at hand and is given freely to those who seek it that they might conform to its dictates. None other finds it.

It has been said, "The noblest employment of the mind of man, is the

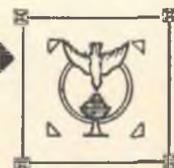
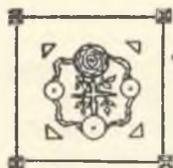
study of the works of his Creator." If we deny the truth of this statement before we have tested it, which will suffer more, the statement or ourselves?

Thus the apprentices keep watch, that the metal may be pure but not consumed by the fire which purifies it.

The unseen guardians exercise the vigilance that we neglect until we perceive the advantage of it.



● READ THE ROSICRUCIAN FORUM ●



ANCIENT SYMBOLISM



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

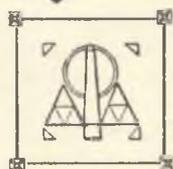


THE TEMPLE OF LIFE

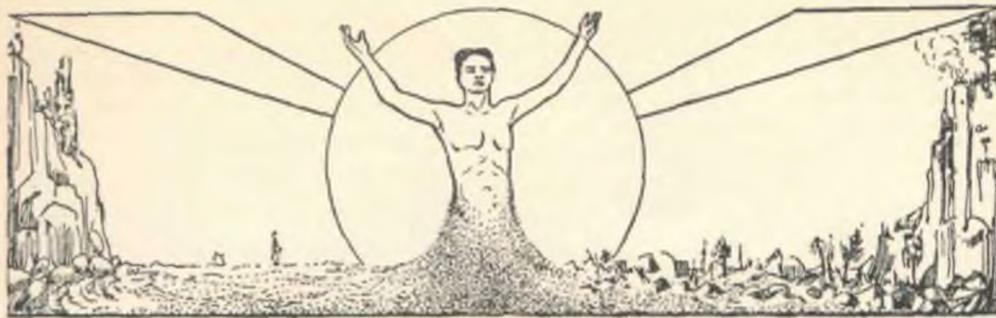
The circular structure, somewhat like a temple, represents the period of man's life from birth to death. Always in his presence is the tree of knowledge, with its fruit of wisdom. If man partakes of this fruit, he may look beyond the narrow confines of the structure, or his daily life, and see the magnificent vista of the universe, depicted by the landscape which surrounds the

structure. The open doorway alludes to the portal through which man will learn to look when he has eaten of the fruit of the tree.

This impressive and beautiful symbolism is from a Rosicrucian manuscript, centuries old, in the repository of the Order.



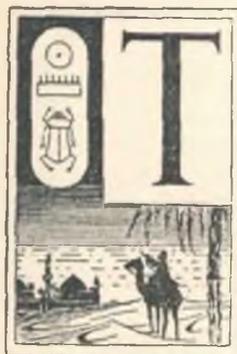
*The
Rosicrucian
Digest
May
1936*



Immortality

IS IT SUSCEPTIBLE OF SCIENTIFIC PROOF?

By ALBERT A. STEWART



THE greatest question with which the mind of man may struggle—the problem of the ages—is: "Whence came we and whither are we tending?"

Is our destiny annihilation, reabsorption, or continued existence as conscious beings

after the ordeal which we call death?

When the question of future existence breaks over the bounds of dogmatic theology, and man is yet not satisfied with his grasp of the revelations of nature about him, we may gravely ask, "What remains upon which the inquiring soul may lean?"

We feel that through science nature reveals to us evidences of the truth of that which we all desire, but concerning which many of us are compelled to entertain an honest doubt.

Science speaks thus:— There is a drastic and appealing method of illustrating the wonderful contrast between the millions of years of world history, and the few thousand years of man's history, and that all the way along down the ages, since the world began as a mass of fire-mist having its birth in the

sun, there has been a steady working out of the supreme design of a glorified type of man.

Suppose that the millions of years since that nebulous beginning of the world be represented by one day of twenty-four hours. Of that day, the primordial period, reaching to the very first appearance of life in its lowest form, would occupy twelve and one-half hours, from midnight to 12:30 at noon.

The epoch following, during which the present coal layers were green, or white forests, and life developed through the Protozoa, Arthropoda and the fish period to the Reptilian age, takes up the succeeding eight hours, to 8:30 in the evening. Then came reptilia, comprising snakes, lizards, crocodiles and other Sauria, and their history occupies our time up to a quarter past eleven at night.

We now have left, three-quarters of one hour. This three-quarters of an hour, with the exception of *two minutes*, will be occupied in the development of the Tertiary world—the world of monster mammals.

The two minutes remaining will be the whole time of the life of man upon the earth, from the glacial period until now. Assuming that the last six thousand years will cover the period of man's recorded history, it will represent the *last five seconds of these last two minutes of our hypothetical day.*



During these mighty ages carbon dioxide, which is destructive of the higher forms of life, was being withdrawn from the atmosphere by the vegetable kingdom. It was just the right element for that life, and was being deposited in the earth, and finally the earth's atmosphere was reduced to the proper chemical consistency to sustain the present forms of life—a higher order than of any preceding age.

This would appear to be evidence of the working out of an infinite design in which man is the apex. Else why was the earth so carefully prepared for his reception?

Whether man was prepared for conditions here, or the environment was made to fit the man, the inference of definite design favorable to the creature called man is hard to escape.

To further illustrate this point, let us briefly consider the most abundant and useful of all metals, iron, and see if we do not find more evidence of design favorable to man in an exalted station above other members of the animal creation. The specific gravity of iron is much greater than that of many of the stones that form the foundations of continents, and without definite, intelligent design, would be drawn naturally, by the force of gravity, below all lighter substances, at the time of the molten or plastic state of the earth in its transition from the gaseous state to the solid globe. Yet iron was held in suspension in the atmosphere in the form of ferric acid and other gaseous ingredients for long ages after the lighter stones had crystallized into their present forms. Thus iron, so useful to man, was solidified nearer the surface, within man's reach.

It even appears, in places, to have been precipitated upon the present surface of the earth in the form of rain, as at present upon the surface of the sun. So it may have actually "rained pitchforks" in "the knock-down" over areas now known as Michigan and Wisconsin, where it is scooped up with steam shovels, in the form of iron sand.

While it can be readily understood how and why the coal beds were formed in the Tertiary, Carboniferous, Triassic, and Cretaceous periods, does it not seem a little singular that iron should be deposited in the same periods? Would not this apparant anomaly be further evi-

dence of design especially favorable to man? Neither coal nor iron would be very useful to man without the other.

Would it not seem a matter of design that the time necessary to ripen or properly prepare this product for man's use was so accurately computed as to be ready when the only being capable of utilizing it had arrived at that state of social and intellectual progress to need that very thing in the development of implements necessary in the conquest of the natural forces, air, water, fire, electricity?

Would it not seem a matter of design that the giant mammals of the Tertiary world, with their great muscular, but low brain power, were succeeded by classes of animals of much smaller bodies but larger brains?

Science tells us that the present group of domestic animals appeared upon the earth simultaneously with man, or perhaps a little previously, but endowed with sufficient brain power and tractability to be readily brought under the dominion of man.

From the first pulsation of life upon the earth in the bit of protoplasm called "ameba", the dawn animal of the Laurentian period and the primeval parent of organisms, all the way down the ages to man, there has been a steady growth of the divine essence called intelligence, a process of psychic evolution. All the prehistoric forms of life have been linked into that growing chain.

The fact is borne in upon the mind with irresistible force from a careful survey of the facts of science, as revealed to us at this time, that avoirdupois and brute strength have been yielding steadily to the advance of intellect through all the ages past, which might be construed to indicate that intellect is the flowering and fruiting of the divine plan.

It will be generally acknowledged that the highest conception of human success is not the conquest of the material world, but will be measured by the degree in which is found the most harmonious blending of the virtues of intellectuality and righteousness. These may be characterized in the one word, *spirituality*. Definitely, the good thought, the kind word, and the helpful deed. Here is a great sentimental plea for immortality: wherefore this struggle

for the finer attributes and sensibilities of life, if death is to be the end of all?

Intellect is undoubtedly individualized in definite psychic personalities, capable of cogitation, volition, growth, variation, and apart from and beyond chemical action. If these things be true, then intellect is the only force in the universe capable of grasping and comprehending that concept, and intellect must have conceived and is executing that plan. A design which requires infinite intelligence to conceive and infinite time in the process of development, must be of infinite consequence to that Infinite Creative Intelligence.

A highly glorified type of man, we must inevitably conclude, is the end toward which all creation tends, the aim of the infinite design.

It is hard to understand why an infinite intelligence should busy itself through countless ages to evolve a self-conscious, active, supreme ego that will cease to exist at the moment of its departure from the earthly temple in which it functions so nobly and for such a brief period in the plans of mortality.

We may conceive of each individual organism as an assemblage of atoms, so wisely coordinated as to produce a definite, complex, and pleasing fabric, perfectly harmonized and synchronized in all its parts—the architect and builder an off-shoot of the universal life, a spray from the fountain-head of constructive, vital, conscious force. The individual consciousness functions to harmonize with the physical organism, just as a traveller down a lane bends his course to its crooks and turns while he himself was the maker of the lane and gave it all its crooks and devious windings.

The dweller within a house may have been the builder thereof, but makes his life therein conform to the architectural characteristics of the edifice. So I conceive the spirit of man to be influenced in a large degree by the body in which it dwells, though it has been the creator of that body.

That such a creature as man could result from mere chemical and physical force is inconceivable. Rather must he be the product and masterpiece of an All-wise purpose, working throughout all the ages past, and for such an ego to step outside its earthly prisonhouse will surely not mean annihilation. All

the known facts of mortal existence, spiritual and material, demand the hypothesis of continued individual existence for their rational explanation.

By means of the laws of chemistry, also biological science, revolutionary variations may be achieved in the physical world even to the extent of breaking up the molecules and changing the primal nature of substances.

If, by the magic of intellect, man is enabled to change the essential nature of the elements and assemble them in such manner as to produce new substances, and varying types of organisms, does not the very fact of being thus able to control the forces of nature amount to creation?

If we, by operating from a circumference to a focal center, produce a resultant in the nature of new entities through the agency of our creative intellect, are we not creators? Are we not thereby demonstrating our immediate relationship with the Creator of all, and must necessarily partake of the attribute of eternal persistence?

Mere energy, or modes of motion, may be differentiated from life as being devoid of cogitative powers. To illustrate:—A weight is projected into space. Its motion is momentum and not volition. It can not be conceived of as animated by the vital current self-contained which runs through all organisms. This is life, and must be conceived of as capable of appropriating unto its self the material elements requisite to the construction and maintenance of the physical structures. This power we can not conceive of as an attribute of force, as electricity, which is energy which functions through various media and mechanisms, without any capacity to think, feel, or will.

Since man's intelligence seems to possess the capacity to grasp and comprehend the laws of the universe in ever increasing magnitude and is thereby empowered to alter the material creation to suit his fancy, would it be unreasonable to assume that this intelligence must be manifestations of that same intelligence that has been working throughout all the ages past and that we are thereby linked with immortal existence?



We must admit that there is much in nature that declares an intelligence far beyond the utmost reaches of man. While man's intellect is of that transcendent power and quality to enable him to survey every field, to contemplate the heights, delve into the depths, and reach out towards the breadths of knowledge, yet we cheerfully grant that in his quest of the absolute he must ever fall short in any field. This is a guarantee of room for progress throughout all eternity.

Man's intellect is endowed with the magical power of self-development. As far as we are able to observe, no other creature has ever possessed this power. All other forms of life have advanced by the slow process of evolution. Therefore, it would appear that man occupies the exalted station of supreme importance in creation's plans.

We may observe from this point the progression of the divine ray, the quickening essence of life as it proceeds through all the kingdoms of nature up to man, which seems to be the objective of the divine plan up to this stage. We observe the wonderful inherent power of adaptation of all life to its environment. But the most wonderful of all is the fact that man is able to assist the creator in that process of adaptation and variation. In like observations the hypothesis of man's creative endowment finds further support and strength.

An apparent anomaly in creation is found in the fact that while scientists tell us that life results from chemical action, yet while animating the body it possesses the power to withstand the coma-bacillus, the chemical agency of disintegration, and hold in abeyance its myriad army of bacteria. Therein we see that the law of chemical affinity is set aside and its power defied as long as life persists in the body, but at the instant of death the millions of bacteria spring into action and disintegration of the soul's earthly temple soon results.

Those who incline naturally by their habits of thought to the philosophy of biogenesis, spontaneous generation, may conceive that man is able to trace mortal existence back to the union of the psychic germ with inorganic matter from which the living organism results. This life germ, which is incompre-

hensible at this stage of man's powers of discernment, possess the potency and wisdom to construct and sustain the organism under proper conditions performing the processes of excrement and renewal during the entire period of our sojourn here. This process, science chooses to designate chemical action. The psychic personality is conceived to intelligently unite certain material constituents as nitrogen, oxygen, calcium, magnesia, iron, etc., and from such commonplace materials a personality results, with intelligence capable of embracing and comprehending every phenomenon in the universe, from the most minute interchange of chemical atoms, to the rotation of the fixed stars.

The material body may be likened unto the outer wrapper behind which the soul is partly hidden. It functions through the agency of a nervous system and through which shines gleams of divine light, infinite intelligence. But let the spirit inhabitant evacuate the temple and those material elements be decomposed into their various classifications, and we find that all the material in the construction of the human form divine fat, iron, sugar, lime, phosphorus, magnesia, potassium, sulphur, water and all is worth on the market today about ninety-eight cents.

Suppose that the ego which has assembled the necessary elements and constructed this physical organism departs from this house it has built, is it not logical that this psychic personality, this intelligent, constructive force might maintain definite individual existence which it must have had prior to the construction of this particular edifice?

If it constructed this evanescent dwelling after the form and law of its spiritual existence, may we not conceive that it might construct another, its counterpart, in some other environment? As it existed prior to this manifestation, so it will hereafter.

I am the builder of a house composed of lumber, brick, and plaster. I am the vitalizing essence of that building, the ego, the life of the structure. I existed prior to it. It grows old and crumbles to decay. May I not leave that house and sail to the uttermost parts of the earth and there find more lumber, brick, and plaster, and construct another dwelling,

a replica of the first, and function therein the same as in the former?

Madam Curie, the discoverer of radium, asserts that all materials are radiating into space emanations which are to them the same as life is to us. The iron founder has much trouble with dead iron. Lead dies if exposed too long to the air. Copper dies through the action of water. We are told now that lead is dead radium. Who can tell but what the vital essence of radium may be restored to us through the agency of the "X" ray, or some other agency, or that we may yet re-assemble those emanations and reduce them again to radium? And whereas there are now only a few ounces of it in the world, we may have tons of it if we so desire.

Now those emanations are not lost. The law of the conservation of forces forbids that. So if my life force leaves this body which it has constructed from the elements, because of weakening nerve connections, and finds those same elements in some other plane, may it not build another organism, more or less ethereal, but not less potent and intellectual?

If, as science is telling us now, life is chemical action, then it must follow that the compounding of the same elements will produce like results again and again, so long as they are combined under the same conditions and in the same proportions.

But chemistry tells us that atoms are not endowed with vital force, but are moved, like the dead chess-men on the board, by *outside intelligence*. Well, that outside intelligence is the stay and comfort of our souls. That outside intelligence must possess the attribute of volition and be pre-existent. It first manifests in the sphere of mortals in the union of the psychic germ with a minute particle of protoplasm, resulting in what might be termed the "Psychoplasm," which inherently possesses the potency of a Caesar or a Shakespeare.

This brings us logically to the proposition that both *intellect* and *form* exist independent of the conception of tangible matter or the material elements, even outside of and independent of protyle itself, which is as far down the line as chemistry seems to go and at which point science bumps against the

brass wall. The electron is the vitalizing force in protyle. Philosophy carries us further in the proposition just laid down by stating that personality exists outside of matter and functions in the matter composing our bodies through the agency of the nervous system.

This may be illustrated by a very familiar phenomenon. We place the frost crystals with their infinite variety of beautiful figures under the compound microscope and learn that in their endless variety of artistic forms there is just one prevailing primary geometric figure. We apply heat and the artistic tracings disappear; more heat and the water is evaporated; still more heat and the water is turned into gas. Through all these transformations the fundamental form persists. This may be demonstrated by lowering the temperature until the gas is reduced again through vapor and water back to frost, where the tracings reappear and are found to be all variations of the original geometric figure.

To make our application, we will consider a few examples: Going away down in the scale of animal life we find the fresh water hydra and the sea anemone. If either is severed into bits it will be found that each particle will soon develop into a complete and perfect organism conforming to the original pattern, showing that *form* and *intelligence* with power to reconstruct the organism must have existed independent of the matter composing the original organism.

A little higher up in the scale of animal life we find a small animal of the lizard family, known to natural history as the newt. If a leg of the newt be severed at the body, it will grow out again, gradually develop and finally become complete as before—toes, claws and all. Now what is it that keeps in mind the form and dimensions of that lost member and constructs the new one?

We may observe wonderful examples of healing and reconstruction in our own wounded and mangled bodies, performed by some intelligent agency working from within through the instrumentality of the nerves. This agency may be designated the "Psychic Personality," which may be conceived to possess a knowledge of the particular or-



ganism it animates and the power of construction and maintenance. So we will reassert that form exists in the laws governing matter, and since a portion of our bodies may be reconstructed may we not be encouraged therefrom to hope for the reconstruction of the entire body by this same vitalizing intelligence?

If the Psychic Personality possesses consciousness and volition, and by virtue of these self-determining attributes results in mortal existence, is there any reason for assuming that it will cease to do so or lose that power or attribute hereafter or in any other existence?

After finding the material elements, which are inexhaustible, to be the best means of expression here, would it not be logical to conclude that it will be the same in any other corner of the illimitable universe, and eternally, for matter itself is indestructible and eternal?

While it seemed at one time that faith in the immortality of the soul was destined to destruction by the findings of scientific research, it will no doubt soon develop that science will furnish our most convincing proofs.

At this time, in the minds of many, that faith is well established upon a scientific base as a working hypothesis, as protyle, ether, and ions of the scientist, and no one questions the reality of those elements today.

Since our intellectual bonds have been broken and the fear of trespassing upon the domain of the Almighty has been removed, we may freely analyze intelligently and verify scientifically all the facts of life, and we may hope soon to peer further into that realm where "*Curtained varities their secret conclave hold.*"

So, if we familiarize our minds with the eternal realities of life within our reach and prayerfully employ our *Mind*—that searchlight illumined by the power of God—we will be carried inevitably to the solid ground of faith in the permanence of the vital current and its individual persistence, which in man is manifest as the *Soul*, the highest expression of *Divine Immanence* which we can conceive up to this point in *Cosmic Evolution*.



PLAN TO ATTEND THE ROSICRUCIAN CONVENTION — JULY 12-18

EGYPTIAN ROCK TOMB

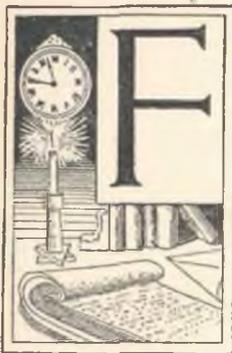
The full-size, exact reproduction of an Egyptian rock tomb of the Feudal Age of Egypt, which is visited by thousands annually in the Rosicrucian Museum at San Jose, California, bears a startling similarity to the newly discovered tomb beneath the Pyramid of Chepheron. Visitors to the Rosicrucian Museum, who have seen the recent rare photographs of the portal to the 5000-year-old tomb just excavated by Dr. Selim Hassan of Egypt, have been amazed at the sameness of appearance between the reproduction and the new archeological find. The tomb in the Rosicrucian Museum was constructed from photographs and diagrams of rock tombs found in the Valley of Kings, Egypt. All of these tombs were of about the same design and appearance; and it is not mystifying therefore that Dr. Hassan's discovery should be similar. The recent publicity given these new excavations has heightened public interest in things Egyptian and caused a keener appreciation of the accuracy of the Rosicrucian exhibit, which is the only one of its kind in North America. AMORC's recent book, "*The Symbolic Prophecy of the Great Pyramid*," is the only one today containing diagrams of the new excavations and referring to the mysterious passageways now established as fact by science.

*The
Rosicrucian
Digest
May
1936*



SANCTUM MUSINGS

THE MYSTERY OF MT. SHASTA

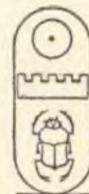


FROM time to time members of our National Research Council, and other members interested in the mystery traditions of the ancient Lemurians, send us notations of ancient and modern investigations or reports of old and new accounts pertaining

to Lemuria and from these we are gathering a large mass of new and old facts that are interesting indeed. It would appear from the old newspaper clippings, magazine articles, and scientific reports that have come to us, that the traditions and weird tales regarding a mysterious race or class of people living in the vicinity of Mt. Shasta date far back into the earliest history of the Pacific Coast. In fact, it is very evident that the story regarding these mysterious people living in three or four secluded or protected points of the Pacific Coast, including the islands in the Pacific near Santa Barbara, are part of the earliest traditions of the West. As time has passed on and means of investigation have prepared incentive, it has been found that many of the oldest of the traditions of the Pacific Coast were based upon facts.

One of the oldest of these traditions was that reported in Spain or parts of Europe long before California was actually drawn upon any reliable map. This ancient tradition is to the effect that California was more or less of an island continent isolated and separated from the Western World and that it was golden indeed. Reference was not only made to the gold of the sunshine and the gold of the setting sun in the evening, but to the vast amount of gold in its hills and valleys. The earliest stories of California pictured it as a place of untold wealth in many minerals, not only gold. These stories persisted for many years, even after California was explored by many expeditions, and the reputed wealth, along with the stories of gold, were scoffed at and laughed at with ridicule in the same manner as many ridicule today the idea that any descendants of a lost or ancient Lemurian tribe still live in some parts of the Pacific's mountain ranges or volcanoes.

Certainly, the stories about the gold of California have been proved true and even during the recent years of depression thousands of men and their families moved into the old vacated valleys and sections of California's Gold Rush country and reoccupying the buildings of the so-called ghost cities that still remain, once more washed the old soil and derived a living from it. Men and



their families who wanted to work found that without doing any actual mining it was possible to earn a livelihood by merely washing the soil and extracting the gold. Many husbands and wives and sometimes children labored side by side, each earning a fair income. Gold, as well as other minerals, is still being extracted from various parts of the State throughout the year.

Why should anyone believe that the mysterious and weird traditions of the ancient Lemurians, constituting another one of the old Western World stories, would fail to be proved true also? In nearly every case in ancient history or the history of foreign lands where we can trace traditions and stories coming down to us from antiquity, science has found, or exploring expeditions have discovered, that the traditions were based upon fact. Certainly there is no other story outside that of gold, connected with the early history of California, that was as wide-spread and universally accepted and repeated as that of the existence of descendants of some very old race. The stories about these so-called Lemurians or mystery people passed on from one generation to another in many of the oldest families of the Pacific Coast and today the stories are still being maintained as absolutely true. Most of those writers or speakers who have claimed that these traditions are untrue or unreliable have made no real investigation and are just as biased in their attitudes as they claim others are biased in giving them any criticisms.

One of the interesting denials of the Mt. Shasta traditions is that which a Mr. Pelley published lately in one of his issues of a political newspaper owned and controlled by him. He sarcastically reports the story of two persons who were travelling through northern California and stopped for a day or two in or near Mt. Shasta and made casual inquiry among some persons they met in various places. Mr. Pelley states that each time they asked these natives of northern California about the mysteries of Mt. Shasta they were informed that the stories were ridiculous and that there was no foundation in fact in them. Upon the statements thus made to them Mr. Pelley proceeds to ridicule the

whole tradition and to label the stories as an invention of some publishing house, probably meaning the AMORC. We have no way of knowing precisely who was interviewed by Mr. Pelley and his associates, but it does not matter. It is very evident from what Mr. Pelley says that his mind was biased and prejudiced before he began his investigation and with such an attitude he made the inquiries and received just the kind of information he wanted. No doubt there are persons living within the shadows of Mt. Shasta and families who have lived there for several generations and who always ridicule these ancient traditions and claim that there is no foundation in fact for them. Such persons usually say: "I have lived in the neighborhood of Mt. Shasta for twenty-five years and have heard these stories repeated often but I have never met or seen anyone or anything that seemed mysterious to me and, therefore, I do not believe there is a word of truth in the stories."

Such persons can be found in all parts of the world today. There are individuals living in the shadow of the Brooklyn bridge in New York and the Washington Monument in the District of Columbia who will probably say that they know nothing about any of the old stories that are told about these great structures. I know of one old character who lived within thirty-five or forty minutes of New York and who said that he had lived so close to New York all his life and yet he did not believe any of the stories about the existence in New York City of buildings that were more than ten stories high. He said he had never seen in any of his journeys through New Jersey farm lands any structures over five stories high and he believed that one of ten stories might be built but that the reports about buildings in New York being forty or fifty stories high were pure fiction because—he had never seen any!

On the other hand, there are hundreds of persons living in the district of Mt. Shasta and in other points of Northern California, as well as hundreds who have visited there for short periods, who testify differently. And as I have said above, from all the reports and clippings and comments we have gathered from

magazines and newspapers there have been hundreds of persons in the past centuries who have seen or heard and written much about intangible and peculiar occurrences. Certainly when traditional stories of this kind have persisted for so long a period and the reports from various sources and various individuals are so much alike, there must be some foundation in fact for all that has been said.

One of the interesting things about the whole situation is that when tourists journey through northern California and come near to the district of Mt. Shasta and make inquiries as to how and when they may see some of the mysterious occurrences, the natives of that district do not attempt to take advantage of the situation and advise the tourist to remain two or three days and see the sights for themselves. They either say that they have seen these occurrences at different times and do not know when they may be seen again or they deny they have ever seen anything or anyone else will see anything. This shows the truthfulness of the attitude of the people and proves that the traditions about Mt. Shasta are not being commercialized. If there was no foundation for any of the facts and the whole story had been invented merely to attract visitors to the district of Mt. Shasta, there would be a concerted action on the part of the natives of that section to encourage tourists to stay, and there would be souvenirs sold and hotels built to take care of the multitudes that would stay for days and weeks, and in every way we would see the evidences of a commercialized form of fiction. The absence of all this proves that these stories about Mt. Shasta are not the inventions of persons who wish to take advantage of the gullibility of the public. What, then, can be the motive for telling these stories and reporting them in newspapers, magazines, and other records for so many decades?

We have talked with persons who have called upon us here at Headquarters and we have talked with others in the district of Mt. Shasta who have seen and heard and made contact with these peculiar affairs and incidents, and although these different persons have never met or come together to standard-

ize their stories or agree upon the points they dwell upon, their stories are always much alike and for this reason constitute a form of evidence that cannot be cast aside with indifference.

We are sorry to note that a certain group of lecturers now travelling about the United States have taken advantage of these traditions and are presenting them in an exaggerated, elaborated, and aggrandized form that no longer bears any resemblance to the original traditions, and that they claim certain possibilities to those who go and stay in the district of Mt. Shasta for a certain length of time. The result has been that hundreds of persons have gone out of their way to visit Mt. Shasta and have reported to the natives of that section the most elaborate descriptions of imaginary happenings that the human mind could invent. The result has been that the old timers of the Mt. Shasta district are thoroughly disgusted and no longer want to talk about the matter to the average enquirer.

Among the new bits of evidence that have come to our files supporting the idea that an ancient race of people, commonly believed to be descendants of the Lemurians of the lost continent of the Pacific, is a report taken from the files of some official surveyors who discovered similar occurrences and conditions near another famous mountain peak on the Pacific Coast. It must be kept in mind that if the stories about Mt. Shasta are true or based upon truthful facts, the whole Pacific Coast is involved, or at least that portion of it lying between Canada and Mexico. We know that in addition to the district of Mt. Shasta, the district of Klamath Falls and along the Klamath River contains evidences of the existence of an ancient race who left behind markings and carvings of an unusual nature, and we know that on the island just off the coast at Santa Barbara, California, an ancient race once lived that has now disappeared, and we know that in southern California and down into lower California and across the Mexican border there are evidences of occupation by an ancient race.

According to this new report, a William Pomranky with Robert Stevens and six more surveyors visited the



district above Mt. Olympia in the State of Washington about the 16th of May, 1912. During the evenings while in and about the district of Mt. Olympia these men saw wonderful white lights near the foothills of the mountain and some at points part way up the side of the mountain. Surprised at such strange sights which they knew could not come from any known habitation or settlement, they investigated further one evening and finally saw strange buildings with people going back and forth in front of them and heard the music which these people produced. Their report describes one large building in the center with a large dome. They say the ground around these buildings was on an incline and was covered with grass and small fir trees. They said that in the daytime all of their investigations failed to discover these buildings and the cause of the lights which could only be seen at nighttime.

The report states that Robert Stevens and Mr. Pomranky believed that they were looking upon supernatural people and supernatural buildings since they could see nothing in the daytime. An old hermit, however, living eleven miles from the mountain, told them he had seen lights many times and it was a common occurrence. They interviewed Indians living in the vicinity and these Indians plainly revealed their reluctance to tell any facts. The manner in which they held up their hands and refused to be questioned about the strange people and strange buildings told an eloquent story.

We have seen the Indians near Klamath take the same attitude. We have

met many others who refuse to tell the ordinary visitor anything more than that the traditions are true. We understand, of course, that those who are allowed or permitted to make a contact or discover anything definite are enjoined against telling any of the facts.

The story of the discovery of Mr. Pomranky and his associates is part of a report made by Mr. Pomranky of Idaho and vouched for by a Mr. Garringer who lives in Idaho and who says he has known Mr. Pomranky and the reports he makes for some years.

Undoubtedly, as time passes and more surveyors, scientists, explorers, and others peep through their old notations and records, we shall have a large addition to our verified facts.

The story of the lost continent of Lemuria does not depend for its existence and probabilities upon the existence of any descendants now living in any part of the world. There is ample scientific evidence to support the story of the sinking of a great continent in the Pacific Ocean. But there is also an accumulating mass of evidence to support the ancient traditions of some strange race of people having once lived in various parts of California and some of them still living near Mt. Shasta. To quote Mr. Ripley, believe it or not, there are some facts back of all these traditional stories, but those facts will never be commercialized through public lectures to the extent that Americans are asked to believe the most highly improbable and impossible of stories such as those being told on the lecture platform by several modern lecturers on psychology and mysticism.



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THE ROSICRUCIAN PLANETARIUM

The picture above shows the front of the new Rosicrucian planetarium building now nearing completion at Rosicrucian Park. It is entirely in Arabic style of architecture, making one more example of Oriental architecture in the group constituting the main buildings of the AMORC Headquarters.

This planetarium will be distinctly unique in its arrangements and in the mechanical facilities which will enable the lecturer to demonstrate the theories of not only the Copernican theory of cosmogony but the geocentric and cellular cosmogonies.

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(Courtesy of The Rosicrucian Digest.)

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