

# ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XVIII

JULY, 1940

No. 6

Peace Profound (Frontispiece)	201
Thought of the Month: The Root of All Evil (?)	204
Science Looks At the Future	207
Experiences with Death	211
The Practical Application of Mysticism	212
Fill Your Niche	216
Pages from the Past: The Miracle of the Crow	219
The Genius Within	220
Cleopatra's Needle Comes to England	221
Renunciation vs. Resignation	223
Cathedral Contacts: Attain Your Ideal	224
The Windows of the Soul	226
Marriage—Union and Separation	230
Why Trouble About Trouble?	232
Sanctum Musings: An Appeal for Beauty	235
Joy Restrained (Illustration)	237

Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents each.

Entered as Second Class Matter at the Post Office at San Jose, California, under the Act of August 24th, 1912.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of

**THE ROSIKRUCIAN ORDER—AMORC**

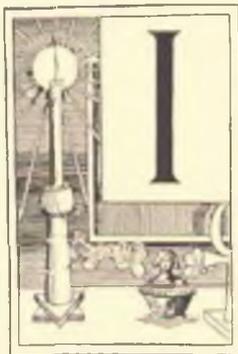
ROSIKRUCIAN PARK

SAN JOSE, CALIFORNIA

# THE THOUGHT OF THE MONTH

THE ROOT OF ALL EVIL (?)

By THE IMPERATOR



IN a modern consideration of money matters, the last place one would ordinarily turn for information would be to the archaic writings of the Zend-Avesta. However, the problem of money is definitely two-fold. There is first the economic question of how it is to be acquired, which is always related to the present. Second, there is its effect upon society—the one who has it and the one who has not. The latter is an *ethical* as well as economic problem, and it has its roots deep in the past.

A religious system and moral philosophy that began in the Sixth Century, B. C., accounts for keeping alive today the ethical controversy. In that remote time, Zoroaster, an Aryan (ancient Persia), for the first time developed into a thorough system of religious thought the inherent conflict between the two natures of man. These two aspects of man's conduct were related to two primary forces in the world—the one, the good, and the other, the evil. The former was called *deva* and the latter *daeva*. Abstraction has never been a favored form of mental pursuit with mankind. Consequently the wise Zoroaster apotheosized these influences—good was personified by the god, Ormazd. Ormazd was said to be a primeval being who existed even before the universe itself was created. He was the symbol of light, both physical and spiritual. He

was the father of all mankind. The souls of men were of him. The antithesis of him was Ahriman, the god of evil. Whereas Ormazd was a *positive* influence, Ahriman was distinctly *negative*. Further, whereas Ormazd depicted light, health, growth, and courage, Ahriman symbolized their negation, or darkness, disease, disintegration, and fear. Both were given the status of creators, one to establish the good, the other to create evil to oppose it. When these forces became apotheosized, it was necessary likewise that their habitat be designated. Consequently all of the regions above the earth were the exclusive realm of Ormazd; and those beneath were assigned to Ahriman. The state of these regions was the equivalent of the orthodox *heaven* and *hell*. Immediately, by this doctrine all creation became divided into a thorough going dualism—the forces of good and evil, led respectively by Ormazd and Ahriman. The conflict waged fiercely and man, it is said, was continually torn between them. Further, man—the Zend-Avesta, the sacred writings of Zoroastrianism, declares—is a product of the good of Ormazd, both his body and his soul. The soul is the more positive aspect of the good, the body the more negative; therefore, the body is susceptible to the pernicious influences of Ahriman. Unless the soul, always closely allied with good and Ormazd, dominates the body, the latter through the weaknesses of its passions, and desires will become the victim of the evil enticements of Ahriman.

Whether it was the intention of Zoroaster to stress the inclination of the body toward evil or not is not clear in

*The  
Rosicrucian  
Digest  
July  
1940*

the Zend-Avesta itself. The fact remains that the body and even the earth itself were soon definitely classified as evil in contrast to the realm of Ormazd, which was made more and more remote from it. In other words, from a theological point of view, heaven became so far removed from the earth and physical things that the latter definitely fell into the sphere of the evil. This influence and idea spread throughout the ancient world and it is reflected in the philosophical writings of ancient Greece, and in the New and Old Testaments of the Christian Bible.

To show an affection for earthly things or to have a cupidinous desire to own them was pronounced as "evil." Such worldly desires later became deified in the Syrian god, Mammon. The impracticability of such a concept must have soon become apparent. How may one liberate himself from the insidious conditions of poverty, malnutrition, discomfort, and insecurity, without resorting to means for the acquiring and accumulating of worldly things, and having the sense of satisfaction that comes from obtaining them? This problem, it would seem, would tax the imagination and ingenuity of anyone, but not Zoroaster, and many of the other ancient messiahs. The only worthy love was declared to be the love for the soul and the spiritual things, and this was later echoed in numerous other sacred writings. The love of the body, or of things the body craves, was evil; however, a *compromise was made with necessity*. Man could be industrious and bring forth great fruits from his labors, with immunity, and free of offense to the god of good, so long as he made certain sacrifices of those things in the temples. In a strange moral alchemy, which in those times was not explained, the gods would accept some of the *worldly* things themselves, in exchange for the forgiveness accorded man, or the remission of his sins. These first sacrifices, often in the reserved form of libations and oblations, were actually intended as bribes, as gestures of appeasement.

How persistent were some of these views, for they have existed until today. We expect them to produce a clash between extreme religious orthodoxy on the one hand, and the prevalent spirit of

commercialism on the other. But even many societies, organizations, and peoples who profess to be students of mysticism still cling to the idea that *money is fundamentally evil*. To them it becomes a symbol of the most vicious of all of the traits of human character. I do not think I exaggerate when I say that this concept has become so widespread that the attitude of the day is generally that great personal wealth is a tolerated evil, for which at the moment there seems no absolute remedy. Great wealth, it may be conceded, is ethically wrong if it is had or desired for itself alone, but the average person who is well-to-do today does not care for money as *money*, but because of what it will bring or do for him. In other words, true misers are scarce.

Almost everyone, no matter how hard he may strive to secure money, does so because he wants it as an instrument by which to produce ultimately some more desired thing. Let us, for a moment, substitute ability for money. Is it wrong for one to develop to the fullest possible extent, and to likewise employ, his ability so that he may command an abundance of something he wants? If the monetary system — and I know I am entering a controversial field — were to be abandoned tomorrow, it would not eliminate the supremacy of some individuals or the wealth in worldly goods, or the comforts that they would acquire in excess of what others have. If it is a sin, morally and economically, for one to possess more than another, it is going to be a tremendous task to suppress it. The natural inventiveness, keenness of observation, and insuperable intelligence of some men and women, which incidentally are God-given faculties, will cause them to discover and seize upon opportunities which escape others. To destroy these proclivities is to stop human progress. Survival of the fittest is a harsh, but nevertheless fundamental, quality of life. Human development can reconcile this elemental, instinctive urge with the higher idealism of civilization. It can permit one to give vent to his creative spirit and his ambitions, and enjoy the fruits of his labor on the one hand, and on the other, it can prevent the less fortunate from being denied at least a



chance, within the limits of their own ability, to get what they can from life.

One of the greatest criticisms levelled at monetary wealth is its misapplication. This criticism is in two parts. The first is that the wealthy do not distribute their wealth to others. It is hardly necessary to point out that many wealthy people have given away millions of dollars. Many ridicule this philanthropy as "an easing of conscience," or they point to the fact that those who have given large sums still possess far more than they have given away. It is not an obligation imposed upon every human being to distribute equally his wealth. It might seem very altruistic, on first blush, if one would, but on the other hand, it must be recognized that it would encourage great dependency upon the part of many of the recipients. They would look upon such a distribution of wealth as their right and finally would *demand* it. If a laborer is worthy of his hire, certainly an effort is worth its compensation, and one is not morally bound to share with another such compensation. He is bound to aid his fellowmen, to be charitable and to show compassion, but *not because he is wealthy*, rather because he is a human being. It is often to be noted that persons who are not destitute or poverty stricken are far less philanthropic in proportion to their means than those who are wealthy. Those who are continually agitating against riches and proclaiming them as a source of evil, and advocating that the wealthy maintain great asylums and institutions to care for thousands, will not dig into their individual pockets for a ten-cent coin for a half-starved and pleading individual who approaches them for aid.

Whether it is admitted or not, much of this agitation against individual wealth is because of bitterness engendered by personal failure and consequent envy. It is further to be noted

that often those who are victims of the day and have faced true misfortune, and who are most in need of what money can buy, are less hostile toward those who are monetary successes.

The other aspect of this criticism of money is that those who have wealth use it to subjugate other peoples, to hurt and to enslave them intentionally with the power of their wealth. It is quite true, wealth is often used as a *weapon*, but no more so than any other great power or force, which unscrupulous persons may wield. Individuals with physical might, and nations with military might, have exploited mankind as severely as any instances of the misuse of money power. Any power is a double edged sword, and it can be used for good or for evil. A gun can be used for defense and for murder. Dynamite will help build highways and dams and it will also destroy cities. These powers are only potential energies, they cannot accomplish anything until put into motion—and the human mind does that. Money may tempt weak characters to intimidate and coerce free men and women, and take advantage of them and enslave them, but political and oftentimes ecclesiastical power will do likewise and on a far larger scale. It is not what man looks upon that causes this, but what he sees in his mind's eye when he gazes upon it.

Where money is concerned, society has the responsibility of prescribing the ways and means by which it can be acquired, or rather what cannot be done to gain it. It also has the parallel duty to see that at no time is money made a weapon of oppression. No true mystic, however, will ever identify evil with any material substance or consider it an inherent quality, rather will he place upon man the responsibility for the things of the world which he creates and the manner in which he uses them.

### IN THE NAME OF HUMANITY

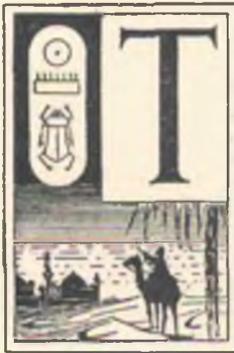
Each Rosicrucian is urged to do something within his means to aid the distressed peoples of Europe. If you cannot give a small monetary contribution to the Red Cross, give clothes or other necessities, which the properly designated relief agencies may request. Every country has its unemployed and hungry, but added to these are the millions in Europe who are ill, homeless, injured, and without shelter, and forced to travel in inclement weather, under conditions which momentarily threaten their lives.

*The  
Rosicrucian  
Digest  
July  
1940*



## Science Looks At the Future

By FRATER GISBERT L. BOSSARD, E. E., Ps. D., Fel. A. I. E. E.



THE Scientific Research Engineer is the carefully trained interrogator of nature. It is through his painstaking efforts that scientific research has become the living soul of all progress. Through his impartial interpretation of faithfully recorded ex-

perimental observations he induces nature to yield her carefully guarded secrets.

The resulting hypotheses, theories and laws act as guides in further soliciting nature to reveal more of her secret ways of working. A clarifying generalization, or hypothesis may appear to be the result of Cosmic Illumination; where this has been the case it expressed, intuitively, as some of the world's greatest discoveries. The construction of a new hypothesis may also represent the vision based on penetrating analysis of observed experimental facts. Progress in either case is achieved only by proving without bias that such a hypothesis is either true or false, and the scientific method in accomplishing this consists of carefully planned and controlled experiments.

Thanks to scientific experimental research and its engineering application in physics and chemistry, the small individual physical energy of man is being utilized for the control of machines

which multiply his own strength a great many times; thus he transfers his own efforts to ingenious powerful machines much better qualified to do his daily work. By exercising the function of controlling his mechanical slaves, instead of being one, he becomes master of his environment.

The present emerging machine age provides already ten horse-power, or the equivalent of one hundred mechanical men, of productive power for each man, woman and child in the United States; but more diversified production and efficient distribution facilities are needed to create and distribute greater income per-capita. Only by the creation of more wealth is it possible for the individual citizen to secure additional purchasing power and a higher standard of living.

The present is only a transition stage from an obsolete industrialism which has been built up principally on the basis of directly using nature's raw materials often poorly suited for their purpose, to a new era in which synthetic materials created by the process industries will furnish better materials at lower cost.

The creation of these new materials is indicative of the present trend in the process industries. Typical of these are "plastics," which are powders made plastic by heat and molded into the shape desired; such a plastic is "Bakelite" Phenolic Resin which is obtained from coal. Invading the time-honored casting processes of the foundry are metal powders compressed by dies and



sintering at welding temperatures, producing a smooth finished molded casting requiring no machining. Other creations of the chemical industry are synthetic Mica, synthetic drying oils for paints and lacquers, stainless steel fabricated by the "Shotweld" and other processes, polarized glass, synthesized chemical compounds produced from hydrocarbons of petroleum, synthetic rubber, cellulose acetate, products made direct from coal, air and water such as Nylon and a long list of other important synthetic materials.

Chemurgy will open up new farm markets by converting farm crops with the aid of chemistry into raw materials for industry. From Ultra-violet ray preservation of foods, electrostatic air-conditioning processes, prefabricated houses already on the production line, to light weight stream-lined trains, stratosphere flights of airplanes, super-highways providing fast individualized motor transportation, stereoscopic technicolor moving pictures and Television are all important factors in shaping our new evolving industry and social order.

These products are making present industrial productive mass machinery more and more obsolete, as the production machine is conditioned by the material it is to fabricate. Instead of screws, bolts, rivets and other means for fastening parts together, these new processes are tending to a homogeneous construction through plastic and metal castings which will greatly simplify machining and assembly processes. The saving in time and material is passed on to the consumer in lower prices, which in turn stimulates a wider distribution.

The increasing obsolescence of existing products and industrial machinery and plants by the new synthetic materials introduces a new self-regulating factor against too much overstandardization and a too rapid increase in production; the constant changes involved limit a too heavy concentration of capital investment in any one single item.

The time element involved for design, developing and tooling of equipment and product in utilizing the new materials helps to balance production against distribution; it should stimulate decentralization of manufacturing enterprises, with the exception of basic heavy in-

dustries, into many small units widely distributed over the country.

The real hope of the future lies in the direction of creating thousands of new forms of enterprises rather than expanding a few basic industries producing a tremendous quantity of the same few standardized items.

Today's unemployment must be remedied by removing the barriers which prevent the flow of private capital into new enterprises capable of developing and producing many varied kinds of products. Any factor which interferes with the success of individual enterprise negates the reward incentive for individual initiative and stagnates the income-producing industrial mechanism of the nation.

With at least one-third of the nation's population lacking even many of the essentials of life, and with another third below the American standard of living, there exists an immediate need for the building of millions of new homes to replace houses now unfit for human habitations, together with the stream of countless other needed products to equip these homes properly, and also to clothe and feed these millions of people.

New and incredibly supersensitive instrumentation is the real key to the scientific progress as typified by the liberation of more energy by the physicists; the creation of new synthetic materials by the chemist; the new vaccines, medicines, and progressive knowledge of living processes by the biologist and the approaching understanding of supersensory phenomena by the psychologist.

The extreme sensitiveness of the instruments employed today in scientific research is apparent from the consideration of a few of such devices, as for instance the Geiger counter which registers the arrival of a *single* electron and automatically counts the number of electrons which strike it. This instrument is about a billion times as sensitive as the most delicate methods of chemical analysis.

The size of the electron is so small that the human mind is unable to conceive it. It weighs 3.2 hundredths, billionths, billionths, ounce and has an electric charge of  $4.774 \times 10^{-10}$  electrostatic units.

By the size of the atom is generally

meant the size of the orbit of the outermost electron encircling the positively charged center, or nucleus, of the atom at terrific speeds of thousands of millions of millions of times per second. The nucleus of the average atom is about a hundred-thousandths of the diameter of the whole atom, making the size of the "particles" of electric charges so small compared with the size of the atom that the latter is almost devoid of "matter." The nucleus has 1848 times the mass of the electron so that the atomic weights of atoms are due to the nucleus.

By firing the world's most powerful beam of energy, generated by a 200-ton "Atom gun," into atoms at velocities representative of 16,500,000 electron volts it has been possible to effect transmutation of the elements; however, it has not been possible to crash through the protective "aura" of electro-magnetic fields binding the neutrons and protons in an enormous "cohesive" mutual attraction.

Sodium has been transmuted into magnesium, platinum into gold and most of the elements have been transmuted into radioactive "particles."

The splitting of the uranium atoms, which is the great, great, great, grandfather of radium, released 175,000,000 electron-volts per atom of uranium, indicating the tremendous amount of nuclear energy imprisoned within the atom.

A much more powerful "atom smasher" of 2000-tons is now being projected, holding out incalculable possibilities in new advances in the study of "matter." Production of radioactive particles 50 times as potent as those from radium, transmutation of elements on a mass scale, as compared with present standards, and a further approach to release of atomic energy is predicted.

The immediate practical applications of the creation of these radioactive substances out of common elements are radium substitutes for cancer treatments, also a new electrical detection method which feeds flashing radioactive atoms to the plant as indicators or "tracers" in the study of photosynthesis of plant life.

The travel of these "tracers" through the plant may furnish a clue to the im-

portant food-making and food-using processes released in the plant by solar radiation, thus revealing how organic carbon compounds are created and satisfying the query "Why is grass green?"

Similar uses are contemplated for the investigation of digestive processes in the human body, the analysis of metals during heat-treating processes and for many other studies possible with these short-lived radioactive atoms, which cannot permanently harm the human body.

The difference between natural radium and the artificially produced radioactive particles is that the half-period of disintegration of natural radium is 1600 years, while that of Radium E is 5 days and that of Radium F (Polonium) is 136 days, or approximately four and one-half months.

The man-made "Atom smasher" has its prototypes in the celestial bombardment of Cosmic rays pelleting the earth, and in radio-active minerals embedded in the earth's crust, both carrying on transmutation of the elements, as for instance uranium into ionium, radium, the gas radon and then through the alphabetical radium group until finally radium G is reached, which is the well known metal lead.

By using electrons, which also have optical properties for they can be reflected and refracted, instead of glass lenses, the most powerful electron microscope in the world has been constructed, which magnifies 12,700 diameters and thereby opens up a new sub-microscopic world.

The limit of seeing an object by the aid of any device is apparently reached when the object is shorter than a half wave-length of light or 1/100,000 of an inch, as nothing can be seen that is so small that it will not reflect the waves of visible light.

By the use of ultra-violet or "black-light," and an electron microscope it appears possible to see even the object shorter than a half wave-length of light by means of electronic illumination. Biology will then be able to penetrate deeper into the mystery of life in studying the chromosomes and the genes and many new fields will be opened to the inquiring mind of the Research man.

The most sensitive current detecting



device so far developed is a supersensitive electrometer, which will measure less than a billionth of a millionth of an ampere of current, or a current of .000,-000,000,000,000,001 amperes. To visualize this figure think of a single electron passing down a wire every five minutes.

These supersensitive modern instruments are the result of the multiplication or amplifying of very minute electric impulses into larger ones by the electron tubes, which in turn is dependent upon the production of high vacuum. Pressure of vacuum ranges from the fraction of a millimeter to less than 10<sup>-8</sup> mm in the case of a high voltage cathode ray tube. One of the most outstanding recent developments is the Klystron, a new tube created for producing ultra-short radio waves of great power and stability.

The great amplification of the modern electron-technic is spectacularly demonstrated by amplifying the "broadcasts" of the tiny atom; such atoms act like little radio transmitters sending out ultra-short waves ranging between 40 centimeters to 1.5 meter in length. From such "broadcasts" by the atoms themselves the detection of the energy difference within the atom for different atomic states is accomplished.

By studying the magnetic moment of atoms, radio frequency spectrum analysis is employed by utilizing the fact that the atomic nucleus acts as a tiny magnet.

The combining, control or disturbance of atoms by the physicist, the chemist and the engineer and the resultant inventions have given the United States a half million synthetic materials and more than a billion horse-power of energy in available power generators; the result is that each American worker turns out thirty times more work with

less fatigue than a Chinese, ten times more than a Japanese, two and one-half times more than a German and one and one-fourth more than a Canadian or British subject, with a corresponding decrease in the standard of living as compared with that prevailing in the United States.

Today man looks at the mammoth industries he has built and wonders what the future holds in store for him. He has erected for himself in his industries a great *Co-Ordinator* through which he can co-ordinate for the first time millions of individual activities into a homogeneous effort to provide the essentials of living. The life-cycle of this Co-ordinator of a power-maintained civilization depends upon continuous production of new materials for structure and energy to replace nature's raw materials, which are being used up at a rapidly increasing rate, with war increasing the waste of this substance.

The understanding of the atom determines man's progress in the material world; it is also the key to his psychic world. The study of "electric" brain patterns, the recording of "dream" states, the recording of "electric" nerve energy, the approach to dissolving "matter" into electromagnetic stresses of the infinite Cosmic world may provide the meeting point of Science and Religion with the Mystic.

The work of scientific research is only beginning. For every problem solved many new ones confront the investigator. But man has risen from the jungle and privation to modern industry and comparative comfort through the one thing he alone on earth possesses—*his consciousness*.

It is this consciousness which holds the key to improved human relationships in the evolving social order.

### THE SPIRITUAL PROPERTY OF FOOD

There is more to a system of diet than the chemical elements of the food substances—there is more to healthful food than calories, starches, proteins, vitamins, and dozens of the other technical terms. There is an *intangible*, unweighed, and unmeasured property that through a strange mystical alchemy produces certain effects in the human system. Do you know what this is? Do you know these startling facts? Procure a copy of the book "The Spiritual Property of Food," from the Rosicrucian Supply Bureau, at 35c per copy, postpaid. It will fascinate you—it is most instructive.

*The  
Rosicrucian  
Digest  
July  
1940*



## Experiences with "Death"

By FRATER M. J. HYDEMAN, D. O.



ALL physicians come in contact with transition—a state more commonly referred to as Death. Death means the expiration or extinction of life. But is it? The contacts I have made have given me an entirely different meaning.

There is an inner self, psychic body or Soul, which many times seems to leave before the physical or material body ceases functioning. Sometimes this psychic body, due to the distress of the physical, leaves only temporarily and will then re-enter the same body again if the physical establishes more normal function. This condition has been clearly explained to me from many and varied sources.

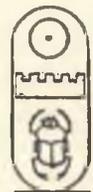
In one instance a lady recites that she clearly saw her physical body lying on the bed, and she explained that it seemed as if she were looking down from the ceiling. She pondered whether to re-enter the body again or to move on to a state of peace and calm. She stated that there were no words to express what she had seen. Another patient revealed that she had a similar experience, and with both a vivid and lasting impression was made. They realized that this life was just a rung on the ladder of involvement.

One elderly lady, as she was passing

into transition, conversed with members of her family that had previously passed on, and held a seemingly normal conversation with them before her physical body ceased functioning. I have discussed this condition during the past years with many individuals and find that it is a fairly common occurrence.

Another case that I contacted over a period of years was that of a middle aged lady who, at the age of nine, during a prolonged illness went into a state of trance. She was pronounced dead, and her mother, and other relatives were convinced that she was gone, but a grandmother firmly insisted that the child was still alive. For two days this condition remained unchanged and the child heard all the conversation, but was unable to respond to any kind of stimulus. Finally just before hope was given up, she came out of that state, and made a slow and uneventful recovery. She related that during the period of suspension she saw the Hereafter, and also stated that it was beautiful but unexplainable. Years later I was in attendance at the passing of this patient. She was a most convincing example in proof of a future life. Realizing her physical condition, and with a confident smile, her eyes almost said with a twinkle, "I know." Throughout her life fear was never noted in any of her acts or thoughts.

These observations have definitely convinced me that this so-called Death is but the Soul's breaking through the shell of experience into the light of the Cosmic.





## The Practical Application of Mysticism

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

The Mystic Triangle

November 1926

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



UR members, and students of modern applied Mysticism generally in the new world, can hardly appreciate the real value of Mysticism as it is being taught by the AMORC until they have made many practical applications of the laws and rules.

Not so many years have passed since Mysticism was little known in this country other than as a form of mystery or magic dealing with Arcane subjects delighting the intellectual side of man more than affording him any real help in the material world. There are many today in all walks of life, and we regret to say in those stations in life where we would least expect it, who still have the same view in regard to things mystical or that knowledge which we claim lies within the field of mystical comprehension.

It is not uncommon for us to hear through our correspondence with those

who have gone into the higher grades of the work, that we should almost eliminate the word "Mystical" from our literature, if not from our Ritualistic and lesson papers. These persons claim that while the mystical development within them has been encouraged and strengthened, the practical side of our work far overshadows the mystical. We contend, however, that the sole purpose of all our lessons and instructions is to develop and perfect the mystical qualities, or the consciousness known as mystical, in each human being. Through this men and women become attuned to higher impressions, to a broader understanding and to a more correct interpretation of the emotions and sensations to which they become more and more sensitive by such development. Naturally we who know, claim that the mystical side of man, or that which eventually delights in the Mysticism of the universe, is the higher side of man and makes the successful man or woman a more dominant figure in the world.

Religion has always had for its end the development of the higher side of man. When religion, in any of its extreme forms, tends to develop man's

*The  
Rosicrucian  
Digest  
July  
1940*

comprehension solely along the lines of the spiritual expression in nature, and ignores the practical matters of life, we find that it fails in its real purpose; and the success of the churches of today lies along the path that demonstrates the truth of our contention, namely: that man must be guided and directed so that his higher development and his understanding of all things divine and material assist him in living a better life, in having health, happiness and success.

One need only leave this new world of the west and go to the older countries of Europe and of the East to discover what modern Mysticism, and especially that exemplified by the AMORC has done in contributing to the great advancement of the Western Hemisphere. In these older countries, bound by traditions, limited by conventions, lacking in some way in the spirit of progressiveness, hampered by legislation, laws, principles and doctrines unknown to us, Mysticism and Occultism are classified by a great many as delightful subjects for investigation and sincere study, but not as practical helps in the daily affairs of the people. This may seem strange to those who know that in these older countries Occultism, Mysticism and the Rosicrucian movement, to be specific, had their greatest development and permanent foundation. But it is because of this fact and because of the great reverence they have for traditions and early foundations that the subject of Mysticism, and the Rosicrucian studies especially, have made little progress.

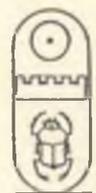
Speaking of our work in foreign countries, one finds in every land and in every city the thought expressed that America and its people have some secret method, some unusual knowledge or possibly some mysterious key to success and prosperity. When one ventures to explain that in the Rosicrucian teachings, as presented in the new world, the allegorical, veiled and symbolic principles are applied to the practical needs of our daily lives, they are astounded to think that we can so adjust our daily affairs as to meet the principles and laws contained in the teachings or, what seems like a more impossible thing, to so adjust, translate and interpret the Rosicrucian teachings that they will fit

and apply to our very advanced and material interests in this new world.

At once the inquirer asks: "What, do you even actually use the alchemical principles and transmute metals into gold?" That would seem to be one answer explaining the prosperity of America. Another asks: "Do you mean to say that you take the Divine Principles contained in the teachings and apply them in some strange way to your business affairs and in your homes and for your health and happiness?" This would appear to the tradition-bound mind to be adventuresome and a daring journey into an unknown field.

When it is explained to those of India, Egypt, and even of Spain, Italy and Germany that a modern Rosicrucian in the new world looks behind all of the allegories, the Metaphysical symbols and the alchemical process, and sees in them laws and principles that he can use daily and almost hourly in all the affairs of his life, at once the question is asked as to how this has been done and in what manner the American mind or the mind of the new world makes such interesting and important translations of principles.

The Occult and mystical books most common in the private or secret libraries of the mystical and Rosicrucian movements of Europe are those which were popular hundreds of years ago and they are read today from the same viewpoint and with the same interpretation as when they were offered by the authors in their veiled expressions. There are thousands to be found in every country of the old world who still believe that the oft-repeated reference in the Rosicrucian writings to the transmutation of "baser metals into the purest gold" refers exclusively to a chemical process to be performed in a laboratory with crucibles, vials and instruments familiar to the chemists and alchemists. In devoting themselves to a study and test of the formulas thus symbolically presented, and wasting years in an attempt to prove to their own satisfaction that baser metals can be transmuted into higher and purer forms, they pass from youth and vigor into old age without having accomplished anything new for mankind or for themselves. It does not seem to dawn upon the minds of most



of them, even unto this day, that the ancient writers use the chemical expressions to indicate that through the fire of test and trial and through the purifying process of time, suffering, devotion and study, the baser elements of man's nature might be transmuted into pure gold, into a higher expression. This is what the Mystics of the new world have done and this accounts for their great advancement, their success, their prosperity and happiness, while those in the old countries still hoped and prayed for the discovery of the great Elixir, the Philosopher's Stone, the secret of transmutation and the sudden revelation of the key of life.

It is no reflection upon their intelligence and there can be no denial of the great good that has come to the world through the devotion to the allegorical and symbolic teachings of the ancient mystics. But centuries have passed, years have marched by in rapid progress, and the consciousness of man today and his entire environment, his necessities, his vision and his creative powers have taken him beyond the point in the advancement of civilization existing when these ancient writings typified the problems, desires and needs of the people.

When disease was little understood, when perfect health was considered an unusual prize, possessed only by the fortunate or starry-blessed, it was natural for man to think that there must be one specified mineral, one combination of elements, one drink of life fluid which, if discovered or evolved, might become the key to health and a protector from disease. Today man knows that health is not a special gift, that it is not a rare attainment, not a mysterious blessing, but a natural birthright, and that disease results from the violation of laws. The modern mind in the new world knows that by living properly health will result in a natural way and that there is no one remedy, no one specific, no one secret formula which will guarantee health in the face of the violation of natural laws. Just this change in one viewpoint is, to a great extent, responsible for the higher mysterious laws of nature. Everywhere in Europe and the Orient the AMORC of North America, with its revised and

modernized presentation of the ancient teachings, is highly praised. The lectures and lessons of AMORC have been read and translated in the Forums of most of the European branches of the Rosicrucian Order and commendation, as well as surprise, is universal. Requests are received constantly from European points for copies of our lectures, and reports are sent showing that when the minds of the people permit them to test the principles and laws in a modern way without prejudice or bias, very unusual results have been found by them as they have been found by our members in North America.

Another comment made most frequently and with enthusiastic emphasis is that of all the so-called Rosicrucian literature issued in the world today (most of which emanates from America or through American channels) the AMORC Rosicrucian teachings offer the most practical benefits and contain the only practical experiments and applications of value to men and women who wish to succeed in life and become living examples of their natural birthrights. Members of the AMORC who have gone abroad, and who have visited some of the foreign Lodges and demonstrated some of the laws and principles in a modern way, have appeared to be miracle workers to the minds of those who have never ventured to apply the principles in this way.

America today represents the most powerful, successful, advanced civilization in the world. This is conceded in a political way, and by the Mystics and Occultists it is conceded in the way of light and knowledge. Yet we have thousands — millions — in this country who believe that self-appointed teachers and avatars coming here from some Oriental country may possess that rare knowledge or those secret methods by which health and happiness and prosperity may be attained in a few days or a few hours.

And there are millions in the new world today who believe that there can be found in some popular book or in a book with some bombastic and alluring title those secrets, those rules and principles which have been preserved for the sincere and the studious and which may be rapidly converted into a modern

Philosopher's Stone or a new draught of the Elixir of Life.

Our duty as Rosicrucians lies in personal development first, personal mastery secondly, and conscientious leadership thirdly. Let us be broad and tolerant, never jealous of the knowledge we possess, but always guarding it care-

fully for those who are sincere in their seeking and honest in their desire to study and attain wisdom. But also let us always be mindful of the fact that we must lead those who are in darkness into the light and make it possible for the seekers to find that which will prove to be the goal of their search.



### IN MEMORIAM

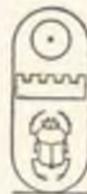
As this is written, a few days over ten months have elapsed since the transition and Higher Initiation of our late Emperor, Dr. H. Spencer Lewis, which occurred on Wednesday, August 2nd, last. When most of you read this it will be one or possibly two weeks until the first anniversary of his *great experience*.

In every city of the world, there are buildings, institutions, and parks as physical reminders of the achievement of some great departed personality. The passerby, upon seeing them halts, and by his recollection pays a silent, if but momentary, respect. It is a far greater tribute to him that throughout the world Dr. Lewis' influence resides hourly in the consciousness of thousands of men and women. They need no material substance or form by which to recollect his deeds. His precepts and policies remain, even his attitude of mind toward the finer things of life, deep within their beings where he implanted them with his oral and written words. To thousands, his life has become their lives, and his ideals theirs to cherish as a heritage. There is no greater proof of this than their magnanimous and loyal continuous support of the Rosicrucian Order, AMORC, and its activities; and their failure to deviate from the path he pioneered, and for which he gave his life. His life was the Ancient, Mystical Order Rosae Crucis, and so long as it adheres, in this jurisdiction, to those altruistic and noble principles he laid down for it in this new world, each of its activities in which the fratres and sorores participated will be imbued with his undiminishing personality.

It was Dr. H. Spencer Lewis' wish that his earthly remains after cremation be interred in the moist soil beneath an equilateral triangle, which years before he scratched in the flagging in the center of the Rosicrucian Egyptian Shrine in Rosicrucian Park. At a private ceremony, attended mainly by members of his family, and following the elaborate last rites held in the Francis Bacon Auditorium where nearly a thousand members and friends attended, his wishes were fulfilled. Not requested by him, but as a loving token, the Board of Directors of the Supreme Grand Lodge of AMORC have erected above the triangle in the Shrine a cube of white granite, on which was placed a pyramid of red granite, the total weight being in excess of two tons. The red granite is of the same beautiful texture as that of which many of the great temples in Egypt were constructed, and which the late Emperor admired in his travels to that ancient land. Polished to a glasslike smoothness, it reflects the sparkling sunlight with a dazzling brilliance and at night the soft colored lights which play upon it. Etched around the base of the pyramid is the design of a scroll. On one of each of the three sides, and on the scroll, are inscribed the following Latin words: *Vita, Lux, Amor* (Light, Life, Love). On the fourth side is inscribed the Emperor's insignia, the Rosy Cross, the official symbol of the Order, and numbers representing the various degrees of his attainment in AMORC and affiliated orders. On the face of the pyramid and toward the portal of the Shrine is etched a solid triangle with point downward, which completes the symbolism of the interlaced triangle. In this triangle appears his name, with dates of birth and transition, and the title and years of his Emperorship.

To commemorate him, the Supreme and Grand Lodge offices and various departments and buildings will all remain closed for the entire day of August 2, 1940. Each officer of the Supreme and Grand Lodges will be asked to spend some time during the day in meditation in the Shrine (see frontispiece). It is hoped that our fratres and sorores who read this will likewise select on that day some period for meditation upon his life.

—RALPH M. LEWIS, *Emperor*.





## Fill Your Niche

By CARL THOMAS



EVERYTHING, from the most minute and intricate micro-organism to the towering Empire State Building to the far-flung universe itself, was once nothing more than an idea. The idea of some Intelligence that has pushed through, via the urge to create, from the spiritual into physical manifestation. Yes, its just another set of facts that most people recognize and do nothing about. People say: Yes, the power to create that is resident within each human is a very wonderful thing; and in the next breath rail and bicker about their sordid environment, unsatisfying job, recurrent headache, hypocritical public relations and a thousand-and-one other similar things. But why not do something about it? Why not utilize these facts to pull yourself out of that overworked rut and bring into the light of day the pet project you've coveted all these years?

First, recognize that everything that is is a manifestation of some vibration or combination of vibrations. All is pulsing, vibrant energy. Whether that energy takes the form of a beautiful mountain stream or a devil incarnate matters little. The point is, there is a vast sea of energy, which may be likened to a great keyboard of graduated vibrations and octaves of vibrations,

that is being constantly moulded and remoulded into various forms. And not yet, in all the history of the universe, has one of these forms just happened. There are no accidents, insofar as this is concerned. Behind the scenes, engineering the process of taking this vibration and that one and putting them together is a Directing Intelligence. It may be you, or it may be one more or less evolved than you. Then it must follow that the perfection or imperfection of the finished product depends entirely upon the perfection or imperfection of the blue-print.

There are, then, three points to build upon: *Whatever exists, exists as a portion of, or particular differentiation of, an universal substance that we will designate vibration. Whatever exists, exists as a result of conscious direction or manipulation of vibrations to that particular end. A well defined, DETAILED idea is necessary for a completely successful manifestation.*

The science of physics, and her sister science chemistry, is built upon the fundamental maxim that in all the incalculable aeons of time since the day of creation the bulk of the universe has not been added to one iota; or in other words, that all phenomena are susceptible of being converted into one another without any loss or increase of energy. This means that all of the diversified objects we see about us go through a cycle of drawing particles together to attain a certain common goal, and then repelling those particles so that they may start another cycle of assembly.

Time was when it was taught that the atom was the everlasting building block in this process of integration and disintegration. But then inquisitive people got to looking around till now we have electrons, protons, neutrons, positrons, etc.; a list that is beginning to look like another Table of Elements.

The search was started a number of years ago for a new "ultimate" particle. Among the theories being propounded by the different schools of thought, the one that is gaining the greatest popular acceptance is that this particle or substance will prove to be nothing more nor less than vibration. Orthodox science has proven that each known object has a certain vibratory rate—or wave length, as it is sometimes called—and responds to that vibratory rate or its octave sympathetically from external sources. And there is material evidence tending to show that as we go from the physical to the mental to the spiritual there is a stronger and more concentrated form of pure vibrations. Many people claim that the fourth dimension of an object is its vibratory aspect considered as a separate and distinct quality or quantity.

Returning to the analogy of the Keyboard; sit down to a piano and press a key, and you will hear a certain sound. Press a different key and you will hear a different sound. Press a third key and you will hear yet another sound. The first sound was produced by a certain number of vibrations per second. The second sound was produced by another number of vibrations per second. And so on for the third and every other key on the keyboard. Now press those three keys at the same time and you will hear a sound that is entirely different than any of the keys separately, and the corresponding vibratory rate is entirely different than that of any one key. The individual vibratory rates of each key were melded or compounded into a distinctly new vibratory rate. Press the last key far down to the right and you will hear a very high sound, barely audible; now go the other way and press the last key to your left and you will hear a very low sound, also barely audible. The highest sound on your piano has about 36,000 vibrations per second, but vibrations in other fields running

into billions per second have been recorded. Now forget the sound angle and picture your piano keyboard extended on both sides an infinite distance, with an infinite range of vibratory levels, and you will get some faint idea of the magnitude of the Cosmic treasure chest we have to work with.

But remember that you had to get up out of your comfortable easy chair there by the fireplace, go over to the piano and select some particular key and press it in order to bring into material manifestation the vibratory rate. It is important to keep that in mind. You cannot sit there in your easy chair and say I wish the piano would sound middle C and have it do so. The procedure outlined here is a far cry from wishful thinking. Neither is there anything magical nor supernatural about it. The only dark mystery regarding it is the atmosphere of fakirism that a large group of people like to surround it with.

Now, while you are still at the piano, instead of just sounding middle C let's play a whole composition. You can readily see that you have to play all of the notes and rests to get the desired result. The omission of the smallest, most insignificant part will give you an imperfect rendition; and the least addition will be equally faulty.

To apply this practically, let us say that you feel yourself to be one of those square pegs in a round hole. The first thing to do is determine just what you want to do to remedy the situation. That thing you have always longed to do but could never see your way quite clear to do it.

Set aside for yourself a certain portion of each day, during which you will be free of all disturbing influence. Lie down, or put yourself into such a position that you will be entirely relaxed. A few deep, regular breaths will aid you. It might help if you close your eyes. Quiet your inner self as well as your outer self. Turn your attention to your mental blackboard and clear it of all extraneous markings.

On this cleared slate begin visualizing, or building a mind picture, of the particular condition you are striving for. Paint a luminous blue-print, a thing alive. Gather up every last ounce of your energies and throw them at this



project. *Concentrate on it to the exclusion of every other single thing.* Let nothing distract you. As you proceed you will feel your whole body become warm and vibrant with the power you are generating. But pay no attention to that; forget everything except your visualization. After a time place your desires in the hands of the Cosmic, and get up and go ahead with your daily tasks.

During the interim between these visualizations, when you are not busy with other things, seek out people and things that will tend to aid you in realizing your ambitions. Before very long, the human magnet that you have made of yourself will bring into physical manifestation your visualization just as surely as an electro-magnet draws iron filings.

There are some pointers that will help beginners in this use of their mind powers: Don't be discouraged if you find your mind led away from your efforts. It is hard work, and especially so if you have been accustomed to letting your mind enslave you. Keep at it; persistence will leave its mark. Don't feel that it is necessary to stop every five or ten minutes all through a busy day and do this. Sixty consecutive seconds of intense visualization once a day for ten days is sufficient for all ordinary

purposes. Be definite in your mind pictures. This process is based on the law Like attracts Like and repels unlike. If you omit a certain part of the picture or visualize it indistinctly the Cosmic will supply that detail as it sees fit. And if you alter your visualizations from time to time you are liable to get anything or nothing. It is important that you *release* your visualization to the Cosmic. This can be efficiently done in the form of a little prayer; as though you were addressing a superior and making a request of Him. Be consistent. If you have only a grade school education and desire to be a commercial chemist, then naturally, it would be a good idea to study chemistry. And finally, be sure of what you want before you go after it. Remember Shakespeare's three casks and consider well the heavy, leaden one before you reject it.

Don't be hesitant about applying this principle, fearful that the Cosmic will be jealous of your efforts to better your lot in life. Each one of us is put here to fill a certain need; and to fill that need is to be a happy, normal human. Anything goes in your search for and plans to fill your particular niche, so long as you don't jeopardize any other human's chance for attaining his place in life.



I have heard sermons and read essays on the value of service to humanity as the basis of happiness; yet it has always seemed to me that too much stress was laid on service as a means to an end. Let us make our unselfish acts a spontaneous gesture arising from the sheer joy of living, rather than as something to be done for virtue's sake. A simple smile, a cheery greeting or a word of sympathy, are roses on the altar of Christ. —"Inasmuch as ye do unto the least of these That ye do unto me."—*Sebe.*

### IS YOUR PROBLEM HEALTH?

There is nothing *just as good* as good health. Health is a positive asset. You either have it or you do not. There is no advice, no service, or system or excellent treatment you cannot afford—especially if it costs no more. The Rose-Croix Research Institute and Sanitarium employs such modern equipment as *metabolism apparatus, electrocardiograph, X-Ray, Fluoroscope, dymo-therapy, and other ultra-modern methods.* It invites you to inquire how it may be able to *assist you with your health problem.* Medical and drugless physicians, registered nurses. Out or resident patients accepted. *Terms reasonable.* Address Rose-Croix Research Institute and Sanitarium, Bascom and Forrest Avenues, San Jose, California, for *free, descriptive literature.* Non-members also accepted.

*The  
Rosicrucian  
Digest  
July  
1940*

# PAGES from the PAST



Many famous philosophers and thinkers have been presented in this department through excerpts from their writings. Every civilized land in the world may be represented by innumerable teachers and writers; yet, back of the individuals may be found other colorful Pages from the Past—the rich heritage of folklore and legend preserved by the people of each country.

From time to time we shall present one of these legends, chosen or related by some member who is well versed in his subject. This month we present a legend of the Haida Indians, as told to Soror Lavrischeff through an interpreter. We believe that it is especially interesting when considered in connection with the following explanation quoted from her letter.

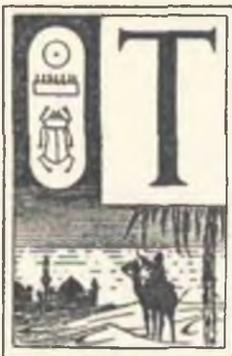
"In the Rosicrucian Digest for February 1932 there appeared a very interesting article by Frater George H. Griffen called 'Mysticism of the West Coast Native.' In it he mentions the Haida Indians of Alaska. He tells of a number of their possessions and their practices, including the tau cross, use of seven wedges for log spitting, four days for fasting, breathing through a wing bone to restore life to a patient, their belief in reincarnation, and the mysticism shown in their songs and myths. He concludes with the question, 'Knowing these facts did the Haida and their closely related neighbors possess an avatar?'

"This article was intensely interesting to me. For five years—1931-1936—I lived in Alaska, mainly among the Thlinget Indians, the northern neighbors of the Haida. I enjoyed studying the culture of the Alaska Indians and found that as a teacher for the Office of Indian Affairs I was in an excellent position to enter the homes and acquire much first-hand knowledge.

"I recorded a number of Indian legends, with the shaman of the local people as my interpreter. Most of these tales are of the Thlinget tribe. However, I was able to record several obtained from Haida visitors. One, 'The Miracle of the Crow,' is interesting in the light of Frater Griffen's question about an avatar, besides containing many points, such as the seamless garment, the ascension, and the speaking in many tongues as contained in Christian traditions."

## THE MIRACLE OF THE CROW (A Haida Legend)

Recorded Through an Interpreter  
By MARY ELOISE LAVRISCHEFF



THE Crow, having created the earth,\* was standing one day on the shore. Far out in the water before him two war canoes manoeuvred in deadly battle.

It happened that in the fighting the captains of both the canoes were killed and

the wife of one of them, watching from the shore, began to mourn for her lost one.

The Crow, having in his hand a sling shot, undertook to throw a stone to the canoes to stop their battle, but through mishap the stone flew not across the water but over the sand and struck the trembling *stai*\*\* of the mourning woman that she fell and was bruised so that she died.

Now the Crow trembled, knowing that he must show some sign to the

\*The Crow and the Raven in word and symbol are interchangeable among both the Haida and the Thlinget tribes. In the beliefs of both of these tribes he created everything in the world: earth, vegetation, animals, man, also the sun, moon, and the stars.

\*\**Stai* translated from the Haida means labret. It was an ancient ornament worn through a slit in the chin just below the lower lip. Its size increased with the age of the wearer.



people that he was from Heaven that they would not set upon him to persecute him. So standing there upon the shore he lifted his wings asking that a sign be shown. And as he asked, a great white cloud descended from the skies and enveloped him.

When next the people beheld him he was in the form of a beautiful man. His hair was of gold; his eyes were like the sun shining, and the cloud had become a long white garment, pure as the new

snow, in one piece without seam. He lifted his arms and called to the Heavens and as he asked the cloud became firm under his feet and he was lifted to the skies standing upon the cloud.

And as they watched strange things came over the people by the prayers of the beautiful One and they spoke in many tongues and were scattered and became the many tribes of the earth.



## The Genius Within

By HERMAN M. DRUIN



EVER since the beginning of modern civilization man has striven to awaken the Genius within. We find that he did succeed in the golden age of Greek philosophy and art. Then we find it in the era of the Romans, and finally in the Renaissance. However, this hidden Genius has arisen in isolated cases throughout history in diverse fields of action.

Our own modern problem is not how to awaken the genius of science, for we are in the process of doing so, but our own problem is in how to awaken the genius of spirituality, so that we may return to the heritage of the Lemurians and the Atlanteans of aeons ago.

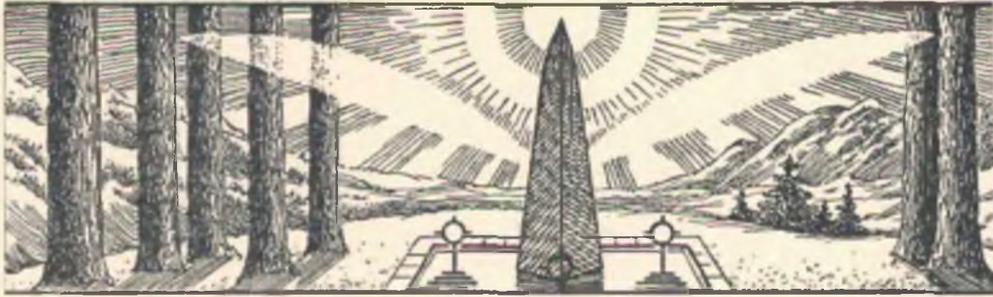
And after that what? Will we then have new goals to conquer? Let the genius within answer that question for us. "I will not rest until I have made a Superman of every soul on earth. In this lies the true purpose of reincarnation. The personality must evolve slowly and absorb all the lessons in life as it meets its problems and solves them. It must of necessity suffer in order that its electrons may reach a higher rate of vibration, so that the body and soul will react as one. My children, you are gods

in the making, but you must prove yourselves worthy of the higher vehicle. You must prove yourselves worthy of the higher missions in life. You must become perfect, purified channels for the Cosmic Masters to manifest on earth. The Heaven within must manifest without. The Cosmic must become a reality on earth — until then the Masters will not cease working for the betterment of Mankind, the perfection of mankind into godmen. In you lies the responsibility, in you will manifest the fulfillment." In the depth of your Being is the Philosopher's Stone, the panacea of all ills of body and of mind. Once you have attained to this treasure, you have attained to the mystical Fountain of Youth, but in another sense, of Life Eternal.

Instead of placing the emphasis upon the material world and its phenomena, try to place the stress within your Self, and live from within. Then you can truly say that you are being led on the path to unfoldment of the self through the guidance of the Real Self, spiritual in nature, but guided in turn by higher entities.

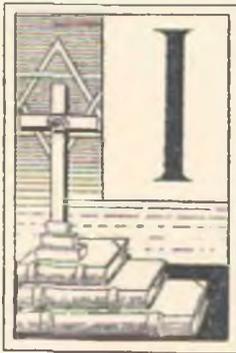
When you have attained to Selfhood, you can truly say that your realization of Self is that of Divinity, for the polarity of the body becomes most positive and constructive in principle. Then the Ideal visualized becomes the Reality of the Ever-Present.

*The  
Rosicrucian  
Digest  
July  
1940*



## Cleopatra's Needle Comes to England

By SOROR IVY G. BETTERIDGE



IN every town there is some structure which arouses the subconscious minds of sight-seers. Cleopatra's Needle — erected on the Thames Embankment, London, in 1878 — stirs the imagination. It breathes the spirit which represents . . . *Egypt*.

A man in the street glanced at this obelisk. It aroused memories of war. Of a ship maneuvering into position at Alexandria dock; eyes peering south-eastward; Egyptian fellahs who serve as porters awaiting bakshish; Jews, Syrians and Arabs anxious to act as guides, some wearing fezzes (tarbooshes) and a sort of flannel nightgown trailing the dust of the waterfront street; the cry *Imshi! Imshi!* (begone).

A woman tourist chanced to glance at the obelisk, inhaled deeply and then sneezed. As though she travelled again in that swaying Cairo-to-Aswan Express: Where water runs parallel to the track and palms sway over the embankment. Between eddies of sand spraying on the window-pane, could be seen girls carrying earthen water-jars on their heads. The water being scooped up by water wheels kept in motion by buffalo and naked, brown skinned boys. Then, Cairo, so modernized that the only suggestions of the Orient were the robes and tarbooshes worn by native Egyp-

tians, dragoman guides robed in artistically embroidered brocades. Our tourist friend smiled, then walked on along the Embankment of London with her thoughts.

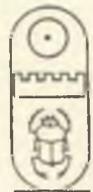
To many minds thought is limited by vocabulary. The ancients thought in a series of imaginary pictures and in accordance with emotions aroused. These mind pictures were recorded hieroglyphically and symbolically. A symbol is the essence of thought and symbolism is a language of abstract and universal thought.

To record their thoughts, the ancient Egyptians built monuments. Their knowledge astounds us today and as we gaze at Pyramid or obelisk we realize that with all our accomplishments today we cannot greatly improve the workmanship of olden times.

Thothmes, the third, set up two obelisks, before the great pylon of the Temple at Heliopolis. (One is now in Central Park, New York. The other, on the Thames Embankment, London.)

About twelve B. C. Augustus Caesar removed the two obelisks to Alexandria which at that time was the great shipping center of the Nile. Then, in the year 1301, the earth trembled and one of the two obelisks was thrown to the ground. No Egyptian would raise it. Obelisks are usually attributed to a Pharaoh, but this fallen one became known as Cleopatra's Needle. No one knows definitely why, for these two obelisks were not connected historically with Cleopatra. Time and tide rolled on.

For centuries The Nile carried its alluvial soil to the sea and deposited black



slime on the parched Libyan and Arabian desert sands as well as on the fallen Cleopatra's Needle. Year by year it deepened until it became fertile soil. Throughout the centuries, the obelisk lay where it had fallen on the sands, until it was almost buried.

British military operations began in 1798 in Egypt, and when they ended in 1802 the British in command at Alexandria decided to record facts. A brief account was cut upon a slab. A secret hiding place was found in the pedestal of Cleopatra's Needle, and the pedestal containing the record was then restored to its former position. (Unfortunately, the inscribed slab was not in the pedestal when it was removed to England many years later.)

To commemorate Nelson's Victory at the Battle of Abukir, August 1798, and Abercomby's Victory at the Battle of Alexandria, Muhammad 'Ali gave the obelisk and permission for its removal to England. So many difficulties were encountered that the matter was held in abeyance for years. Exposure to the sea air obliterated many of the hieroglyphs while it lay upon the sands at Alexandria. A special cylindrical ship named "Cleopatra" was built by the Thames Iron Works Co. Through the patriotic zeal of one Erasmus Wilson the journey was made to Egypt.

"Cleopatra" was towed into the great floating dock of the Egyptian Government. After minor mishaps the obelisk "Cleopatra's Needle" was loaded. Towed by the "Olga" she started her voyage to England. The Captain called at Algiers and again at Gibraltar, delighted to give the signal "all's well." All too soon came a change. As they neared Cape St. Vincent a heavy gale S. S. W. burst on the ship and there was some very dirty weather. The sea became a swirling fury which tossed the "Olga" and "Cleopatra" toward heaven!

The Olga battled against the waves, but the sea raged its fury upon Cleopatra. As though she were a toy, it tossed her up only to let her slide wallowing in a deep trough. She rolled dizzily as if trying vainly to steady herself. Again, a tremendous sea tossed her, suspended — it seemed in mid-air; only to let her fall again. She lurched

heavily, and as the iron ballast was not securely fastened . . . Cleopatra went over on her beam ends.

Father Neptune and all his sea lions raged and stormed with such violence the Olga had difficulty in keeping near. At last, there was a lull in the storm and the Olga's Captain called for volunteers to go aboard the Cleopatra in an endeavour to right the ballast. Six gallant sailors answered the call, lowered and manned their boat. As they neared the Cleopatra the mighty sea roared her disapproval. The boat was swamped and those brave men were drowned. Many more attempts were made before Cleopatra's Captain and her crew were able to reach the Olga.

Eventually, when the Captain of the Olga could find neither the boat that had been swamped, nor the Cleopatra, he concluded both were at the bottom of the Sea, and steered his course to Falmouth. But the sea could not keep Cleopatra down! She was sighted and towed into port by the Fitzmaurice. Then, the tug Anglia took Cleopatra into tow and they reached London in January 1878.

All the terrors of her journey by sea were soon forgotten, and a new storm raged in the minds of Englishmen as to where the obelisk should be erected. Some favored the courtyard of the British Museum, but that was refused on account of the great weight of the obelisk. It was feared that damage might be done to gas-pipes and sewers. Next a plot opposite Westminster Abbey was chosen. That was turned down on account of the risk of its breaking through into the tunnel of the Underground Railway.

Poor Cleopatra . . . would her spirit ever let her rest? It did eventually. A concrete base reaching to clay beneath the mud bed of the river was made and Cleopatra's Needle erected on the Embankment. Not so easily done as said. Three steps and a pedestal were built to a total height of 18 feet 8 inches.

Before the obelisk was raised by hydraulic jacks, a collection of objects was placed in the pedestal:

Copies of the Hebrew Bible in several languages; translation of St. John's Gospel, Chapter 3 verse 16 into over two hundred languages; The Pentateuch in

Hebrew; The Book of Genesis in Arabic; British money; a rupee; a piece of granite; a scale model of the obelisk in bronze; Dr. Birch's translation of the inscriptions on the obelisk on parchment; a standard guage; standard foot and standard pound; a two-foot rule; London Directory; Whitaker's Almanack; Bradshaw's Railway Guide; pipes; razor; wire; ropes; toys; photographs of twelve pretty Englishwomen; many ar-

ticles of ladies' toilette, hairpins, etc.; and a photograph of Queen Victoria.

Finally . . . the obelisk weighing 180 tons was placed upon its pedestal, the Winged disk of Horns of Edfu fixed at each corner and between each pair the cartouche of Thothmes the third . . . Men-Kheper-Ra. Above the cartouche are the disk and plumes of the Sun God. The obelisk is flanked by two bronze sphinxes bearing the inscription . . . "Beneficent God . . . Giver of Life."



## Renunciation vs. Resignation

By SOROR CHERRY MCKAY, F. R. C.



HO has not at some time faced an impossible situation? Who, thus confronted, has not been tempted to become resigned to his fate?

If he fights on he but batters himself. If he escapes into some imaginative negation, he enters unreality.

His reason proposes resignation. But the urgent need of his soul is for expansion. —exprssion, —ever-renewed projection.

What then must he do with these irreconcilable opposites?

Logic says, "seek resignation."

Pap for the pusillanimous!

The soul surges, —indignant!

A *strong* renunciation is not a surrender.

Too often our spiritual guides and teachers are unmindful of the torment that afflicts the fiery spirit if it be balked. Our religious instructors are all too often the "so be it" type—the philosophic, resigned and placid sort. For them, the highest form of virtue is res-

ignation. But, teaching their flabby acceptance of things as they are, they only stir the valiant soul into a stinging wrath. For the valiant one carries an inner intensity about all of life which precludes any possibility, for him, of self-immolation.

Let those remain inactive whose philosophy persuades them to quiet coolness. But for the sturdy there is a hardier response to life's vicissitudes. This response lies in assuming an active, not a passive, reaction to impossible situations.

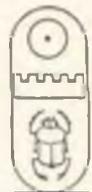
Renounce! Do not become resigned!

To renounce is positive. To become resigned is negative.

It may be that for the moment you are stunned by some injustice, crushed with tragedy, sorrowing in bereavement — perhaps merely bored to distraction by some enforced monotony.

If the barrier be insurmountable, but yet it is impossible to become resigned, the glory of renunciation is always available, capable of carrying you on to new creativeness.

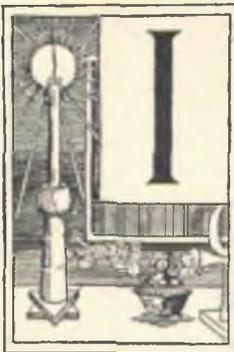
Whatever the cross, it can be taken down into the heart and there be transformed into a living radiance; recreated into something sublime. For to sublimate, *is*, somehow, sublime.





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

## ATTAIN YOUR IDEAL



**I**n a previous issue of "The Rosicrucian Digest" it was stated in this department that man by his own knowledge and conception of the universe, through his means of perceiving it has established himself as the measure of all things. It is also

pointed out that man need not limit his conception of the universe to his objective consciousness; that in view of the fact that man is a segment of the Universal Soul, in fact consisting of a part of the Divine Essence that infuses all the universe, he is in all reality in a position to measure all that exists about

him in terms of his own being. In that sense we can consider that the composite human consciousness, which is not limited to objective perceptions alone but which includes all the attributes of man, is the real measure of all things with which man must deal.

Probably ever since man became a conscious, rational being he has looked to others for a part of his inspiration and guidance. Man depends a great deal upon other men. He likes to have their direction, and consciously or unconsciously he follows in the footsteps of those who have gone before or those who are leaders. Whether or not the trait of hero worship and acclaim is present in the animal kingdom as a whole is probably debatable, but it is true that many living things seem to select and follow a leader. It would appear among various species of migratory

*The  
Rosicrucian  
Digest  
July  
1940*

birds, for example, that one of their number sets the pace and the direction in which they travel. Another example is found in many varieties of ants which seem to live a community life. Whether this community life is under the direction of an individual or not, of course we cannot prove, but at least these few examples illustrate the point that all living things have a tendency to follow directions from outside themselves.

As human beings, we have a choice in those whom we select as heroes, but hero worship has its values and its drawbacks. The child in selecting a type of individual as his hero will reflect that individual's ideals in his own life. To watch the development of a child is to see reflected one after the other the various traits, purposes, and ideals of the hero or heroine that is his for the moment. If this hero or heroine is one who has promoted high ideals, and the life of the individual is carefully considered by the child, the results on its character and development will be far-reaching.

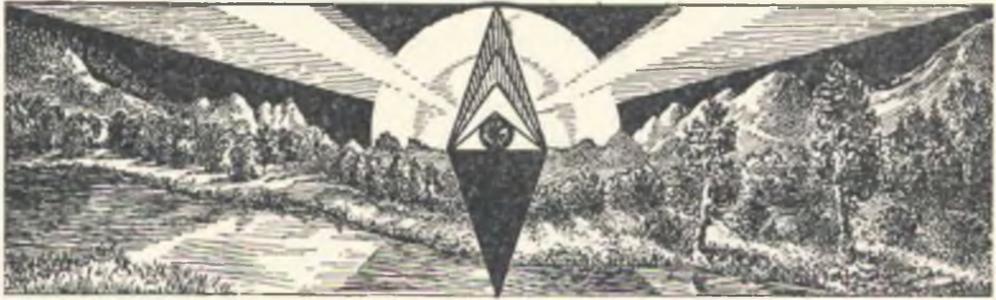
In this way we see that the human character is shaped and fashioned not only by the qualities of the soul within us but by forces on the outside which we voluntarily, or otherwise, select. The average adult, from a purely biological standpoint, is a maze of reactions. He is, in the terminology of those who teach the science of anthroponomy, a combination of condition reflexes; that is, his natural reactions have been modified by environment and habit to the point that he is a composite of his environment. As a result of being such, man looks out of himself and through the eyes of his own mind and sees reflected in the world about him those things which he himself has become. The interpretations that two individuals place upon an act or object exterior to themselves is therefore the result of their own training and attitude. One will see in a book the literary beauty which the author has made possible to exist in writing; the other will see an uninteresting story. One will see in a picture the inspiration that has entered into the composition; another will see a flaw of a technical nature. One in viewing a philosophy of life will see the composite good that is there for man to follow if he

will; another will see a grammatical error in the presentation of a worthwhile philosophy and miss the philosophy itself. In other words, man sees what he is.

It is frequently stated in daily conversation that man finds that which he seeks, which is more true than we might really want to admit in casual conversation. Probably this explains to a certain extent why some people are always optimistic and others pessimistic; they are seeing through their own conceptions of things. It is like a man putting on a pair of glasses that are of a certain color. He sees the world through this color medium, and to him the actual appearance of the world is distorted.

However, this is not a hopeless picture, because, as already pointed out, man has the ability to select that to which he can aspire. His heroes and heroines do not need to be confined to childish admirations. He can reach out and create his own aim and ideal; he can decide upon his ultimate aims in life; he can set ideals that are for the purpose of developing his maximum potentialities, and he can systematically work toward these ends. These ideals, of course, are not concrete objects, they are something in which man must believe and to which he must dedicate himself before they can fashion his individual existence. But when man comes to the realization that his greatest possessions are not material, that life itself is an intangible object, that the very things which he seeks most such as happiness, love, security, independence, and those things for which man works, are not dependent entirely upon material objects, then he is willing and desirous of setting aside material considerations in order to aim toward the eventual purpose itself. Set your aim on the highest ideal; aspire to attain happiness and complete harmony with the forces of the universe of which you are a part. Participation in the activities of the Cathedral of the Soul will help you toward this end. It is your obligation to yourself to use the means possible for reaching your ultimate goal. Therefore, we invite you to participate in the activities of the Cathedral of the Soul, and in order to fully benefit by its work secure a copy of the booklet "Liber 777," which you may have upon request.

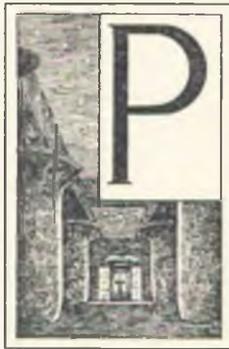




## *The Windows of the Soul*

### DIAGNOSIS OF DISEASE BY THE EYE

By HERMAN R. BANGERTER, F. R. C.



**P**OETS in the past have often referred to the eyes as "the windows of the soul." However, modern research seems to infer that they are the windows of the body also. Dr. Ignatz Peczely, who pioneered this research, was born in Hungary in

1826. At the age of eleven, while playing in his father's garden, he succeeded in capturing an owl. In the struggle that ensued, the bird sustained a broken leg. After the bird was subdued, the lad noticed a white cloud in the lower part of the iris on the same side as the injured leg. When, after the leg was healed, he again looked into the bird's iris, he noticed that a black speck, circumscribed by white lines, had replaced the former cloud-like design.

The incident was recalled to Dr. Peczely's mind years later, when, as practicing physician, he was called to treat a man with a fractured leg. He proceeded at once to examine the man's eye, and was once more confronted by the same cloud-like design that he had observed in the iris of the bird. From that time on he continued his investigations, and discovered that certain areas in the iris correspond to certain organs of the body, thus giving the world a ground-work for a new method of diag-

nosis. The first work on this subject was published in Buda-Pest, Hungary in 1880.

Continued observation has demonstrated the fact that the organs on the right side of the body are recorded in the right iris, and that the organs on the left side of the body are recorded in the left iris. The skin's reaction is shown in the outer edge of each iris; a sluggish skin reaction manifests in a wide, dark scurf-rim. Immediately inside of the scurf-rim, we find the reactions of the circulatory system. The upper one-third of the iris indicates the various reactions in the head, and reactions of the cerebrum and cerebellum show in the upper part of the ring of the circulatory system. Then, by dividing the circle of the iris between the circulatory circle and the sympathetic wreath into degrees, commencing at the upper part and working in towards the nose, we find the following area centers in the first thirty degrees: first is the fatigue area, then the visual area, apoplexy, speech center, auditory area, will ideation, forehead, and temple.

From the 30th to the 60th degree, we find the eye, maxilla, cheek, nose, mouth, tongue, and mandible. From the 60th to the 90th degree we find the tonsil, pharynx, larynx, trachea, and vocal cords, the thyroid area being near the outer edge, just inside the circulatory ring, between the trachea, and larynx. The bronchus area being found in about the center of this section of the iris. From the 90th to the 120th degree we

*The  
Rosicrucian  
Digest  
July  
1940*

find the esophagus, scapula, and upper part of the back.

From the 120th to the 150th degree we find the lower part of the back, and the bladder, and by drawing a line from the sympathetic wreath in the area of the bronchus and emerging from the iris at about the 144th degree, we have the vertebral column and the spinal cord. From the 150th to the 177th degree we have the reproductive and eliminative areas. The foot, knee, and thigh area being found between the 177th and the 182nd degree. From the 182nd to the 210th degree we find the groin area, with ruptures indicated by special marks. Then is shown the abdominal wall, the peritoneum, and the pelvis. From the 210th to the 240th degree we find the ovary, diaphragm, liver, gall bladder, hand, and arm. From the 240th to the 270th degree we find the thorax, ribs, breast, and pleura. From the 270th to the 300th degree we find the lung area, with the bronchial tubes indicated about two-thirds of the distance to the center of the iris next to the sympathetic wreath. From the 300th to the 330th degree we find the axilla, clavical, the neck, mastoid, and ear. From the 330th to the 360th degree we find the medula oblongata, hallucination area, hysteria, chorea, mentality, sex-life, apprehension area, and ataxia.

In the circle immediately around the pupil we find the stomach area with the pylorus toward the 90 degree angle. Then the intestinal area is indicated by the next circle immediately outside of the stomach ring. Commencing at about the 235th degree we find the duodenum; and continuing around the circle we find the ascending colon, hep. flexure, with the transverse colon near the upper edge of this circle. Coming down on the inside we find the small intestines, the cecum, with the appendix at the bottom, and then next to the duodenum area we find the pancreas area. Immediately outside of the digestive circle is the sympathetic wreath, which is of a lighter shade indicating the condition of the sympathetic nervous system.

The left eye is very similar to the right eye, but with the following differences. Where we find the liver area on the right eye, the left eye indicates the spleen area; and where the right eye

indicates hallucination, mentality, and apprehension, the left eye indicates dizziness, faintness, epilepsy, and introspection. Then in the stomach ring the eye indicates the pylorus, while the left eye indicates the cardia. The next circle indicates the digestive area. In the left eye commencing in the inner part of this circle we find the small intestines, with the transverse colon near the upper part. Then the spleen flexure, while the descending colon comes down on the outer part of this circle, and the sigmoid flexure at the lower part of it. In the sympathetic wreath from the 210th to the 300th degree we find first the solar plexus area, then the heart, and finally the aorta.

To enable one to comprehend the foregoing paragraphs more fully it will be necessary to draw a diagram according to the following directions: Draw two circles to indicate the iris of each eye. Then draw the pupil in the center, the pupil being analogous to the center of the body (the umbilicus or the navel). Then draw two narrow bands near the outer edge to indicate the sclerim, and the circulatory system; draw three more narrow circles immediately outside of the pupil, the third one being drawn in a series of scallops. The first one indicates the stomach area, second the digestive area, and third the sympathetic wreath, this wreath being about one-fourth the distance out from the pupil to the outer edge of the iris. Then proceed to divide these circles into degrees commencing at the top and continuing around towards the nose on both circles until one finally reaches the top of the circles again. This diagram will enable one to place the location area of the various organs and members of the body as they manifest in the iris of each eye.

Next we will give a brief summary of the effects of the inorganic minerals, drugs, poisons, and toxins: The sodium ring which is indicated by a sodium deposit in the circulatory system is shown in that area of the eye by a silver gray ring of metallic luster. It is caused by the accumulation of large quantities of inorganic mineral salts in the system, which the body has been unable to eliminate. They are deposited in the organs of least resistance, and are generally found in cases where persons



have an excess of sodium chloride, or sodium bi-carbonate in their diet, and also from the use of certain medications which contain either sodium salicylates, sodium bi-carbonate, or saline cathartics. Other drugs or poisons which find their way into the body either through medication, or through certain occupations are: Arsenic, which is noted by white specks in the circulatory area; Bismuth—dark gray irregular circle in the digestive tract; bromides—whitish crescent in the cerebral area; Coal tar derivatives—a dark gray veil-like covering of the upper surface of the iris in the cerebral area; Creosote—white specks in the gastro-intestinal tract; Ergot—a bright red circle in the stomach area, or reddish spots in the area of the generative organs; Ichthyol—light brown spots in the area of the lungs; Iodine—red spots sometimes surrounded by white borders; Iron—rusty brown spots; Lead—steel grey circle in the gastro-intestinal tract; Morphine—very minute almost imperceptible black circle around the pupil; Mercury—a whitish gray, or silver gray circular line of metallic luster in the cerebral area. If taken with Potassium Iodide, it may also show in the circulatory area like sodium. It shows blue in a brown iris. Continuing on is Phosphorus—white flakes in the muscular or bony structure area; Quinine, Alkaloid of—a greenish yellow discoloration over the entire iris, principally in the area of the digestive tract; Quinine. Salts of—whitish clouds around the pupil; Strychnine—a whitish gray, or silver gray circle with wheel-like spokes in the digestive tract area; Sulphur—dark brown, cloud-like discoloration in the digestive tract area; Turpentine—whitish gray spots in the area of the genito-urinary tract; Zymoid—black or muddy brown spots superficially deposited on the surface of the iris.

Hereditary weaknesses are shown by spindle or egg shaped dark spots surrounded by white in the area of the weakness. These are vulnerable organs, and always suffer first under a general run-down condition when the patient's vitality is lowered, and if neglected they often develop into serious organic complications. Other dark spots in the irides of children may also indicate hereditary lesions.

Acquired lesions are usually divided into four general classifications: Acute, sub-acute, chronic, and destructive. The acute stage is indicated by one or more white lines, or a white cloud, indicating an acute inflammatory process taking place in the corresponding area in which the inflamed organ is found. The sub-acute stage is indicated by dark lines or clouds intermingled with the white lines. If the healing forces are winning, these dark lines gradually fade away; but if the disease continues to advance, the white lines turn dark indicating a chronic stage. The chronic stage is recognized by dark lines, clouds, or spots, which reveal chronic encumbrances and latent diseases. The destructive stage is indicated by a deep black line or spot denoting destruction of issue either by trauma, surgical operations, or malignancy. The spots or signs are often obscured when the areas are discolored by drugs, or other morbid materials, and may therefore not be seen.

The importance of the Iridiagnosis, as an aid to the other methods of diagnosing a weakness, becomes apparent when we consider that the early recognition of such diseases cannot be overestimated, particularly in the involvement of vital organs. In such instances, the individual is as a rule, ignorant of what is taking place in his system, at least as far as pain is concerned. Vital organs, such as the heart, lungs, kidneys, etc., may be diseased for years without causing pain. Absence of pain, however, is due to the fact that the internal organs are controlled by the sympathetic nervous system, which is mainly motor in its function rather than sensory. Many persons who have considered themselves healthy often become disillusioned after being rejected by examiners of life insurance companies as unacceptable risks. Many sudden deaths could have been prevented if pain, the danger signal, had warned the patient that something in a vital organ had gone wrong. Through Iridiagnosis this weakness could have been found and corrected long before it had reached a chronic or destructive stage.

A closed lesion is indicated when the black spot is surrounded by a white ring. This denotes that the lesion has

healed, or that its toxic condition has been sealed in to prevent its spreading. An open lesion is indicated by the absence of the white ring, or it not forming a complete circle, in which case the spot is only partially surrounded by the white ring. These indicate that the lesion has not yet been completely healed, or that it is still spreading, which is indicated by the absence of the white ring. An open lesion is indicative of the fact that Nature has not yet been able to prevent the infection from spreading to neighboring tissues. Closed lesions are less harmful, but they, too, denote weakness of an organ, which may again become active if the general physical system becomes weakened.

The sympathetic wreath, which is found about one-fourth the distance out from the pupil toward the outer edge of the iris, seems to be scalloped on the outer edge rather than being perfectly round. Where an organic weakness is found it seems to bulge, or point toward the afflicted organ area. In fact, whenever the distended sympathetic wreath points out the area of an organ, the function of that organ is either hypertrophied — exaggerated or atrophied, depending on whether the local lesions are white, or dark, in that particular area; —white denoting over-stimulation, and dark denoting debility.

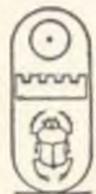
Nerve rings are curved, thread-like, circular lines which may be seen half way between the pupillary and the ciliary borders of the iris. They may completely surround the iris, or only part of it. They are only black or white regardless of the color of the iris. If white, and forming a complete circle, they indicate a high nervous tension. If white, and restricted to a particular area, they denote local acute inflammatory changes, causing congestion and pain. If the rings are dark they indicate hereditary weakness, especially in children. It also indicates acquired chronic disturbances, and should warn the physician of prognosticating a speedy cure, because in such a case the person lacks vital nerve force, especially in the organ in whose area the dark nerve ring is found. White lines apparently originating from the center of the iris, and radiating throughout the iris, may be seen in a person approaching, or suffer-

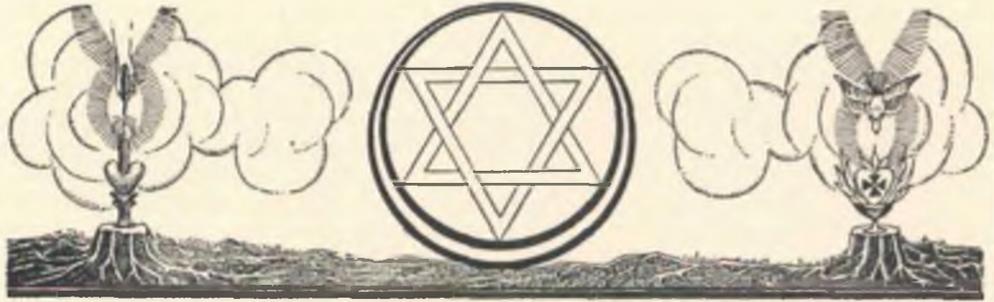
ing from a nervous collapse. If these lines appear in practically every part of the iris it indicates an over-irritated nervous system, in which case the person should retire from active duties until the over-worked nerves have time to become rested and revitalized.

From the foregoing explanations we can readily see that inorganic minerals are not assimilated by the system, but remain in the body as foreign substances, which produce irritation and Disease. The natural organic minerals do not show in the iris, indicating that they are properly assimilated by the body tissues, as we are informed in our Monographs. There is also an absence of any normal bodily function indicated in the eye, but anything that is abnormal is always indicated by a certain sign in the affected area.

It must be remembered that a person needs sufficient nourishment, rest, and moisture, with a correct mental attitude, in order to have perfect health. The brain alone requires all of the mineral elements for its proper functioning. The other organs and tissues only require certain of these elements, varying in their different organic functionings. If an organ is suffering from malnutrition because its mineral elements are lacking, it will first draw these needed elements from the brain, thus weakening one's mental stamina, and balance. If it is not then supplied it will begin to weaken, and become over-worked in its endeavor to keep up its bodily function. The weakness finally becomes chronic, and in an endeavor to compensate for this hunger the patient will often resort to the inorganic minerals to restore the devitalized tissue, which generally aggravates the already troublesome condition. This, however, is a different subject, upon which I may write at some later date.

The exponents of the Iridiagnosis do not claim that it should replace the other well known systems of diagnosis, but rather that it is an aid in properly diagnosing a symptom, as well as showing its causative factor; and that because of the ease and accuracy of detecting some weakness or foreign condition in the body, before it becomes chronic, or destructive, it can save mankind much discomfort and suffering.

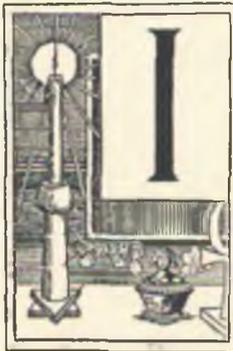




## Marriage—Union and Separation

WHAT CONSTITUTES DIVORCE?

By FRATER D. F. LEHMER



**I**N order to understand the meaning of marriage, it is first necessary to understand the fundamental nature of man. Man at any one moment is the sum total of his basic beliefs. The consciousness of man, whether objectively realized or not,

is the motivating and dominating factor in his relationship to all created things.

Man's reservoir of consciousness is being continually fed from two sources. He studies, he observes, he compares, and he reasons; and then reaches certain conclusions based upon the accuracy of his observations, and upon his skill in the process of reasoning. This is the plan usually followed by the objective man in determining his philosophy of life—if he is so fortunate as to formulate one.

On the other hand, the mind of man is being continually bombarded by stimuli from sources not usually understood nor appreciated. These are the thoughts that filter through and impress the mind through the subjective process. Most of our decisions and conclusions are not the result of a cold dispassionate review of the facts, but are based upon how we *feel* about it. Usually we act according to the sum total of our *feeling* about things or conditions.

What causes us to have certain basic feelings that so impel our decisions and our activities which grow out of our predominant urge? This leads us to a careful consideration of the duality of the mind. Just what part does the *unconscious mind* play in our activities? What are the transcendent powers of this mind that is so powerful that it upsets our most reasoned conclusions?

Without producing proof of the ramifications of the subjective mind and all that that would involve, we are compelled to admit that our condition in life is the result, not of reasoning, but of being impelled or controlled by forces of which we know very little. Assuming this to be true, we are forced to the conclusion that man—the mental man—is the sum total of all impressions received by him both from without and from within.

Man, then, being the synthesis of all impressions received by him, is different from those around him because he has realized, or is conscious of, certain factors quite distinct and different from those realized by other men. This entity—man—is for the moment at least, a radiating center of consciousness having a definite vibration rate different from all other created things. This *vibratory rate*, set up by the sum total of his consciousness, is reflected in his aura, or magnetic field, which completely surrounds his person.

However, man being positive in character, is not complete. "Every entity in all nature is seeking a *like* entity of op-

posite polarity." So this entity—man—is seeking his opposite—woman—in order that he may be complete. His entire being is crying out for completion.

Through the law of attraction, if not interfered with by extraneous forces, he finally draws to him the negative element—woman—to complete his being. Now we find a "wedding" has taken place—a blending of two entities which complement each other and vibrate in harmonious blending, creating in each a condition of peace and happiness. This condition—happiness, or harmonium—is the essential basis upon which all constructive action must be based.

True marriage then is really made in "heaven." Just where is "heaven"? Jesus described it as being *within* you. This kingdom of heaven within you is the place where, what you are, radiated through your entire being, creates the magnetic condition of your aura; which in turn attracts to it that negative polarity necessary to its completion. This condition was generated in like manner within the soul and heart—the "heaven"—of your mate.

Now the question naturally follows: Can this union be dissolved? The answer to this is found in the essential natures of the two entities which have blended their personalities through the law of attraction, or polarity, into this union called marriage. Can you say that the individuality of each has been lost? What has really happened? Is it not that the radiating personality of each has been blended with the other? Can it be successfully argued that the soul with its ego has been lost; or is it merely that, for the moment at least, two souls have sublime communion through attunement? Can we say that the *will*, or power of choice, has been annihilated through such a union? I believe not. What then accounts for the separations that take place between apparently perfectly mated couples?

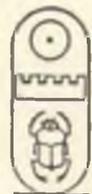
Suppose that a husband or a wife becomes interested in a new line of thought or activity. What happens? Immediately there are set in motion the causes that make for a re-chemicalization of the entire being of the individual. This in turn changes the nature of the

entity. If the individual becomes imbued with a great ambition that becomes the soul-motivating purpose of his life, does it not follow that the whole nature of the person, the vibration rate of the aura, has so changed that it no longer blends with its mate? Is it not true that only as both parties to the union drink at the same fountain can continued harmony be retained? If one of the parties "chooses" to drink at another well, does it not mean the breaking of the lines of radiation so that they no longer coincide? The conclusion, I believe, is quite apparent.

Now, what is the position of the party when one of them determines that he (or she) is going to seek the solution of the problem of life, his natural place in it, as it relates to the cosmic conception? As the person studies and reflects, overcomes, advances and achieves, his whole being rapidly changes. The process of transmutation rapidly brings the person toward the light of truth. He becomes positive in the reflecting light that dissolves all inharmony. He becomes a radiating center of transcendent light. Light, being what it is, radiates and penetrates, transforms and renews, chases away the darkness, and produces its effect on all mind and matter wherever it is exposed.

What then is the duty of the mate who aspires to the light of illumination? Is it to argue? to urge? to compel? to force upon your mate whom you love, that he or she follow in the path you have chosen to follow? Assuredly not! If you are a radiating center of "light," just shine where you are. Be still, and let the power of light do its wondrous work. No word, no compelling, is necessary. Such an attitude would surely defeat your purpose. By example, by your impersonal attitude, by your spirit of understanding and love, the power of light will overcome the power of darkness.

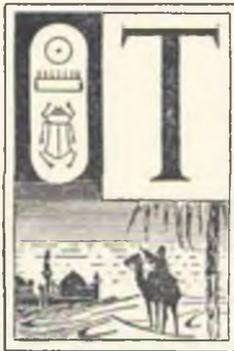
However, your mate, also being a free moral agent and having the power to choose, may choose the path of darkness. If he does so, there is no power in heaven or on the earth that can mend the broken union. It is indeed—*divorce*.





## Why Trouble About Trouble?

By A. L. GRANDSTAFF



“TROUBLE is a fine thing!” exclaims a successful friend of mine. He says, that were it not for trouble there would be no progress, no happiness, no ambition and no civilization, and that man would become as lazy as a crocodile and that he might

reach the extinction of the dodo.

Let's look into this man's claim and see if there is a grain of truth in it justifying what seems to be such a radical view of trouble. To compare his dictum with the accepted idea of trouble would make him one of the world's quaintest optimists who is in a position to ridicule our fears and laugh at our pessimism. Here's a man who seems to like trouble—at least he's indifferent about its consequences—and he's playing his theory against our established idea that trouble is one of the tragic things of life. Has he an inconsistent concept of trouble? Let's see whether he is right or ridiculous!

We all know that everything of a constructive or destructive nature with which humanity is identified is hedged with some kind of opposition; and that if this opposition develops into a conflict impeding in any way our progress or our routine of life, we wince a little at first, perhaps, then we disdainfully exclaim “More Trouble” and man our

guns. Man was born and constituted for a fight, in fact, it appears that he revels in them. And if they do not materialize at regular intervals, he starts one. Look at Europe and Asia! But the inevitable antagonist that we call trouble has been prearranged for us it seems! We needn't go about seeking a grapple with trouble because it's omnipresent and a bellicose thing itself. Whether trouble's origin is by design or accident doesn't help matters in the least, for we know trouble is a reality, and unless we are exceptionally fortunate we have a poignant application of it every few days. Trouble seems to be the element in life's crucible with which we must try our mettle, win, lose or draw!

We start from scratch at birth and we find the gloomy old combatant, *trouble*, waiting for us in the Maternity Ward. Confronted at the beginning of life with such a formidable foe, we inhale a few copious drafts of atmosphere, cry a little just to emphasize our prowess, and record our first victory with trouble. So, you see, trouble in our first contact with the grievous thing is a phantom that a child put to flight! Why let it disturb us in mature life? Incidentally, we are forced to grant one concession to trouble, though reluctantly; it's a persistent thing and fatal too, habitually lingers about during all our lifetime and pounces upon us with grim determination and victory at death. It's well enough to acknowledge, at the start, the maximum significance of our adversary!

But trouble's being so universal, like death, must be a benefit! It plays a part in all enforced discipline; it many times weaves its accompanying sorrows into elements of character; it corrects an erroneous concept of life — in that we think life should be a jaunt of pleasure which, unfortunately, it is not — and trouble's prevalence effects a chastening order early in our formative years so that we don't get off to a bad start. In retrospect, how many are the times when trouble brought about a propitious change in our lives which we remember with reverence. Certainly we owe to trouble the stimulus for many of the essential qualities in our character building which we utilized throughout our lifetime. We might attribute and credit to trouble nearly all the reforming influences in the world which we designate as "good"; for good, to evaluate it must be contrasted with something which we consider "bad" or "trouble." How else should we evaluate "good"? Thus we may consider trouble as the factor or stimulus in reformation!

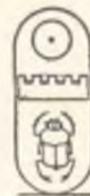
Since the time when trouble challenged us in the nursery, all of us have had a minor or major skirmish with it along the way. And as nearly all of us are in a fairly vigorous state of health, trouble, ipso facto, hasn't seriously injured or destroyed many of us. Isn't it fair then that, after considering these few of trouble's "virtues," we should assume that trouble is not the evil monster it is reputed to be?

Consider, for a moment, how all nature is arrayed in an interminable contest against opposable forces. Perhaps those resulting from the seasonal changes are the more universal and common examples, in which vegetation struggles insistently to survive against the vagaries and limitations of the weather. Or look at the sturdy oak which develops its robust trunk and penetrating roots so that it may withstand the ravages of time and inclemency of the elements. These are instances of widely different horticultural growths, but we see the same infallible law of nature challenging and demanding of each species an individual adaptation so that it may survive. It is adaptability to the inevitable! Is there any reason to expect natural or moral law

to be less severe with the human species in its development? Expediency demands that civilized human beings train their minds and adapt their bodies to meet the rigors of mental and physical troubles, for there is no other solution or way to challenge that barrier set against our progress by trouble than through the use of our faculties in a relentless fight. And to coddle or restrain man from such a contest with its invigorating benefits would be disastrous and would result in a race as lethargic and just about as useless as a jelly-fish.

The striking difference between the mentally and physically alert civilized man and the indolent and stupid savage is that of dissolving his trouble in the first instance, and in allowing his troubles to dissolve him in the second. It is fine that it is man's almost invariable tendency to take a stand against troubles, whatever their magnitude; he may do this purely out of pride in accomplishment or through fear of censure from his fellows. But, regardless of motivation, the fact that he takes a stand against trouble and that such a stand is collectively taken, has aided materially in building the world he knows and in addition has achieved for him nearly all his happiness. In truth, a good hot contest with trouble playing the major role is just the kind of alchemy that turns out one of God's best characters!

History shows us that nearly all the attainments of mankind were reached, not through evasion of trouble, but rather that men pitted every ounce of their stamina in an unequal contest against trouble and won. Difficulties or troubles called forth dormant forces with which they armed themselves for the fray, and succeeding contests were as practice which influenced and assured the success of subsequent engagements. The greater victories, of course, being always commensurate with the vanquishing of the greater troubles. But, you say: All opposition in life isn't necessarily trouble. True! Opposition may be only a challenge. And if you can meet it without trouble, Congratulate yourself! But remember, all nature is developed by antagonism, and if you don't buckle on enough armor to defy your antagonist you'll soon be in



trouble. Emerson says, "We acquire the strength we have overcome."

Some of us were born and reared in an environment devoid of trouble, perhaps, for our parents may have carefully shielded us from the hard knocks during the formative years of life. All of which was fine at the time, but it was teaching us an ideal of life entirely inconsistent with the facts. A pleasure ideal is an erroneous concept of life because our happiness springs mainly from trouble, which is clearly the antithesis of pleasure. The man who starts life expecting a continual excursion of pleasure is preparing himself for at least discontentment. For when the time comes and he is shaken out of his illusion by the stern realities of life as it is actually lived, he is certain to find himself inadequately qualified to meet the existing conditions and it were better had he started with the correct concept. The consequences of such an experience usually terminate in an attitude of mind declaiming that there is no justice in the world, and the ultimate reaction produces those bewildered individuals we designate "gloomy," "forlorn" and "distressed."

Although we have trained ourselves to shun and hate trouble, we see, nevertheless, that it is a useful and indispensable factor in the scheme of our existence which must be faced and adapted to our well-being so that we may realize and appreciate its converse — which is, happiness. We should learn to regard the troubles and worries of life, not as stumbling blocks in our way, but better should we make them into useful accessories as stepping-stones to noble character. Those of us who feel the need of a little encouragement in case our troubles get too burdensome, might well memorize the following line:

"A trouble is a ton  
Or a trouble is an ounce,  
Or a trouble is what you make it;  
It isn't the fact that you're hurt that counts,  
But only, how did you take it?"

But whatever we do in disentangling ourselves from the complexities of life, don't let us thoughtlessly assume trouble is Old Nick lying stealthily in wait and ready to leap upon us and beat our ambitions and aspirations into smithereens. Rather let us try to realize the significance of our troubles; every one of them has a specific application to our needs which may be turned to our advantage in some way when we learn to handle them constructively. And remember, all successful people analyze their difficulties with a view to finding in them some element or feature that may be utilized in promoting comfort and happiness. They say our best teacher is experience but trouble is a close second. For who has not felt the discipline trouble brings? which, in many many instances, is just the helping hand needed to make us think and organize our lives more in accord with our own best interests.

That our happiness and well-being are largely reactions as a result of trouble is clearly indicated; for we see that we could not appreciate the good things of life but through contrasting them with those things which we call evil. Remember that all gods have their corresponding devils, and that everything in all nature is subjected to a counter influence of some kind, and that without the counter-influence of trouble Homo Sapiens himself, the Almighty of the earth, would become the first god without his complement. So it is not without a huge segment of truth that our trouble protagonist proclaims — "Trouble is a fine thing!"

#### A PART-TIME VENTURE

Time is golden, especially if gainfully employed. If you have a few spare hours each week, you may convert them into an extra income. There are thousands of persons who need and *would enjoy* the Rosicrucian books—if they knew about them. We have an interesting plan through which you may become a special representative of the Rosicrucian publications, introducing the books of the Order—on a substantial *commission basis*. All helpful details have been worked out. Just address a letter to the Rosicrucian Supply Bureau, San Jose, California, and ask for the free particulars about the *Book Representative Plan*.

The  
Rosicrucian  
Digest  
July  
1940



## SANCTUM MUSINGS

### AN APPEAL FOR BEAUTY

By LEOPOLD DE POSTELS, F. R. C.



MAN'S nature is triune, Soul, Mind and Body.

Gross materialism has fed only the body and the very limited objective mind of man. The higher unlimited mental faculties as well as the ideals and nobler emotions of the soul have been

consistently deprived of nourishment. The starvation of the human soul and its highest mental attributes has effected an almost complete separation between man's limited consciousness and the infinite wisdom, goodness and power of God within. The result of this abysmal cleavage has manifested as selfishness, cruelty and greed, as disease and insanity, fear and oppression, crime and perversity, a dangerous instability in practically every phase of individual, national and international life. This severance in consciousness between man and his maker seems to be beyond question the crux of all human ills and the consequent pitiful suffering.

That this suffering is but the result of man's own thinking and doing, and therefore his karma, may be all too true, but unless we, as Rosicrucians—who are granted the privilege of reestablishing through guidance and training the atonement between the outer consciousness and the inner self—besides trying

to further our own development, also utilize every possible means to assist humanity in regaining its equilibrium, we shall not only prove ourselves as ungrateful and unworthy custodians of Cosmic blessings but we may find, as a consequence to such negligence, the precipitation of major cataclysms engulfing all human life, our own included.

At this critical period of human evolution, the world is actually in danger, the danger of universal insanity, and only the united and relentless efforts of all the adherents to Light can stay it. These conditions of the present day offer each student unprecedented opportunities to prove himself a force on the side of evolution.

It is not the purpose of this article to awaken the spirit of service in students, for such a spirit has always prevailed, distinguishing Rosicrucians throughout the ages. Rather is it the burden of this writing to indicate one of the vital approaches to assist a mentally and spiritually starved humanity.

Our Sovereign Grand Master once expressed the following thoughts "Shall man live on bread alone? If God thought fit to create beauty in line, in form, in color, in sound, in movement, shall we deign to consider the Arts as unnecessary or as luxurious? The spirit needs nourishment as well as the body."

The constant manifestation of beauty through thought and action in our immediate environment, and wherever else we may exert its beneficent influence, and our combined, untiring efforts to



spread culture and the appreciation of the arts must have a revivifying effect upon the soul of mankind and its higher mental attributes. Beauty, whatever form it takes, is the most direct appeal to the soul in man. To educate man to appreciate the beautiful, and to surround him with beauty is to rescue his soul.

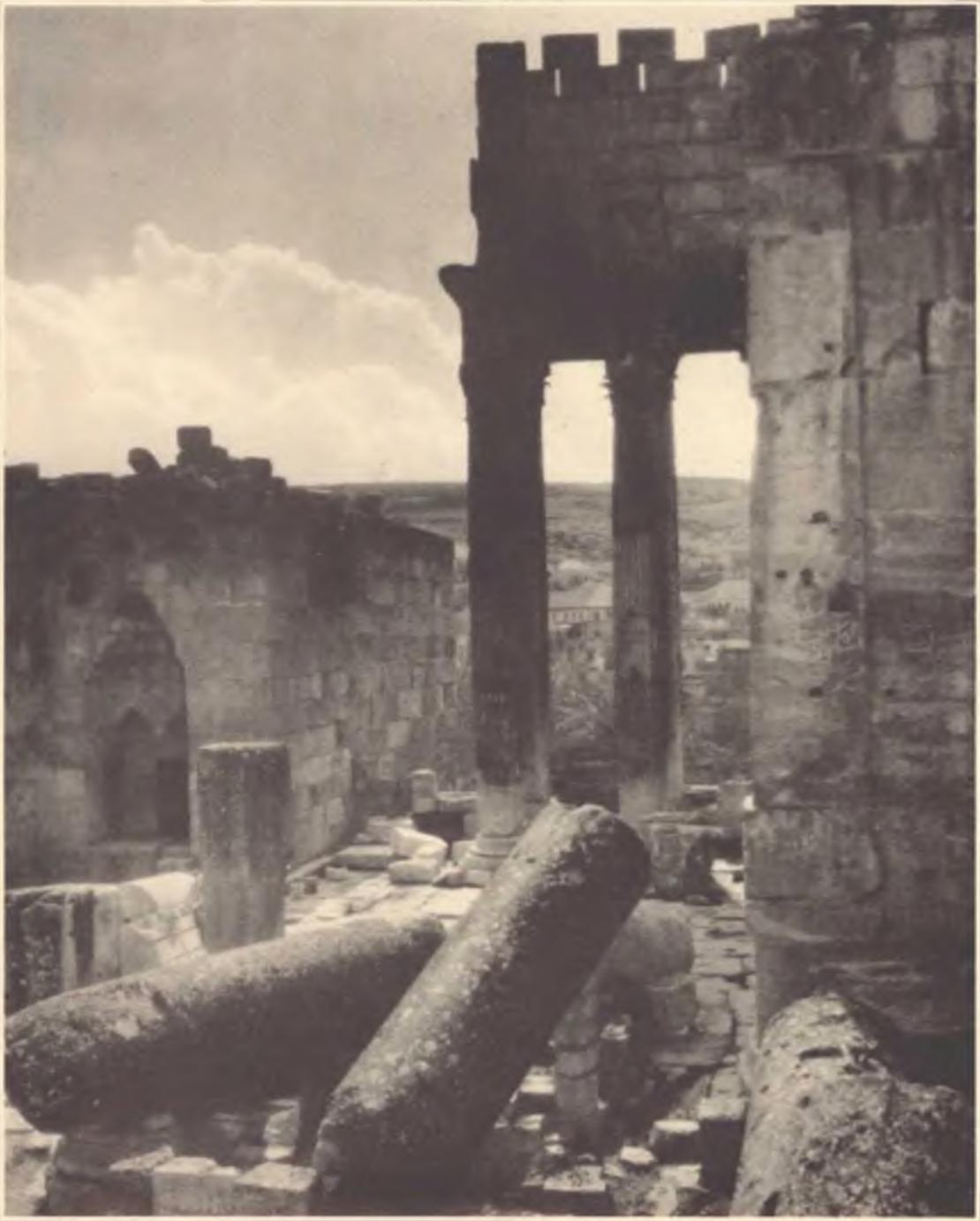
Man can not create beauty for Beauty is an eternal Cosmic reality. But it is ever man's sacred privilege to give wing to his imagination that it may rise to the source of infinite inspiration and return from hence to manifest it here on earth. Not every man is a great artist, musician or poet, but yet each one of us is capable in countless ways of manifesting beauty on earth.

Let us, therefore, unite into one indubitable power and inject a steady flow of beauty into the blood stream of ailing humanity. Each one of us can be a telling influence in this noble work of re-suscitation and resurrection.

We can assist firstly by giving our effective support to the many cultural activities already existent. We can encourage the fine musical programs on the radio. Let the sponsors know that good music is being appreciated. Voice your approval of the worthy musical efforts in motion pictures. Do not hesitate to let the owners of motion picture houses know that musical Shorts are well received. Whether in theatres, restaurants, at entertainments of any sort, take advantage of the fact that the audience or the customer is the owner's first consideration. Therefore, if beauty in any form is presented, show your approval and if it isn't, demand it. Let your representatives and congressmen know that you are strongly in favor of Federal aid in all cultural enterprises. Acquaint your local authorities as well. Support the art commissions of your city or town. Furthermore, whenever you see or hear about cultural activities let others know about it. Encourage others to hear good concerts, see fine exhibitions of art and sculpture. Educate yourself to greater appreciation of architecture, painting, music and fine handicrafts. It will pay you great dividends. In your own home, whether it be a house in the country, an apartment, or just a room, decorate it as beautifully

as you possibly can. Your environment can help to elevate your consciousness. Your friends will be benefited as well. It may even inspire them to do likewise. If you live in a crowded city, far from any park, see if you can assist the landlord to arrange the roof into a little garden so that you and other tenants may enjoy more sunshine and air in a congenial entourage. If you are a parent surround your children with all that is beautiful. Teach them to enjoy fine music and paintings, poetry and good books, and the countless beauties of nature. Learn how to fascinate their little minds with all that is beautiful. Encourage them to form cultural groups among themselves. Let them learn to paint or play instruments. Provide the opportunities as much as you can, guide them if necessary, and let them educate themselves, and each other. When your friends come to see you do not feed their bodies alone. Offer them some mental and spiritual food as well. Do not allow a single guest to depart unless he depart a richer man than he came. If you can write, spare no pains in planting seeds of beauty. Campaign for culture. If you are an artist or musician give of your gifts freely. If you have influence in your community, let your influence toward beauty be felt. If you belong to any clubs or other organizations, be a crusader for beauty. If you own a shop or a restaurant, make it as attractive as you can. If you are an employer, surround your employees with a finer environment. It will increase their capacity for better work. It will stimulate their good will.

These are but a few of the opportunities which may be open to you. Allow your own ingenuity and creative imagination to lead you to action in the name of Beauty and Culture. Such deeds shall not only enrich your mind, intensify the first of your soul, purify and strengthen your body, but they shall make of you a channel for untold Cosmic blessings, a greater power for good, reflecting in all your undertakings, bringing you more success and greater happiness, and above all the total effect of concerted effort to manifest beauty through culture shall prove the panacea for a suffering, chaotic world, for verily: "Beauty is Truth; Truth Beauty."



### JOY RESTRAINED

These splendid ruins in Baalbeck, Syria, are a collection of temples once surrounding a major temple dedicated to the sun. To the right is a section of the Temple of Bacchus, god of joy and intoxication. Now forlorn and desolate, these edifices once resounded with the voices of the thousands who took part in the colorful pagan pageants.

*(Courtesy of the Rosicrucian Digest.)*

# *The* SECRET DOCTRINES OF JESUS

*A message that never reached the people!*

DOES the Bible actually contain the unadulterated words of Jesus the Christ? Do you know that from 325 A. D. until 1870 A. D., twenty ecclesiastical or church council meetings were held, in which man alone decided upon the context of the Bible—what it should contain? Self-appointed judges in the four Lateran Councils expurgated and changed the sacred writings to please themselves. The great Master's *personal* doctrines, of the utmost, vital importance to every man and woman, were buried in unexplained passages and parables. "The Secret Doctrines of Jesus," by Dr. H. Spencer Lewis, eminent author of "The Mystical Life of Jesus," for the first time reveals these *hidden truths*. Startling, fascinating, this new book should be in every thinker's hands. It is beautifully bound, illustrated, of large size, and the price, including postage, is only \$2.50 per copy.

ROSICRUCIAN SUPPLY BUREAU  
Rosicrucian Park, San Jose, California





Member of  
"FUDOSI"  
(Federation Uni-  
verselle des  
Ordres et  
Societes  
Initiatiques)

## THE PURPOSES OF THE ROSICRUCIAN ORDER

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

**AMORC TEMPLE**  
Rosicrucian Park, San Jose, California, U. S. A.  
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction  
RALPH M. LEWIS, F. R. C. --- Imperator

# DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

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

#### CALIFORNIA

##### Los Angeles:

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

##### Oakland:

Oakland East Bay Chapter. Mr. Earle W. Matteson, Master; Mr. Leo Grenot, Secretary. Convocation 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Streets. Inquirers call: FRUITVALE 3139-W.

##### Sacramento:

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

##### San Diego:

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

##### San Francisco:

Francis Bacon Lodge. 1655 Polk St.: Mr. Alexander D. Kneip, Master. Mystical convocations for all members every 2nd and 4th Monday at 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

#### COLORADO

##### Denver:

Chapter Master, Dr. Aurel Goodwin, 1169 S. Gaylord St.; Secretary, Miss Gertrude A. McIntyre, 4537 W. 29th Ave.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. William R. Broderick, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W., every Friday evening, 8:00 p. m. Secretary, Mrs. Carrie A. Rogers, 2121 H Street N. W.

#### FLORIDA

##### Miami:

Mr. O. N. Baumgart, Master, 866 W. 1st Street; Miss Dorothy Mainwaring, Secretary, 2366 No. W. 2nd Street.

#### ILLINOIS

##### Chicago:

Chicago Chapter No. 9. Mr. Fred L. Schoepp, Master; Mrs. Eva H. Read, Secretary. Telephone Randolph 9848. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m. Sundays 2 to 5:30 only. Lakeview Bldg., 116 S. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

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

#### MASSACHUSETTS

##### Boston:

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

#### MICHIGAN

##### Detroit:

Thebes Chapter No. 336. Mr. C. E. Reid-Selth, Master, 2362 Courtland Ave., Tel. TO. 5-5724; Mr. Andrew Heck, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Ave, every Tuesday, 8:00 p. m. Inquirers call Fitzroy 2593.

#### MISSOURI

##### Kansas City:

Kansas City Chapter. Mrs. C. S. Scott, Master, 104 W. Linwood Blvd.; Mrs. Francis R. Henriksen, Secretary, 219 S. Askew St. Meetings every Tuesday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Ave.

##### St. Louis:

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

#### NEW YORK

##### New York City:

New York Chapter, 250 W. 57th St. Mr. J. Duane Freeman, Master; Mrs. N. W. Way, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Mr. Richard E. Edwards, Master, 245 W. 116th St.; Mr. Clifford Richards, Secretary, 740 St. Nicholas Avenue. Meetings every second and fourth Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St. Inquirers call: Prospect 9-1079.

#### OHIO

##### Columbus:

Mr. Fred Blackburn, Master, 724 Oakwood Ave., Telephone Evergreen 7107; Mr. R. K. Parkes, Secretary, 58 Hawkes Ave. Meetings every Wednesday evening, 8:00 p. m. at Hotel Virginia.

##### Cleveland:

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

(Directory Continued on Next Page)

## NEW JERSEY

### Newark:

H. Spencer Lewis Chapter. Mr. Wm. N. King, Master; Miss June A. Williams, Secretary. Meeting every Monday, 8:00 p. m., 37 Washington St.

## WISCONSIN

### Milwaukee:

Milwaukee Chapter. Mr. Edwin Andrew Falkowski, Master; Miss Goldie S. Jaeger, Secretary. Meetings every Monday at 8:00 p. m. at 3431 W. Lisbon Avenue.

## PENNSYLVANIA

### Reading:

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

### Philadelphia:

Benjamin Franklin Chapter of AMORC. Mrs. Clara R. Ross, Master, 4520 Pine St.; Miss Kitty Potye, Secretary, 3020 Cambridge St. Meetings for all members every second and fourth Sunday, 8:00 p. m. at 1821 Ranstead St.

### Pittsburgh:

Penn. First Lodge. Mr. Ralph M. Ross, Master, 408 Green St., Greensburg.

## OREGON

### Portland:

Portland Rose Chapter. Mr. Harold Myron Quayle, Master, 226 N. E. 27th Ave. Inquirers call Ea 1663; Mrs. Elizabeth Elkerton, Secretary. Meetings 7:14 S. W. 11th Ave., every Thursday, 8:00 p. m.

## TEXAS

### Dallas:

Mrs. J. M. Blaydes, Master, Tele. 2-7278. Mrs. Anne Wilson Sexton, Secretary, 114 N. Edgefield. Meetings at 114 No. Edgefield, 2nd and 4th Tuesdays, 8:00 p. m.

### Fort Worth:

Fort Worth Chapter. Mrs. Clara E. Anderson, Master, Telephone 4-8067; Mrs. Ruth Page, Secretary, 5128 Byers. Telephone 7-4814. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street.

### Houston:

Mr. James R. Ingram, Master, 544 First National Bank Building., Phone Preston 8990; Mrs. Vera Bongio, Secretary, 108 Tuam Ave. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

## WASHINGTON

### Seattle:

AMORC Chapter 586. Mr. Roy E. Bailey, Master; Mr. Wm. S. Johnson, Secretary, 615 Terminal Sales Bldg., First Ave. and Virginia St. Reading room open week days 11 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings every Monday, 8:00 p. m.

## OKLAHOMA

### Oklahoma City:

Oklahoma City Chapter. W. J. Arnold, Master, Phone 7-6479; Ward D. Brosum, Secretary, Phone 5-4510. Meetings every Sunday night, 318 Y. W. C. A. Bldg.

## Principal Canadian Branches and Foreign Jurisdictions

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

## AUSTRALIA

### Sydney, N. S. W.:

Sydney Chapter. The Secretary, Box 2585 E. E., G. P. O.

## CANADA

### Toronto, Ontario:

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

### Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. A. W. Shaw, Master; Mr. J. H. Jansen, Secretary, 3155 28th St. E. Highland 3451-M. AMORC Temple, 878 Hornby Street.

### Victoria, British Columbia:

Victoria Lodge. Mr. Percy Pearson, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, Mr. Culbert Baugh-Allen, Phone E-6939.

### Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. Mr. Frederick P. Robinson, Master, 202 Union Trust Bldg. Sessions for all members on Tuesday, 7:45 p. m. throughout the year.

## CHINA

### Shanghai:

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

## DENMARK

### Copenhagen:

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

## DUTCH and EAST INDIES

### Java:

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

## ENGLAND

The AMORC Grand Lodge of Great Britain. Mr. Raymond Andrea, F. R. C., Grand Master, 31 Bayswater Ave., Westbury Park, Bristol 6.

## EGYPT

### Cairo:

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

### Heliopolis:

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

## FRANCE

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

## HOLLAND

### Amsterdam:

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

## NEW ZEALAND

### Auckland:

Auckland Chapter, AMORC. Mr. N. O. Hewitt, Master, 36 Domain Rd., Mt. Albert. Inquiries, Phone 45-869.

## SWEDEN

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

## SWITZERLAND

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

## Spanish-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master.

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

## JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.

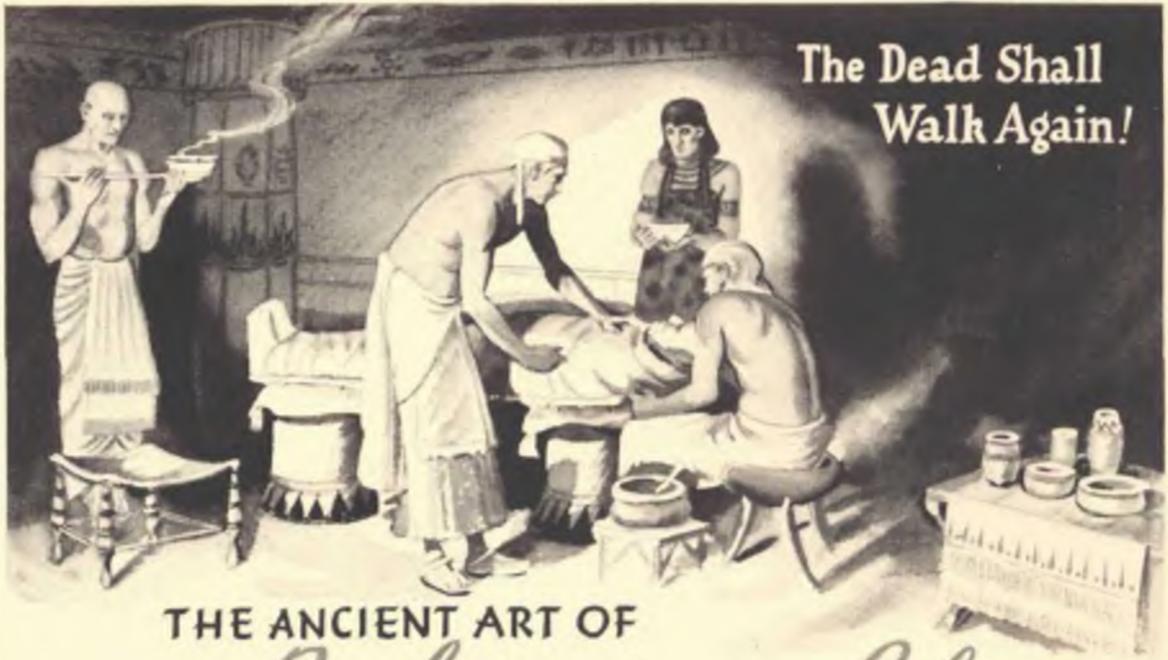
For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.



### ROSE-CROIX UNIVERSITY GRADUATING CLASS

Above are the graduates of the 1940 summer term of the Rose-Croix University of the Rosicrucian Order. With them are the members of the faculty, each chosen for his academic proficiency. Unlike the procedure followed in some so-called fraternal summer schools, these students are obliged first to matriculate, then to put in a definite number of study hours, conduct laboratory experiments, pass oral and written examinations, and prepare a prescribed thesis. The simple, yet efficient, manner of instruction, and the difference from a mere casual informal summer study, is reflected in the accomplishments and enthusiasm of these students, many of whom are from distant points.

*(Courtesy of the Rosicrucian Digest.)*



The Dead Shall  
Walk Again!

THE ANCIENT ART OF

# *Prolonging Life*

COULD the ancients *possibly* have attained the ages attributed to them? Did Methuselah actually live nine hundred years and Noah over six hundred? Are we certain that these ages are just fiction—a confusion of dates?

In the Egyptian "Book of the Dead," ancient scroll, solemn rites and parables declare that the dead shall walk again—that *rejuvenation* shall be theirs. Is there a remote possibility that these fantastic ceremonies conceal the rare wisdom by which the miraculous temple cures were accomplished? Word by word, phrase by phrase, there has leaked from the darkness of the ancient tombs into the light of modern translation an amazing disclosure of the knowledge of these sages—a remarkable understanding of the principles of Life and Death. Might not the fabled ages of the Hebrew patriarchs be examples of this lost art of prolonging life?

Time has not entirely shrouded these temple arts in secrecy. Moving westward with the

racess of man have come certain simple, homely, Oriental rules that make for health, vitality and a keener enjoyment of life. These Oriental rules, once kept secret, are not strange nor ill-suited for the Occidental mind or mood but rather rational, usable rules that *you can have and enjoy*.

## ACCEPT THIS FREE BOOK

The largest world-wide brotherhood of *arcane esoteric* knowledge of today—the Rosicrucians—expounds to thousands of men and women these teachings of the mystics and sages, which it has preserved and cherished for centuries. *It invites you* to share them. Write for the free fascinating book, "The Secret Heritage," which explains how you may receive these teachings and transmute your life into one of accomplishment. *Write today.* Address: Scribe S.P.C.



## The ROSICRUCIANS

(Not a religious organization)

Rosicrucian Park

(AMORC)

San Jose, California