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DECEMBER, 1944 - 25c per copy





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SAN JOSE, CALIFORNIA, U. S. A.



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Christmas 1944

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For centuries, Christmas has been the symbol of peace, but perhaps only this year have millions of humans so clearly envisioned its meaning. That you, too, reader and friend, may be imbued with this spirit and find in it *supreme happiness*, is the Season's Greetings of the

AMORC STAFF



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All things begin with thought — it is what follows that may take your life out of the class of those who hope and dream. Thought energy, like anything else, can be dissipated—or it can be made to produce actual effects. *If you know how to place your thoughts* you can stimulate the creative processes within your mind — through them you can assemble things and conditions of your world into a happy life of accomplishment. *Mental creating* does not depend upon a magical process. It consists of *knowing how* to marshal your thoughts into a power that draws, compels and organizes your experiences into a worth-while design of living.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXII

DECEMBER, 1944

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

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

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 ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH LEMURIA—LEGEND OR FACT?

By THE IMPERATOR



THE known, the realized is never as thrilling as the unknown. What lies just beyond the border of memory and perception is what challenges the imagination. In the *unknown* lies mystery and probable surprise that excites the emotions and vitalizes the whole being. It is innate curiosity and a desire to convert the unknown into the mediocrity of the commonplace that has accounted for discovery and human progress. Our origin as humans and the emergence of our principal and distinctive ways of living have always held a fascination for the imaginative mind. The probability that in his descent from those remote beginnings man has lost a great faculty or some tremendous efficacy which can be recaptured with profit, intrigues thought. Fabulous kingdoms, forgotten races, and submerged empires have thus lived as tales since antiquity. In an age when science and realism dominate our lives, should these accounts be relegated to pleasant fancy, or be subject to scientific scrutiny as having probable reality?

Perhaps the earliest account of a vast sunken continent and lost civilization is related in Plato's dialogue "Timaeus." Plato relates that an Egyptian Priest had told Solon, great Athenian statesman, of a once great continent now beneath the Atlantic and known as *Atlantis*. It was populated by a vast and powerful people. According to the dialogue, the priest further told Solon: "This power came forth out of the Atlantic Ocean, for in those days the

Atlantic was navigable; and there was an island situated in front of the straits, which are by you called the Pillars of Hercules (Gibraltar); the island was larger than Libya and Asia put together, and was the way to other islands, and from these you might pass to the whole of the opposite continent which surrounded the true ocean; for this sea which is within the Straits of Hercules is only a harbor, having a narrow entrance, but that other is a real sea, and the surrounding land may be most truly called a boundless continent. Now, in this island of *Atlantis*, there was a great and wonderful empire, which had rule over the whole island and several others, and over parts of the Continent, and, furthermore, the men of Atlantis had subjected the parts of Libya within the columns of Hercules as far as Egypt. . . . But afterwards there occurred violent earthquakes and floods; and in a single day and night of misfortune all of your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared into the depths of the sea, for which reason the sea in those parts is impassable and impenetrable, because there is a shoal of mud in the way; and this was caused by the subsidence of the island."

The tale ends abruptly in the middle of a sentence, but not before it has pointed out that the people of *Atlantis* were singularly happy before their fall from virtue. It suggests that the calamity which befell them was in consequence of their evil ways—a kind of Cosmic retribution. This fragmentary account of Atlantis became the incen-

tive for many expeditions by navigators, all hoping to find Atlantis just below the surface of the sea and possibly some of its reputed former wealth. The legend also inspired literary accomplishment, such as the "Utopia" of Sir Thomas Moore, and the "New Atlantis" of Sir Francis Bacon.

The Portuguese also have a legend of a similarly submerged island called *Antilia*, and which was supposed to be related to Atlantis. It was popularly called the Island of Seven Cities. The people of each of the seven cities were reputed to have led a Utopian life under a separate enlightened leader. As late as the year 1414, this island appeared on Portuguese maps and was localized in the Azores group.

Medieval writers received the tale of Atlantis from Arabian geographers who preserved much of the culture of the Hellenes, from whom they inherited the legend. The location of Atlantis has varied with the centuries. In fact, it has often been confused with the accounts of other sunken islands. Even until 1853 a rock was marked on English mariners' charts, as a remnant of Atlantis. It is said that such eminent writers and thinkers as Montaigne, Buffon, and Voltaire gave the legend credence. The comparatively recent archaeological excavations on the island of Crete have revealed an ancient civilization of great culture. This has led some to identify Crete, during the Minoan Period, with Atlantis. In fact, this conjecture was discussed in the "London Times" of February 19, 1909. However, Crete is not out beyond the "Pillars of Hercules" (Gibraltar), and thus by location it is contrary to the ancient legend.

Origin of the Name

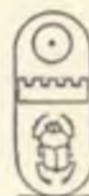
A strange little primate, monkeylike in appearance, is responsible for the name *Lemuria* being assigned to a great continent thought to once have existed in either the Indian or Pacific oceans. This species has nocturnal habits and a very ghostlike appearance. This appearance is enhanced by the fact of the primate's big eyes and its utterance of loud and weird cries at night during its arboreal jaunts. Carl Linnaeus (1707-1778), founder of modern botany, conferred upon this little creature the

Latin name of *Lemur*, which means ghost. However, to Ernst Heinrich Haeckel (1834-1909), zoologist, must go credit for naming a legendary continent in the Indian ocean, *Lemuria*, after these odd little lemurs. The basis of Haeckel's hypothesis that a great land once spread throughout the Indian Ocean, was the widespread existence of the Lemuroids in that region. He found them to exist in such widely separated regions as Madagascar and the Malayan Islands. It was the natural assumption, therefore, that these areas were once connected by a body of land, across which the Lemuroids traveled, and which land he thought submerged.

In connection with these Lemuroid animals, another tale persists that is, however, without zoological confirmation. It is recounted that periodically many of the Lemurs desert their arboreal existence and in great droves leave the interior of Madagascar and rush headlong into the sea, never ceasing until they are drowned. This, it is surmised, satisfies their desire to return to that section which once was their habitat and is now submerged. We must also not fail to mention that in antiquity, the Roman period to be exact, the word *Lemuria*, was actually used in connection with a festivity. However, its use had no relation to a legendary continent or civilization. The ancient Romans had a superstition that the souls of departed ancestors returned to mingle with their descendants and were often very hostile in their conduct. Each year, between the dates of May 9th and 11th, a festival called *Lemuria* was held. On such occasions, the head of the household was required at midnight to perambulate about his home nine times. Each time he would spit out black beans and look in the opposite direction while doing so. This thaumaturgical rite was to drive away the ghosts (lemurs), hence the term *Lemurian Festival*.

Scientific Support

What scientific support is there for any great land bodies having existence in the Atlantic or Pacific oceans, which might approach the extent of a continent? What is the theory of the origin of continents, and have they gone



through an evolutionary process? The outer portions of our earth are composed of two layers—a solid rocky crust known as “Lithosphere,” and the water regions, or “Hydrosphere.” Perhaps at one time during the early existence of the earth, it may have been entirely surrounded by the Hydrosphere or water. But so far as known in all geological ages, the crust of the earth has been folded into mountain chains, with continent areas adjoining. That the great land areas or continents are not stable has been established by geological fact. Coastal regions are being continually encroached upon by the sea. Land continually emerges or sinks into the sea. The previous theory, however, that there is a continual interchange during eons of time between the abysmal depths of the sea and the land is no longer accepted. In other words, it was once held in geological circles that *every* ocean bottom was at one time above surface, and that, conversely, every land surface was at one time beneath the sea, and that this interchange would go on indefinitely. There is now no evidence, geologically known to exist, that the greatest depths of the sea have ever been elevated.

It is generally conceded that the positions of the present continents were determined as far back as Archaen times (1500 million years ago). It is held that the continents are of a rock which has much less density than the basaltic ocean bottoms. This variation in density of rock of continents and ocean bottom is said to be but skin deep. In other words, no more than 75 miles. That the continents were more extensive and had land bridges over now existing bodies of water is also accepted by geology. For example, it is held probable that *Madagascar* is part of what once was a vast land body, where now the Indian ocean rolls. Geology also explains the general triangular appearance of the continents, as, for example, North and South America. The contours of eastern South America and Western Africa could be engaged like parts of a jigsaw puzzle. At least, it is purported that a land bridge once existed between the two. In fact, there is a close similarity between the rocks and fossils of these two areas. Further,

the same flora has been found in India and in Australia. Further examination shows that this similarity of flora in South America and Africa, for example, existed principally during the *Cretaceous Period*; therefore, it is presumed that the land bridge ceased some time during that period, or approximately 120 million years ago.

The Age of Man

All of the foregoing very excellently supports the existence of land bodies in prehistoric times, which are not extant now. However, there is still an important question remaining. It is: were such areas of land occupied by a people having a culture equal to at least the great Egyptian civilization during the Empire Period? The geological evidence and supposition as to the time, when such submerged lands may have existed, comes into conflict with the anthropologist's estimate as to the age of the *Homo sapien* or man. It is not just a question of whether other lands may have existed, upon which man could have dwelt, but also whether man, as such, then existed. The legends always mention not just submerged islands, but lost peoples and civilizations which existed upon them. The means of determining the antiquity of man are: first, the geological age of the strata in which his *fossilized* remains are found, and, second, the age of *artifacts* such as flints or other objects believed to have been fashioned by man. Human evolution, it is said, is essentially a *Pleistocene* story. The Pleistocene Period is the one when there occurred great glaciations or descents and retreats of ice that flowed from the Polar Cap, moving and crushing all things before it. At the present, there are no human remains which antedate the Pleistocene Period. This period covers but *one million years* of the earth's history. On the other hand, the Cretaceous Period, when the great continental or land bridges were thought to have existed, and which might comprise Lemuria and Atlantis, was approximately 125 million years ago! Consequently, the lands which the legends mention ceased to exist at least 124 million years before the

(Continued on Page 347)



One Man's Sanctuary

By RALPH E. WOODS, F. R. C., AND ORVAL GRAVES, F. R. C.



SCIENTISTS and engineers are generally concerned with the study and exposition of physical laws. The scientist who applies himself to laws beyond orthodox science, may become a great pioneer. Such a pioneer was Albert Van der Naillen, civil engineer, philosopher, and author. He was born in Belgium on May 1, 1830. As a young man he studied at the University of Ghent, graduating as a surveyor and a geometrician. After completing further studies, he entered the services of the Belgian government as engineer, where he remained until 1857.

In this capacity he traveled about in Belgium and in France, having the opportunity to contact many mystical and cultured people. Belgium, particularly, has ever been a stronghold not only of the Rosicrucian Order but also of allied organizations of the FUDOSI. Like many other government officials and employees of Belgium, Van der Naillen was undoubtedly initiated into the Rosicrucian Order.

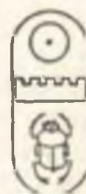
When Van der Naillen came to America in 1859, he established several schools of engineering. These were founded in the following order: one in Pittsburgh, 1865; one in Chicago, 1871 (which was lost through fire); one in Oakland, 1874.

During his first few years in California, Van der Naillen lived in San

Francisco; later he moved to Oakland. It was in Oakland that he organized and became president of the first school of engineering in California, the well-known A. Van Der Naillen School of Engineering.

Professor Van der Naillen did pioneer work in experimenting with wireless and X-ray; in fact, he made a special trip to Europe to study these subjects. These efforts were fruitful for he became a life member of the California Academy of Science, a member of the American Association for the Advancement of Sciences, a charter member of the Institute of General Psychology of Paris, pioneer member of the National Geographic Society, and Chevalier of the Order of Leopold of Belgium.

When Van der Naillen turned his versatile talents to esoteric knowledge, his writings placed occultism and mysticism on the basis of scientific responsibility. Because of this interest, he became a member of the California Psychical Research Society and, in time, was elected president of that Society. He himself had evidently met some of the European Masters during his many visits to Belgium and France. Both he and his sons contacted some of the old Masters in South America and Yucatan. Around 1920, when the Rosicrucian Order was located at 1255 Market Street, in San Francisco, Van der Naillen contacted this Rosicrucian group also. Here he met the late Dr. H.



Spencer Lewis; both discovered mutual interests in occultism and radio. At this point, you might be interested to know that Van der Naillen lived to be 99 years old (1830-1929).

Just outside the city of Napa in the state of California rises a magnificent monument; a monument not built by man's hand but a mountain created by nature, yet so consecrated by one man's search for truth and hallowed by his love that today it stands as a symbol of his search for light through meditation, and his presence is still felt by those of us who have visited his Sanctuary.

It was not until a quarter of a century after the establishment of his engineering school in Oakland, that Albert Van der Naillen really began to have the leisure necessary for devotion to the study of occultism. At this time he purchased a 640-acre tract of land in the Napa Mountains. This hilly land with huge outcroppings of lava gravel, was of no value for agricultural purposes, but for the student of mysticism it is a veritable Shangri-la. It rises almost perpendicular from the green fields of the Napa Valley below to a distance of 2000 feet at the top of its highest peak, Mount George. From here one can obtain a colorful panoramic view of the surrounding country.

Our mystic chose as a site for his home a small clearing at the foot of Mount George. Here he built a low, rambling bungalow with a wide veranda. One can almost imagine him seated there, contemplating the ant-like population hundreds of feet below, scurrying thither and yon.

He planted several pine trees and harnessed one of the innumerable springs for drinking purposes. The water from this spring is of unusual purity. The kiln which he built is still in perfect condition today. He constructed a system of aqueducts to carry water from the springs to the areas of tillable land. Today healthy grandchildren of the many rosebushes which he planted still bloom brightly among the rocks.

Having satisfied the wants of his material self, he set about to fulfill his purpose. With his eyes lifted to the lofty peak of Mount George, one can almost hear him say, "That shall be my sanctuary." So he built a road to this peak,

about four feet wide, and surfaced it with the gravel which he found on the place. This path resembles an intimate bridle path, winding through the underbrush, around the rocks and up toward the misty shrine. To carry him to and fro, he built a peculiar two-wheel, one-horse chariot. Then, each morning it became his custom to make a pilgrimage before sunup to greet the dawn on the summit of Mount George. There alone, tranquil, he gazed on that phenomenon of nature so dear to the ancient Egyptians.

In later years when Van der Naillen's fame as a writer and mystic had spread to many lands, he received a large number of visitors. Students of surveying parties from his school, solved here many difficult problems. Distinguished scholars and philosophers and scientists were delighted in this unique Shangri-la so near and yet so far removed from ordinary living.

After once visiting his sanctuary, one does not wonder that he retired there to write. There are few spots in California more appropriate for meditation and attunement with the Masters. In fact it is reputed that three of the Masters consecrated the Sanctuary, blessing his writings. It is also said that the manuscripts of some unpublished works are buried there and await discovery by some qualified mystic and lover of solitude.

Many and various are the writings which came from Van der Naillen's pen. He wrote much on wireless telegraphy, radio, engineering, psychology, general science, psychical mysticism, and occultism.

These novels are long out of print and are extremely difficult to obtain. Therefore, reader, please do not write to the Grand Lodge and ask where they might be obtained. The Rosicrucian Research Library would like to have these three books; an unsuccessful search has been conducted for them for over a period of seven years. If anyone can locate these books for the library, there are many members who would be grateful. The writer read the books at the University of California.

His best-known contribution is a trilogy of mystical fiction. The three novels, *On the Heights of Himalay*, *In the Sanctuary*, and *Balthazar the Magus* follow the struggle and life of one man who leaves orthodox religion and finally rises to such great heights in occultism that he contacts some of the least known Masters. Although the

three novels are fiction, they contain a reverent and soul-satisfying exposition of mysticism and occultism, because of their delicately balanced approach to life and its problems as seen by a mystic and a practical engineer.

In his capacity as president of the California Psychical Research Society, he had many interesting psychic experiences. He told of many of these experiences in works of nonfiction. One book contains the life story of a young man who is greatly talented as an inspired speaker. This young man did not go into a trance or lose consciousness during his orations. Rather, he was inspired and able to draw wisdom down from the Cosmic. When Van der Naillen took this young man under his protection and guidance, the young man created quite a furor in occult and mystical circles of the day. There is another work which describes a healer of Belgium who performed what seemed miracles through occult methods of healing.

It is small wonder that Van der Naillen's interest in occultism and mysticism overflowed into the lives of his sons. In 1921 two of his sons, Ralph and Edward, visited the ancient Maya Indians of Mexico. They brought back messages to the world from ancient masters of old religions in America. The title of one of the communications was "A Message to Mankind from the Master in Cabala." It is very curious

to note that these messages about the Cabala are very similar to the views of the ancient Egyptians, Chaldeans, Hebrews, and Rosicrucians.

Incidentally the son of Van der Naillen, Albert V., Jr., who likewise is interested in his father's mystical studies, is living in Oakland today. He is 87 years of age.

When Theodore Roosevelt was president of the United States, he wrote a book called, *The Strenuous Life*. Van der Naillen went further and wrote *The Strenuous Life Spiritual*, in which he expounded the duties of the mystic and the disciplines necessary to fully unfold the higher self. This book, too, is long out of print.

It is not feasible to go into the discussion of other works of Van der Naillen. Enough has been written here to give a general appreciation of his writings. The man's long, useful life and his contributions to mystical literature can stand as a sign post to science that someday science must come around to the viewpoint of the occultist if it would progress.

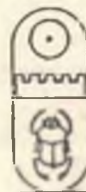
Those who visit Van der Naillen's mountain home are deeply impressed with the lingering spirit of this humble seeker after truth—this lover of solitude, who ascended the mountainside in the misty morning to watch from this Shangri-la the ever changing natural garments of God.



ATTENTION HIERARCHY MEMBERS

Another period of *meditation* for members of the Esoteric Hierarchy will be held on Thursday, December 28th, the hour to be 8:00 P. M. Pacific War Time. You are to select a local hour, wartime, which corresponds to it. All members of the Hierarchy will understand the *significance* of this period and how they are to proceed. At the conclusion, each Hierarchy member who participated is to write a report direct to the Emperor, being sure to include his or her name, key number and degree at the top of the report. Do not fail to take part. *Put this date and hour on your calendar now.*

Fratres and sorores living in *foreign* lands may select the date of Thursday, February 22, 1945, for a repetition of the same period, which likewise will be directed by the Emperor.





Survey of Immortality and Spiritism

(A Short Course of Instruction)

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

LESSON ONE



OVER 2000 years ago, Epicurus said, "Where we are, death is not. Where death comes, there we are not." He meant to allay the ordinary fear which men have of death. There is also in his words the indication that *consciousness is self*. Therefore, what occurs when consciousness may be absent from the body, or departs from it, cannot concern the self, because the self is not there to experience it. Simply put, self cannot be separated from consciousness. Furthermore, Epicurus' statement was a direct acknowledgment of the duality of man. On the one hand, the body and the gross material elements, and on the other hand, the ego, the self. The horror with which some people look upon the disintegrating body need not concern man, because at such times, according to the thought of Epicurus, self has departed. It is not there to experience what is ordinarily attributed to death.

Some people have always believed that death definitely terminates the consciousness; that when we die, self ends—ceases to be. According to the remarks of Epicurus, this then would obviate the fear of death. If self is no more, upon the occasion of death, then nothing can disturb us, either here or

elsewhere, because we are not. Conversely, the opposite is true. If consciousness leaves the body at death, and resides somewhere else on some other plane, then death should not trouble us either, for wherever we might be, at least we would not be enduring the experience of death.

This question as to whether self perseveres after death has not only concerned the ancients, but is also a polemic discussion today. It may be summarized as: "Does self, the consciousness, survive death?" The only distinction which we are ordinarily able to make between an animate body and an inanimate one, or one that has just recently passed through death, is that in the dead one there is a cessation of certain functions which were natural to the living body. If we were to dissect the dead human body, we would find that there are no organs missing; the heart, liver, and kidneys are there. We would find as well that no members of the body had vanished, and that everything in the inanimate or dead body is as it was a few seconds, minutes, or hours before death occurred, insofar as the substance is concerned. However, we would admit that some intangible, invisible, motivating force that had animated the parts of the living body had disappeared, accounting for the cessation of the functions.

This motivating force in itself is unknown. No one has ever seen it apart from a living body. In fact, it can only be realized through its manifestations, the things that it accomplishes or causes a living body to perform.

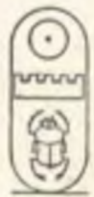
When a common clock, an alarm clock, ceases to function, that is, when it no longer performs the purpose for which it was intended, the recording of time, what has happened? We may examine the clock. We can remove its face and we can remove its back. When we look into it, we find that all of the parts apparently are there, the hands, the myriad screws, and so forth. Some mysterious entity, however, has escaped from it. We claim that this mysterious entity is the *potential energy* of the coiled spring in the clock. When a spring is wound up, according to the laws of physics, we say that there is in that coiled spring a potential energy, an energy that has a capacity to produce and accomplish. In other words, as the spring is unwound, this potential energy is dissipated in work, namely, performing functions of the clock. However, with all of that explanation, no one has ever seen this potential energy. No one can describe its appearance. It is something which occurs under certain conditions. We know the formula for producing it, that is, to wind the clock, and when we do so we restore to the clock its functions again. However, each of us, I am sure, is reluctant to believe that the energy of the clock, that which causes it to function, exists apart from the spring. We do not believe that by winding the spring, or by coiling it up, we have in some miraculous way captured the energy or drawn it as an entity from out of space.

Many persons, however, think that the ego, *the self* exists in a manner similar to the energy in a clock spring. They believe that self proceeds in a mysterious manner from the parts of the body, from the mechanism of the body itself. Consequently these persons hope to find some formula whereby, figuratively at death, they can again wind up the body so that once again from its parts, they will restore the functions of the animate body, the consciousness and awareness of self. Obviously these persons consider it ridicu-

lous to hold that this consciousness or self can or does exist apart from the mechanism of the body, from its organs and members. To them, it is just as fantastic as to think that the harmony which comes from the strings of a violin can or would exist apart from that instrument when it is not played, or that the sweet notes of a trumpet would persist after the trumpet no longer exists.

On the other hand, there are millions of persons throughout the world today, who believe that the force which animates a living body, namely, life, and the consciousness of self, are one. In other words, that the life force and our awareness of self are one and the same thing. They believe that this life force, which has as its attribute self, is like the invisible wind, which agitates the leaves and boughs of a tree. It suddenly causes them to dance and flutter and gives them all of the appearance of a living thing, and then just as suddenly ceases and the boughs become inert and deathlike in appearance. They believe that this invisible life force, which they also think is self, enters the body at birth and departs again at death. Therefore, it is independent, an immaterial entity, having no dependence upon the body whatsoever, but that when it enters it animates it, and at the same time produces the state of self-consciousness. They contend, however, that this ego or self is not the effect of life force acting upon the parts of the body. Consciousness of self is not like the tick of a clock coming about from the movement of the parts, but rather that self has existence, is an entity which enters the body as life force. It is, therefore, their conclusion that this ego is not encumbered by the body, and at death it freely returns to that source from whence it came. Inasmuch as this ego is so independent, the personality after death, to them, perseveres.

Let us look at the facts of experience. Self is far more real to us than our own bodies. The fact that *you are*, that realization which makes you separate and distinct to yourself, from all other persons and all other things, is the most real substance of your being. One can lose his arms in an accident, or he can lose his legs or he may lose his arms



and legs, and perhaps an eye, and yet his self has not diminished. He is just as real to himself as he ever was, regardless of the reduction of his body. The sensations of self, that awareness of your own being, are far more intense than the experiences you have of anything else. The realization you have of your foot or your hair, through touch or sight, are not nearly as intimate as the impulses, the impressions of your own conscious existence. It is because of this that it is so difficult for so many persons to believe that such a positive reality as self could cease to be, could terminate, could vanish into nothingness at death; hence the almost universal innate conviction that the self, the personality survives death.

Socrates says in the "Phaedo," that all men recognize that the body is composed of many elements, that it is compounded in other words. Furthermore, he relates that it is the common experience that the body is dissoluble. We have, many of us, had the misfortune of experiencing this dissolution of the human form. Then he further relates how the ancient Egyptians had achieved the art and science of preserving the physical body, so that it can endure for centuries intact. And then he reasons that the soul is not compounded of many elements, but is one substance, and we know the soul is immaterial since no one has ever been able to perceive it objectively. If, therefore, a dissoluble substance, such as the body, composed of many elements, can be made to endure for a great length of time, is it not logical to presume that that which is immaterial, such as the soul, should then be immortal and should endure for even greater periods of time than the body?

Why Men Desire Immortality

Immortality has been a preferred doctrine with man, ever since he has been able to give any thought to his being. There is a reason of expediency as well for the doctrine of immortality. Life is no Utopia; it is filled with disappointments, discouragement, grief, disillusion, pain, and suffering. And in the sunset years, and sometimes before, men come to realize how futile it is to undo injustices which they have brought about, due to their ignorance

or malice. And, therefore, they hope in another life to atone for their mistakes, to make retribution, and to realize ideals for which there is not sufficient time in this mortal span of existence. Consequently another existence for self is desired after this one.

We must also not overlook the factor of the instinct of self-preservation. It is a compelling force; it causes us to fight, to struggle, and to live on here, to put up with all sorts of things so that we can endure for a period of time in our present state and form. This same instinct of self-preservation makes us reluctant to admit or to accept the belief that all must end at death. This instinct finds gratification in the thought that death is but a change of residence, and as Epicurus so allegorically expressed it, a crossing of a threshold from one chamber into another and the closing of a door behind us.

Are there any facts which actually support the doctrine of immortality? It is one thing to speculate, to resort to abstract reasoning about the matter and to reverence traditions and legends concerning it, and it is still another to be able to find some evidential principles which any reasoning mind can accept. There is an old aphorism, "the economy of nature," which in essence means that nature never wastes either her substance or her efforts. Floods may seem to be a waste of great energy, and of the efficacy of water; hurricanes, the dissipation of power as well, but according to this aphorism all of these things fit into a whole plan and contribute to a whole good. Matter is never destroyed. It is an axiom of science, which has been proven as fact. Forms may change. The things which we perceive as color, shape, and as having other certain qualifications do constantly change. If things are not lost in nature, what has occurred? Just their expression has been altered. The causes of these expressions are *immortal*. The basic laws persist: the idea, if you conceive the cause as mind; the potentiality, if you conceive it merely as law—they are the immortal spirit of nature and of form. The ancients used to demonstrate this principle with the use of fire, the burning of an object.

(Continued on Page 356)



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.*)

THE MIND OF MAN

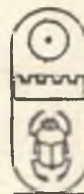


IN MANY ways it is evident that man is a small replica of the entire universe. This particularly may be observed in the duality of expression. The creative force that forms the universe, or is responsible for its being, causes manifestation in two forms insofar as our ability to perceive is concerned. These forms are what we ordinarily term mind and matter, or the material and immaterial. The duality is expressed in man in body and soul, and man seeks in his own way to develop both, although he may not be conscious at all times of anything except his physical being.

Without going into technicalities, the mind might be considered as the seat

of consciousness. It is within the mind that man believes he has his conscious being. In mind the various processes of thought seem to take place, and even in the popular use of the word, are assigned certain abilities and attributes to man's concept of mind, such as, the phrase "he has a mind of his own" in referring to a person's determination, or, in arriving at a decision, that "his mind is made up." In this light we readily see that whether it is technically correct or not, the mind is ordinarily considered to be the point of individuality that goes to make up an expression of self.

Just as the dual force causing the existence of body and soul exists, so mind is different from brain. The brain is a physical organ. Its relationship to the rest of the nervous system is now



quite well understood, and while certain reflex actions and basic responses can take place without the functioning of the brain, it is within the brain that the nervous actions and reactions are so coordinated that it is possible for man to live in a complicated environment. With the increased understanding of the functioning of the brain, man has gradually come to think of his thought processes as being localized in that organ. This has not always been a theory, however. At one time it was thought that the center of consciousness was in the heart and no doubt those who so thought conceived of their thinking processes as taking place in the heart, just as today we believe our thinking processes are taking place in the head. The fact is that while there is a close relationship between the entire nervous system and consciousness, mind and brain are not identical. Mind is a part of the immaterial force closely related to soul. The mind of man is a segment of the mind of his Creator, and the mind of God is the source of intelligence and universal consciousness in which all things are conceived and have purpose.

Mind, then, is not an attribute of one organ of the human body. It is a force and a power in every living cell. It is the immaterial counterpart of the physical body itself, and its development is the process of extension and closer coordination with the mind of God of which it is but a segment; it is the extension of mind directed toward its own source, or, we might say, the rest of itself, that has made possible the inspiration not only of the mystics and the masters, but of those who have expressed themselves in the fields of the arts. It is through the extension of mind that we balance our living and relate ourselves more closely to the fundamental purposes of existence.

We have often heard of mind power, or the power of the mind. No doubt the power does exist, but it can only be useful, like any other force or power, when properly harnessed and directed. Those who have become despondent, disappointed, or discouraged, either because of ill health or want of physical necessities, have sometimes turned to the study of mind power for the specific reason of acquiring these things of a physical

nature which they felt were lacking. However, in so doing, the desire on their part has been only to augment, to add to the physical accumulation. In other words, they had set out to fix their ideals and hopes of attainment upon the acquisition of more of the same class of material—that is, the body itself—and have not realized that their aims first should have been the cultivation of the mind and soul, a building up within the realm of mind.

It is only by using the mind and giving as much attention to its growth as we do to that of the body that mind power can become an effective tool in time of need. We cannot expect to devote all our energies and time to the requirements of the physical body, and at the same time expect to be proficient in the use of mind power when what we believe to be an emergency arises. Those who have apparently performed miracles, who have been able to calmly face the realities of change and time are those whose first aims and aspirations were based upon the cultivation of the power of the mind and the accumulation of those things which would be assets not of the body but of the soul.

For those who are in any way disappointed or maladjusted in this life, there is a vast field of help at their command once they learn to use it. It is in the realm of mind power, but it cannot be learned or conquered by a magic word or a simple formula; it has to be learned by desiring to know the power of the mind. It is learned through experience by giving first hope and attention to the needs of the soul. It is to be utilized by those who truly believe that the fundamental reality of the universe, the things that have real value, are not found in the physical world in the same composition as their bodies, but are in the realm of soul. No one can teach another to use this force. Only an attempt to point the way can be made. One step may be taken through the Cathedral of the Soul, which is a means by which we can attune ourselves to these higher forces without any change insofar as our beliefs or convictions are concerned. This opportunity is yours. To assist you we offer a copy of the booklet *Liber 777*, without charge.



Are You A Victim of Allergy?

By H. SPENCER LEWIS, Ph. D., F. R. C.

From *Rosicrucian Digest*, November, 1935



UNQUESTIONABLY, many thousands of persons who have been suffering from seemingly unknown causes will be classified as *allergic* and will be giving much time to specialists who will be examining them and

probing into their personal habits and methods of living in a very intimate manner, and conducting a series of complicated investigations.

Undoubtedly, many persons are suffering from some form of allergy—if we use the term in its *broadest* sense.

Despite the fact that the application of the idea has been broadened to cover a vast field of investigation, it is not a new field to Rosicrucians, but one which has been thoroughly studied by the officers of our organization who have directed investigations of the health and personal problems of our members for many years; in fact, for a century or more.

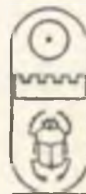
Originally, the term allergy was limited to reference only to a state or degree of hypersensitivity or extreme susceptibility of the physical part of man whereby he was especially affected by certain reactions causing various diseases. Asthma, for instance, or hay fever, more particularly, and hives, were *diseases* which generally manifested in the allergic type of individual. On the other hand, there were other

diseases resulting from a reaction caused by a primary inoculation or treatment such as an injection of some serum, which injection itself caused no disease or illness but any future injections of a similar nature or allied nature would immediately manifest in a reaction that was more or less serious.

It appears that in the tissues and blood stream of the patient receiving such an injection, certain anti-bodies were formed by nature to counteract the original injection and prevent it from causing any harm. These anti-bodies immediately proceed to incubate and after the period of incubation is completed, if a second injection or inoculation of the same nature as the original one is given the patient, the anti-bodies and the serum and foreign matter contained in the injection or inoculation immediately begin to react upon one another and this reaction becomes so violent that destruction of tissues takes place in some part of the body, and generally in connection with some specific functioning of nature or normal activity.

The foregoing is theoretical. The theory has never been proved through any series of unquestionable experiments. However, the principles underlying the idea of allergy are not theoretical but very positive.

It has been found, as the Rosicrucians have contended for many, many years, that certain things which we eat, or certain liquids taken into the



body as drinks, or certain odors breathed and taken into the lungs—including perfumes, the spices in foods, the odors from liquors and tobacco—have the same effect upon some persons as do certain injections or serums. In other words, some foods, liquids, or odors create in the body certain anti-bodies, and thereafter whenever the same foods, liquids, or odors are taken into the system, a violent reaction is set up producing certain physical and mental disturbances, certain psychic conditions accompanied with various or singular mental and physical aches and pains.

The more we investigate the subject, the more we become convinced that hay fever, for instance, is allergic in nature or cause, but it may or may not be associated with any odors—that are breathed into the lungs (such as the odor of new mown hay), nor with any liquids, but perhaps some element of food. With some types of persons it may not be foods that cause hay fever but liquids and odors, and with other types it may be none of these things but more or less intangible vibrations which are taken into the system in the process of breathing and being vitalized by the surrounding magnetic currents of the Cosmic and the earth.

We must keep in mind the fact that man is not wholly a chemical being, but a chemical-electrical-magnetic-psychic being. There are electronic reactions within our bodies just as positively as there are chemical reactions, and there are psychic reactions in the body through the sympathetic nervous system just as there are physical reactions. The original doctrine or idea and theory of allergy was limited almost wholly to the chemical consideration of reactions, but as we have just stated, in the past few years since medical science has been paying very close attention to the study of glands and their influence upon our health, and since science has discovered the vitamins and hormones, the subject of allergy has naturally developed and now we are on the very threshold of a new field of medical consideration of this subject. Unquestionably, it will be talked about very publicly and there will be much written about it, but few will understand it properly and many will be deceived by it.

From a purely chemical point of view, each individual being is distinctly different to some slight degree. That chemical difference may be normal with the human being, or an abnormal condition of a temporary nature, but in any case, each individual is more or less affected by certain elements of food, for instance, or certain liquids which affect his chemical nature or affect the specific chemical quality of his individual blood stream and the tissues of the body. For this reason, some persons can eat tomatoes stewed but cannot eat them raw without a manifestation of a disturbance in the blood, while others can eat tomatoes in any form without any unfavorable reaction. Some persons cannot eat strawberries, while others can without suffering any unfavorable reaction. In fact, one can take almost the whole line of foods and find persons who are hypersensitive or susceptible to reactions from these foods. In some cases the unfavorable reaction covers only a period of the year or a period of the life of the victim, while with many others the unfavorable reaction will manifest itself over a period of many years. Many persons suffer from so-called rheumatism through the eating of tomatoes, while some have a similar condition from eating pickles or anything spiced with vinegar. Some types of individuals are affected by the acid in one or more foods, while others are affected by the alkalis in one or more foods. The same is true of liquids, and our Rosicrucian investigations of many years have shown that persons are affected in the same way by odors.

On the other hand, certain rates of vibrations of a psychic nature due to Cosmic disturbances of the Cosmic rays or magnetic disturbances of the earth's currents will affect certain persons in the same way as foods affect others. A psychic disturbance manifests through the vibratory reactions in the sympathetic nervous system and this, on the other hand, through its plexuses in various parts of the body, causes chronic or temporary conditions.

It is a positive fact that just as one person can always be seriously affected from eating any amount, small or large, of red salmon (and not necessarily with any form of ptomaine poison), so are some persons affected by sitting in an

art gallery and viewing for a period of half an hour or more a number of variously colored or variously emotionalized pictures. On the other hand, some persons are just as easily disturbed, physically and mentally, by certain pieces of music or certain chords in musical productions, or by certain musical instruments, as others are physically disturbed from the reactions of serums. A person who is allergic — and that means a very large portion of the human race — is just as susceptible to the unpleasant reactions from emotional causes as from purely physical, chemical, or electrical ones.

Even lights and colors will cause a reaction in the health of some persons, and I know of one particular case where a person who breathes deeply in the sunlight is immediately affected by a reaction that manifests as a severe headache for many hours. Another person is affected by breathing the moist air when walking outdoors in a rain storm. Undoubtedly many who suffer from seasickness are affected by the salt air of the ocean as much as by the so-called rolling of the boat. On the other hand, there are some cases of seasickness due to the emotional excitement of taking a sea journey.

Many of the most mysterious or puzzling ailments of the human race can be explained only on the basis of allergy. A person may suffer with pains in the eyes late every afternoon and evening, while opticians and eye specialists agree that there is nothing wrong with the eyes and that the glasses worn are perfectly proper, or that no glasses are required. But the specialist would find

after long and careful investigation that either some color in the room where such a person spends a part of the afternoon, or some odor, or something he does during the morning and early afternoon, is responsible for the reactions set up in his system and which produce an allergic manifestation in the eyes. Many times persons suffering from pains and aches in the nose, the eyes, and the head, have been diagnosed as suffering from sinus trouble when there was no real sinus condition but purely an allergic one affecting the same areas.

Every form of medication, massage, osteopathic treatment, chiropractic treatment, electrical, magnetic or psychic form of help will be of no avail in improving a condition or curing it, if it is allergic, and if the secret, hidden cause is not found. That is why it is very difficult to diagnose the real cause of an allergic ailment. The specialist must proceed by eliminating from the patient's diet one by one the various elements of food until he determines which form of food eaten by the patient may or may not be responsible. Then every form of liquid must be eliminated one by one until a possible cause is discovered. Then the patient's personal habits and environment must be analyzed. In one case it was found that the bay rum used on the face after shaving by a patient and which was very pleasant itself as an odor, set up a reaction that was responsible for a long standing ailment.

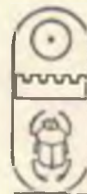
Coffee, teas, and even substitutes for them, as well as beer, wine, and liquors

Names and Their Meaning

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

- **Deism** has its origin in the Latin word, "deus" meaning God. A deist believes that God in the beginning implanted in all his works certain "Laws of Nature" which act of themselves, not being subject to the supervision of the Creator.
- **Theism** stems from the Greek, "theos" meaning God. A theist believes that a God transcends and governs the universe.
- **Pantheism** (from the Greek, "pan" — all, everything and "theos," God) rejects a personal God but recognizes Him in all the works and beauties of Nature.
- **Atheism** (from prefix "a" meaning without and "theos" meaning God), is the belief that there is no God.
- **Agnosticism** is derived from the Greek word, "agnostos" meaning unknowing. An agnostic might say, "I do not know if there is a God or not for I cannot accept anything beyond my understanding."
- **Religion** comes from the Latin word, "religare," to bind. Religion does imply obedience, submission, and an acknowledgment of certain orthodox doctrines regarding our duty to a Supreme Power.
- **Polytheists** ("polus," many and "theos," God). Polytheism is a theory which holds that there are many gods.
- **Monothelism** (from the Greek "monos," alone, only and "theos," God) signifies a belief in, and the worship of one Only God.
(To be Continued)

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SANCTUM MUSINGS

THEY FOLLOWED THE STAR

By ALPHA L. WOLFE, F. R. C.

"And behold the star which they had seen in the east went before them, until it came and stood over where the child was."—Matt.



THEY, the three wise men of the East, followed the star and according to St. Matthew had the experience of exceeding great joy as they offered gifts of adoration to the Christ child who was to become the Great Master and show them the Way of Life whereby Mastership could be attained. But were there not other wise men in the East who had also seen the star? Why were they not with the three?

The story of the fourth wise man by Henry Van Dyke has a beautiful and inspiring message for Rosicrucians at the birthdate of the Great Master. Artaban, the other wise man, was one of those "that in whatever age they live are born for inward conflict and a life of quest" for this fourth Wise Man also sought a King—the one who is Light and Truth. He also had knowledge of the stars which was considered the highest of all learning because to trace the courses of stars was to untangle the mystery of life from the beginning to its end.

The stars are symbols of thought of the Eternal. It has been said that at the birth of each of the great Avatars, a new bright star has appeared. But there

are still many stars beyond our horizon. There is much wisdom yet to be unfolded to those who are following the star. The wisdom of the Magi is considered the greatest because it knows its ignorance. This is the secret of great power, for that alone keeps one looking and waiting for the new sunrise which is to dawn at the appointed time when all shall see the brightness of the great light of understanding. We, like Artaban, know that a religion or a philosophy of life "without a great hope would be like an altar without a living fire."

If we are to follow the star of hope, we, like Artaban, must be willing to set aside our love of material possessions—sell them to purchase the three jewels which are to be a tribute to our Master Jesus. As we take on the gifts of the Holy Spirit—Timelessness, Spacelessness, the All-Seeing Eye, the Unstopped Ear, At-one-ness, we shall reach the place where the Magi stopped in wonder and worshiped.

But what of our quest? We, like Artaban, may have to part with our Sapphire in order to have the means to carry us farther on the path toward our goal. We, too, may be delayed seemingly in our development, but since we are born for conflict and quest, we too shall keep on, because of faith in the promise

that "the defeated shall attain victory, the disappointed discover a prize, the ignorant be made wise, the blind to see, and the wandering at last come into the haven to rest."

The Ruby, so dear to our heart, may of necessity also be sacrificed in order to save a life from those bent on its destruction; but the Pearl still in our possession will take on the colors of our lost sapphire and ruby, because of the transmutation resulting from patient and triumphant suffering. It is only when we have parted with the pearl of great price for the service of humanity through the inevitable that comes from God, that we shall realize the end of our quest in illumination. All that has helped us or hindered us is transmuted into the light that leads to this goal.

Not all of the Wise Men of the East followed the star. They made various excuses. Some were not willing to pay

the price of the journey or travel alone as did Artaban.

Do not many who come into our Order today unprepared and find themselves unfit for the hardships, tests, and trials which beset them on the path, offer various excuses for dropping out and ending the quest, as did some of the Wise Men who had seen the star? Many cannot part with the love of material possessions or spare the time from worldly amusements to continue the quest. But they who follow the star as did Artaban will part with the jewels one by one as they experience the conflict between the expectation of faith and the impulse for love of humanity. They too will find it leads at last to where the Magi stood at the end of his life-long quest, experiencing the calm radiance of wonder and joy in *illumination*—the end of the quest.



LEMURIA—LEGEND OR FACT?

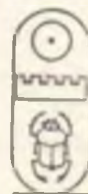
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earliest type of man, of which there is any evidence, roamed the earth.

To the early part of this ice period, one million years ago, only three types of man can be attributed. They are the *Pithecanthropus* of Java, the *Sinanthropus* of China, and the *Eoanthropus* of England. These are called men, but they are more mere primates than as we think of men today. The only remains of the *Pithecanthropus* of Java are a skull cap and a femur (thigh bone). From these fragments, his complete skeletal structure has been conjectured. The general opinion is that the *Pithecanthropus* is human but far more primitive than any human we know of today. Of the various types of primitive men, perhaps the Cro-Magnon is the only one entitled to the appellation *Homo sapiens*. He is the first of whom we have any evidence of having the distinctive attributes of man. He could reason. He had imagination. He had a definite culture, as evidenced by chipped stones, implements of stone and bone, and murals or cave wall paintings of the hunt. He clothed himself and formed hunting parties. Physical-

ly, his cranial capacity compared favorably with that of modern man, and the contour of his face was vertical, having not the prognathous jaw of the earlier types. It is estimated that the Cro-Magnon man lived but 25,000 years ago. This is certainly greatly removed from the 125 million years ago—the time for which geology has established the probability of such land areas existing as may have been Atlantis or Lemuria.

The fact that similar cultures are found on islands of the Pacific quite remote from each other is often held as proof of the existence of such a continent as Lemuria. In other words, it is implied that each of these remote islands were formerly mountain peaks of one vast continent. Sculptured remains on Easter Island and on parts of the Malayan Peninsula, separated by thousands of miles of water, are admittedly quite alike in form and other characteristics. Such, however, is not conclusive evidence that Easter Island and the Malayan Peninsula, for example, once comprised a single land body. It is now known that the early



Polynesians were master navigators. So precise were they in their navigation that they could navigate to a point of land hundreds of miles distant in the vast South Pacific. By this means, they could and undoubtedly did spread much of their culture, a culture that as we think of time, geologically, is very recent.

In prehistoric times there must have been many peoples who migrated great distances, and became isolated. We know that the Aryans, or the great white race, as a series of tribes finally united, migrated across Europe and Asia, and then divided, some to go south to India, and others to become the Iranians or ancient Persians. They brought with them a culture which mystified the more simple and primitive, indigenous peoples of the lands which they entered. Islands do and have submerged, and if they were occupied by peoples who had a fairly advanced culture, those who survived would bring their culture with them to the lands to which they escaped. If in the new area the culture were more primitive, the survivors would be looked upon with great astonishment and as miracle workers. The legend would be established that these people from out of the sea were from a vast and great civilization. However, the point which must not be lost sight of is that the newcomers or survivors, as a race or a people, actually may not have antedated the natives of the land to which they fled. For example, the aborigines in central Australia are very much impressed with the magic of the white man. However, the civilization of the white man in all probability, does not antedate these primitive men. It would only be the aborigines' supposition that it preceded them by a great length of time.

Legends

The legends of Lemuria and Atlantis were probably based upon the isolated culture of a people existing concurrently with the early Egyptian civilization, just as the early Egyptian civilization exceeded the primitive but *concurrent* culture of central Europe. Until we can anthropologically prove that man as a highly intelligent being existed as far back as 125 million years ago, or until we can prove that the great land bodies, of which Lemuria and Atlantis are supposed to consist, existed as recently as the Cro-Magnon man, we must accept the tales as legends, based upon a confusion of circumstances.

It is very regrettable that today there are societies and organizations using, I should say, *adopting* the legendary names of Atlantis and Lemuria, and which issue purported teachings which imply a relationship to such legendary civilizations. It is one thing to write about these legends and traditions and to speculate upon them, and it is still another to offer or accept memberships in a society bearing such titles. Such a practice is obviously an attempt to give an air of *antiquity* and *mystery* to something which in fact, as a society, has no historical background and whose origin goes back no further than to the glamorous idea of its "present-day founder." If it is the teachings of the individual leader which the members of these societies want, then why assign to them the name *Lemuria* or *Atlantis*, when there is not the remotest connection. If, on the other hand, the members actually believe that they are deriving philosophical precepts or any kind of culture in such teachings from ancient Lemuria, one can only have pity for such human credulity.



*The
Rosicrucian
Digest
December
1944*

The world is so full of people who have eyes and ears, yet do not see or hear. I would rather be blind and deaf than be one of these. The will to do and the power to think is the life of life.—*Helen Keller*

Every incident should be worthy of the moment in which it exists.—*Validivar*.

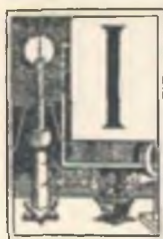
Can a civilization ignore the law of moral health and go on in its endless process of inflation by gorging upon material things?—*Tagore* in NATIONALISM.



Love and Service

By THOR KIIMALEHTO, Sovereign Grand Master

(Condensation from a lecture delivered at Hermes Minor Lodge Rally,
October 15, 1944.)

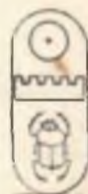


IT IS said that all paths lead to Divine Union. There is one point where all the different paths winding up the mountain-side come together. That point is the realization of the supreme law of *Love and Service*. The musician, the artist, the scientist, the scholar study the ancient wisdom, fascinated by the new knowledge, by the strange vistas, by the new power. The artist sees the world in a new light. The musician gains new inspiration. The scientist learns the secrets of the laws of nature. The scholar discovers unsuspected relationships and new meanings in his subject, whatever it may be: philosophy, psychology, or comparative religion. Then one day, on each and every one of them a new light dawns. It is not music alone, it is not art alone, it is not science or scholarship alone. Through this medium which heretofore seemed the biggest thing in life, the very reason for existence, the Soul has been struggling to find its source. The Soul has been seeking Divine Union. The purpose of all that one has studied and learned has been to open the eyes of the soul to this great central fact—the Unity of All in All.

Now that one has become aware of the fact, a feverish desire for consummation besets one. The art, the music, the science, the scholarship are no longer one's whole life. They are but a medium through which to reach a greater ideal—to attain illumination, to be worthy of Divine Union, to become One with the Source, the Central Light, the Heart of God.

Then the next great truth dawns on the seeking student. Heaven is not to be won by exercises. It must be earned through divine grace. It is not the perfection of one's music, or art, or science that the Cosmic considers. It is the *Heart*. Does it beat in sympathy with all that lives? It is the *Soul*. Does it seek to imitate its maker? It is the *Life*. Does it live the life of love and service?

The moment when this thought penetrates, the understanding marks a revolutionary change in the student's life. Up to this moment the great life ambition may have been to write a brilliant symphony, or to paint a prize-winning picture, or to write a book that would startle the world. But now these aims fade away. They suddenly seem unbelievably childish. Previously, beset by the same fears that harass the rest of the human race, one entered the mad scramble for a worldly foothold.



Now, in the most astonishing way, as if a veil had dropped before one's eyes, the tragic futility of it all becomes piercingly clear. Then one recalls Plato's picture of the people in a cave judging the world from the shadows on the wall. One recalls that sad phrase, "that great orphan *humanity*." Just as before one wholeheartedly believed with one's blinded fellow human beings, and shared with them their ideals, so does one now wholeheartedly long to enlighten them and point out the true road which they do not see, although it is right before their eyes.

The guardian spirits have patiently cherished the human race from the day of individualization. The most important work in the world is to help them in their task, in no matter how small a way. The smallest task useful to them is far more important than all the honors and the prizes of the material world. The great task is to help the evolution of the human race. Whatever one does is of significance only insofar as it contributes to this great aim. Does your music help people to feel nearer God? Does it arouse wonder about the meaning of life? Does it stimulate the higher emotions? Then your music is helping the great work. Does your painting fill the beholder with love for man and nature? When one looks upon that face, that scene, does the beholder involuntarily cry out, "Now I know that there must be a God"? Then your painting has helped in the great work. Does your scholarship lead people one step further away from materialism? Does it lead people to see the unity of all things? Then it is helping in this great work. One becomes aware how close the poets are to divine inspiration. Alas! The world insists on regarding these true diamonds of divine inspiration as verbal toys. But tone has gained a new touchstone of values. One is able to sense the difference between what is inspired by the higher self and what is the expression of the lower, earthly, purely human self. One reads every book in a new spirit. One regards every human being in a new light. One regards all experiences with a new understanding.

Previously, achievement and success seemed very important, now only service to humanity. Previously, only one's

own family and intimate friends seemed really alive and near—the rest of the world was lost in a haze. Now the whole human race becomes alive and important. It is at this moment that one truly rises above limitations of creed, race, and of nation. Until this time one's interest in other creeds, other races, other nations is purely academic or even nonexistent. They are abstract symbols, not living, breathing realities, part of ourselves, yearning as we are yearning, seeking as we are seeking, needing help and love as we all need help and love.

When this concept of the whole human race, struggling to reach a goal they know not of, grips your soul, like Walt Whitman, you feel your kinship with all. The type of religion makes no difference; the form of service makes no difference. It makes no difference whether the shrine is housed in a church, a temple, or a mosque. It makes no difference whether the emblem is the cross, the double triangle, or the crescent. They are all forms, ways, or means—the meaning is one, the spirit is one, the purpose is one.

It is impossible to regard problems any longer from a national viewpoint alone. To help further the divine plan, one must know something of it. Certain big objectives, certain immediate aims can be grasped by all students of religion, philosophy, and occultism. One of the great objectives is the realization of the unit of all that lives, the brotherhood of the human race. Humanity is linked to the Perfected Spiritual Humanity above it, and the younger brothers in evolution below it: the animal, the plant, and the mineral kingdoms. We can help to make the people we know world-minded. We can try to teach people to enter into the spirit of other religions and nations, and to sympathize with them. Tolerance, of course, is better than hatred, or the malicious fostering of ill-will and brutal aggression. Like Walt Whitman, we can get out of our shells of isolation, separatism, narrow nationalism, and enter into the life of the world.

The Path of Love and Service is the special path of the West. It is the most needed path in the world today. In this great crisis between the forces of Light and Darkness, between the forces of

good and of evil, the aid of every lover of humanity is needed, whether he be an occult student or not. If he wants to see the values built up so painfully over so many thousands of years preserved, if he believes in human rights, in the sacred rights of the poor, the weak, the oppressed, and the incapacitated, he must throw the forces of his being into the fray. It is true that the divine plan must be consummated. We must participate to the utmost of our ability. If we are indifferent to the fate of our civilization, our ideals, they will wait for a generation more responsive to the needs of the human race, more vitally concerned about spiritual principles.

It is not difficult to live the life of love and service in one's own home, in one's own environment; to do the little acts of service, the little neighborly deeds that make life easier for the unfortunate person next door, whoever he may be; to straighten out a tangled life, to lend an ear to a lonely soul, to help a family with the needs of life—these little kindnesses multiplied would relieve the world of a load of woe. Equally vital is it to regard one's way of earning a living in the divine light. Can the great plan be furthered in your daily work? Most people will find that more can be done through their daily tasks than they realized. In fact, your home, your neighborhood, your place of work will blossom with wonderful opportunities.

It does not take long to realize that the little acts of charity, though indispensable, are no true expression of an active good-will toward all that lives. A little meditation makes one realize the widespread implications of that term. Am I unconsciously injuring anyone or anything? Am I breaking spiritual law in ignorance? Is my money honestly earned? Have I through careless speech or indolence unknowingly brought hardship on another? Have I tried to get along by myself just as much as I can? Have I reduced to a minimum the sacrifices that I need from others? The occult student must be one burden less in the world, must be a helper, not one who needs help.

He must be one to make sacrifices, not one who needs the sacrifices of others.

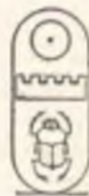
It is human for each soul to be immersed in its own problems. The student must try to rise above his own and be more concerned about the problems of others. He must utilize his own problems as indications of the problems perplexing others. Through his spiritual knowledge he has a way of solving or rising above his own problems which his neighbor has not.

You may ask the question, "Why does not the Cosmic solve these problems or indicate a solution?" The answer is that the very act of recognition of these problems would indicate growth of spiritual awareness, growth of brotherly love, of insight, and of compassion. Then, with the emergence of these qualities, the solution would not be so difficult.

The world to the eyes of him who is but newly enlightened is a horrifying spectacle — cold, ruthless, harsh, barbaric, seeming to flee from God rather than trying to reach God. It seems a perpetual polar night, a prolonged winter, a concentration camp, a prison. The cruelty seems to be indifferently inflicted on everyone and everything—the earth itself, the plants, the animals, and human beings. Nor are age, or sex, or health any claim on mercy. What a nightmare human history was! What a nightmare human history is! The caveman still looms large in the human makeup. Only God who in His omniscience sees the beginning and the end, to Whom a thousand years are but a watch in the night, can be so infinitely patient. We poor mortals faint at the sight of it all, recoil in horror at the thought that the caveman was ourselves not so many incarnations ago. Some day all must emerge. Time means nothing cosmically. As for ourselves, we must make amends every moment of our lives, do all the good we can to as many people as we can, consider every moment wasted that is not spent in accomplishment, and determine that never again will anything that we say, or think, or do add to the mounting evil of the world.



The greatest of faults is to be conscious of none.—*Carlyle*





Temple Echoes

By PLATONICUS, F. R. C.



THESE lines are written the sound and fury of an intense political campaign fill the air. One is reminded of the Aristotelian dictum that man, whatever else he is or may become, is lastingly a *political animal*.

Americans seem to enjoy thoroughly their quadrennial political controversy, which is unusually sharp and even bitter this year because of issues stemming from the war and the problems of a coming peace.

Were a hypothetical poll to be taken of the Rosicrucian membership (which will never be done on political issues), undoubtedly a fairly even distribution would be noted of preferences for the two major parties and their candidates. Rosicrucians seem to be as representative and divergent in their political choices as they are in their religious convictions and persuasions. Fortunately, it is not the Order's purpose to indoctrinate or inculcate choices in matters of politics and religion.

Not long ago a very small and presumably "liberal" publication charged (wholly without adequate support or proof) that AMORC is "pro-Fascist." Such a contention is absurd and absolutely incorrect. Throughout history leaders and members of the Order have been in the vanguard of struggles to liberate humanity from all types of bondage—mental and spiritual as well as physical. The essence of the demo-

cratic faith is implicit in Rosicrucian idealism. The Great Work of the Order includes the liberation and conscious evolution of every aspiring human being.

The underlying political problem of the twentieth century is to strike the necessary and workable balance between individualism and collectivism. To swing too far to the *Left* is to invite the evils of an enormous State Leviathan, in which individual liberties and the fundamental Rights of Man wither away. Furthermore, current modes of communistic philosophy are based upon a dialectical materialism which is far removed indeed from the glorious tradition of esoteric knowledge embodied in Rosicrucian mysticism.

A sharp swing to the *Right*, politically, works to the interest only of a privileged and selfish few, and impedes the evolution and group progress of the majority of our citizenry. Of the two extremes, Fascism is undoubtedly an even more dangerous foe of human rights and freedom than Communism.

The rampant individualism of the 1920's is gone, politically and economically, and will never return. Our alternative is not to embrace or import some collectivism from abroad, but to work out, experimentally, our native, indigenous solution to the political conundrum of the century. This is an age demanding proper *human organization* and the widest possible *dissemination of knowledge*. In both of these fields, Americans excel. By the long-

heralded year 1953, we predict that the U.S.A. will have evolved new social and political forms which will be a model and inspiration to other countries in the family of nations, just as our forefathers inspired Europe with their political and constitutional achievements in the years 1776 to 1783 and beyond.

* * *

Congratulations to Hermes Lodge and our Southern California membership for holding in October one of the most successful rallies ever staged by a subordinate body of AMORC. We are told that more than 600 members registered for the three-day conclave, which included addresses and demonstrations by the Imperator, Grand Master, Grand Secretary, head of our Technical department, and regional officials, dignitaries, and members. Keep up the good work, Fratres Copeland, Frazier, Ballantyne, Stockall, and your Hermes cohorts. We are counting on you to make Southern California one of the great future centers of Rosicrucianism.

The "rally idea" is a good one, and has taken hold firmly among local AMORC bodies in this country and abroad. Following the war we hope to see regional conclaves on a yearly or biennial basis all over the world. Until then, the Lodges in New York, Chicago, Boston, Los Angeles, Detroit, and elsewhere are doing important experimental work with their enthusiastic rallies. If you are a member of AMORC and it is within your power to do so, support with your might and personality the

Chapter or Lodge in your community.

* * *

The holiday season draws near, with its annual manifestation of the blessed Christmas spirit. Strange, is it not, that for a few hours each year, if at no other time, men's hearts are opened, soldiers pause on many battlefields, and each of us feels his or her common humanity?

What is the mission of the soul-personality of the Master Jesus today? In His ineffable abode in the Cosmic Realm is He planning a second advent among men, as many presume? Or is He personally inspiring one or more sects or religions calling upon His name?

We do know that this Great Soul has at least two important concerns among men today: to infuse *love* more widely and in a proper sense among men, and to encourage the higher forms of healing. In fact, the Christ Consciousness itself is a vast healing power, whose essence is impersonal, Cosmic love. Torn by the physical and personal ravages of war, the world sorely needs a powerful infusion of this Higher Consciousness, lest the endless sacrifices and suffering have no final meaning, no lasting spiritual increment for mankind.

Thus, dear reader, may this Christmas and the eventful months of 1945 include for you an ever clearer perception of the Way indicated by the Master, a readiness and will to follow it, and a larger inpouring of Christ Consciousness wherewith you may support and bring to fruition your personal mission in life.

▽ ▽ ▽

ARE YOU A VICTIM OF ALLERGY?

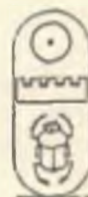
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will affect persons in various ways, not directly by their chemical effects but through something in their vibrations having an affinity for certain antibodies in the blood stream.

If you are suffering from any condition that has lasted for a long time and which does not seem to improve or change under the usual treatment prescribed for such a condition, you

cannot expect to find any improvement unless some competent physician makes the special tests that are necessary to determine your allergic tendencies and sensitivity.

Any system of allergic diagnosis by mail, or through correspondence, no matter how advertised or endorsed, should be ignored as fraudulent and inefficient.





The Buddha, A Practical Teacher

By SISTER VAJIRA, F. R. C.

Editorial Comment: Not many years ago a young woman forsook the conveniences and accustomed modes of living in England, to devote herself to the pursuit of esoteric truths in the Far East, being fascinated by the psychology of restraint and of living as taught by Buddha. She ultimately became a member of the Buddhist Order in India, and likewise an Initiate of a Tantric Order of Tibet. Residing in a hermitage of the Buddhist Order in a city in Northern India, renowned for its historical connections with Buddha's life, she became an apt scholar in the ancient Pali language, which was the traditional tongue of Buddha.

This young woman, also a Rosicrucian, is now known in the Buddhist Order as Sister Vajira. Upon our special request, she has submitted direct from the Sanctuary of the Buddhist Order in India to the ROSICRUCIAN DIGEST, the following article.



THE main reason why the Scriptures of the Southern School of Buddhism attract me so much is that I am able to see and realize that Gotama, the Buddha, was a Human Being, a very lovable, and also a very powerful human being.

It takes the Buddhist student much of his time and wits to discriminate in the Pali Scriptures as to what is legend, what is taken over from the Mahayana, and what is actual fact connected with the life and teachings of the Buddha. Pious monk editors, centuries after Buddha's death, when they were compiling a written record of the teachings, wove wonderful legends about Gotama's life, legends connected with previous Buddhas and which they heaped onto Gotama. For instance, there are very few people who realize the true reason why Gotama left his home, or the reason that drove him out of his home. Happily, an eminent Indian Buddhist scholar, whose knowledge of Sanskrit and Pali is the despair of wishful thinking, sentimental religious devotees, showed me a clear way to follow through the books of the Scriptures.

The so-called Buddhist Church which existed in India, twenty-five hundred years ago, was very different from what it is today. In these times we have the collection of Scripture books, of temples, of images, of relics, of ruins, and the present-day universities, which give the modern intellectual an opportunity to obtain some degree or other. Now, when the Buddha was touring the northern part of India during his ministry of about forty-five years, his church at that time consisted of four very strong pillars: his monks, his nuns, his laymen and his laywomen, or, to use their Pali terms, the *bhikkhus*, the *bhikkhunis*, the *upasakas*, and *upasikas*. Over and over again are found, here and there, in the Pali Scriptures, the Buddha's reference to his Four Groups. In these four groups there were all sorts of men and women; some with very keen intellects, insight and intuition, and others awfully stupid, quarrelsome, lazy, who needed constant reminders, encouragement, and directions along the Path.

The Buddha was a practical man of everyday affairs. He had his feet on the ground, so to speak, and he gave discourses to people or to an individual, based on what they wanted and to their

capacity of thought. For the majority of his monks he had to use similes to impress upon their minds the various principles of his teaching. He would use all sorts of similes of everyday value. Here are just a handful of similes: a lotus in water, a light in the darkness, pots full and empty, tangled ball of thread, horse-training, bridle in the mouth, elephants, streams to the ocean, sun in autumn, yeoman farmer, Benares cloth, grain of salt, writing on rock and water, the capable shopkeeper, clever physician, seafaring merchants, the grasscutter, glowing embers, fire undefiled, and last but not least, the gold-refiner.

The Buddha had a great deal to say about gold. Indeed, he seemed to know all about gold in all its aspects. As a member of the Ancient Mystical Order of the Rose and Cross, I appreciate the various discourses the Buddha gave on gold, about gold from quartz, the debased gold when the metal is debased with iron, copper, tin, lead, and silver and not pliable, workable, nor bright, but is brittle and of no use for the best work. He knew all about the work of the gold-refiner and the process of washing the gold of its impurities, the process of blowing on it, and the right use of fire on the receptacle until the stage arrived when "that sterling gold is melted, molten, flawless, done with, its impurities strained off," and so it becomes pliable, and capable of workmanship; then it can be used for the particular purpose that one wishes, such as a "gold frontlet, or a ring, or necklace, or golden chain."

The monks and nuns were not allowed to keep nor to accept silver or gold coins, but they were expected to be gold-refiners of their own hearts and minds, in order to develop the higher consciousness, so that his or her mind might become pliable, workable, radiant, not stubborn, but perfectly poised by the destruction of the *asavas* (specified impurities of the mind); and to whatever branch of special knowledge he may direct his mind for the realization thereof, he attains the power personally to realize such, whatever be his range."

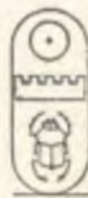
The Buddha had around him male and female disciples of all mental capacities and some of them had extra-

ordinary powers of extension of consciousness. Others of course were capable only of following the Rules of the Order, but if a disciple, male or female, of the Order, or of the layfollowers, showed aptitude for instruction, the Buddha always gave out the principles of his Teaching. The Buddha never concealed anything. He had no inner circle of Adepts, which present-day folk love to think he had and would be sorely disappointed if they were forced to realize that he had not.

On one occasion when the Buddha was touring through a part of the country, he and a small band of disciples were passing through a large grove of trees. The Buddha picked up a handful of leaves and asked his disciples to tell him what difference there was in the number of leaves in his hand, and the number of leaves on the trees in the grove. The disciples observed that the leaves on the trees in the grove were decidedly many more in number than what the Master had in his hand. The Buddha then pointed out that the number of the leaves on the trees in the grove resembled the many things which he had discovered, but which he had not revealed to them; and what he had revealed to them resembled the number of leaves in his hand. And why? Because the many things which he had found out and had not revealed were useless, profitless, and did not lead to the goal which he wanted his disciples to reach; but the number of leaves he had in his hand represented the few things which he had revealed to them. And why? Because they were the things which were full of profit and would lead them to the goal; namely, the Four Noble Truths: this is Suffering; this is the Cause of Suffering; this Cause can be removed; this is the Path which will remove the Cause.

As mentioned before, the Buddha, his monks, and nuns were closely connected with the white-robed layfollowers. These laydisciples, male and female, gave liberal support in food, medicines, clothing, and other necessary requisites to the Buddha himself, to his monks and nuns. The Buddha had much to say about the power of

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SURVEY OF IMMORTALITY AND SPIRITISM

(Continued from Page 340)

An object appearing in one form when ignited will be changed into a series of other expressions, such as the flame with its heat and light, the ash, and then finally impalpable elements of the ash itself will disappear. Change of form, yes, but always an immortality of law and cause.

Evidence of Immortality

There is much evidence of immortality of a kind in physical science. Biology affords us an excellent example. The child, through heredity inherits the characteristics of his parents. Certain physical and mental characteristics are immortalized in the child. Everyone who leaves a descendant is assured that his characteristics, that his family stock are preserved in them. Thus one may have the lips of his mother or the smile of a revered father. Again, one may display the determination of a father or the humility of the mother, or the scholastic inclinations of a grandfather. These are indications of *biological immortality*. Physical immortality is an ideal of marriage. Parents want to perpetuate in their offspring those characteristics, those traits which they admire in each other.

The protoplasm, the living substance is like a time capsule. Several years ago, a university in the United States

developed what was known as a time capsule. It was constructed of special tempered steel and substances to resist the ravages of time. In it there were posited, objects and articles representative of the culture, learning, and achievements of our age, with the intention that they be preserved for posterity. This time capsule was then hermetically sealed and placed in a specially constructed vault to be opened centuries hence. The living cell is like that. It contains the fruits of the moment, and immortalizes them in the beings that evolve from it in the future.

There is also what may be termed an intellectual or a *social immortality*. The thoughts and writings of those minds which have captured the imagination of peoples of today are immortalized in the consciousness of the present, and will continue to live in the consciousness of later humans. For example, Plato is far more alive today, far more a vital spirit in thoughts than he was during the period of his physical existence. His words are so immortalized that they take him into more homes and they have reached far more hearts and consciousnesses than those who heard him when he spoke in the academy. As one writer has said, think of the lives today that are consecrated

(Continued on Next Page)

ATTRACTIVE CHRISTMAS FOLDER

Send a distinctive Christmas folder. Let your greetings truly speak for you—have them represent your understanding of the real *mystical spirit* of Christmas. We have especially prepared a very handsome folder, rich in color, attractive in design, and inspiring in its wording. The folder, *with envelope to match*, is printed in several colors and has an inconspicuous embossed symbol of the Order. The folder is most appropriate for your non-member friends as well, and will evoke their comment. They are economically priced at six for 80c or one dozen for \$1.30. We pay shipping charges. *Order now* and avoid last minute Christmas congestion of the mails.

Rosicrucian Supply Bureau
Rosicrucian Park
San Jose, California

*The
Rosicrucian
Digest
December
1944*

to Buddha's "Eightfold Path" of living. There is a conception that has been so immortalized that millions now have it as their ideal. Again, think of the thousands of mortals who annually trek to Mecca, a custom also immortalized by a doctrine. Even deplorable events of history are immortalized. Each generation is made aware of the ravages of the Assyrian hordes, and of their brutality. And also of the horrors and tortures of the Spanish Inquisition. It is good that even these be immortalized, for they tell us of the depravity of human nature. They point out emphatically the weaknesses of man better than we could learn by example.

William James, whose writings on psychology are a classic, says that we consider that the stream of thought can cease any time, namely, that we can stop thinking. On the other hand, each of us is inclined to believe that the soul is an incorruptible substance, and that it does not cease to be, but rather persists into eternity. James further says that psychologically we support this belief in immortality by the moral values which we attach to the soul. In other words, if we think a substance is worthy to be immortal, it therefore should be. By the same token, we consider any substance which is not worthy, one that

should perish. The soul, according to this reasoning, having a moral value, must therefore persist. James also points out that the average believer in immortality will not recognize the consciousness as possibly being a single factor with two attributes; namely, that the consciousness which perceives a world outside of ourselves may be also the same consciousness which causes us to realize self. To use a homely analogy that the consciousness may be like a great light, a searchlight, if you will, which when it plays upon things outside of us brings them into light and we realize them; that likewise we can turn this consciousness around, invert it, and through introspection become aware of self.

The argument of the believers in immortality against this is that if self-consciousness and the objective consciousness are the same function, then when the consciousness is introspected, we should be aware of the existence of our own brain, and should be conscious of its individual cells. Since we are not conscious of the brain, but just of self, therefore they contend, the self-consciousness is separate and apart from that consciousness which causes us to realize the external world.

(To be Continued)



THE BUDDHA, A PRACTICAL TEACHER

(Continued from Page 355)

merit that would accrue for layfolk who gave such necessary support to the Order. The monks and nuns, those who had renounced the home life, were not concerned with merit; but they constituted a great field of merit for the layfolk, especially those disciples who had attained the highest stage, namely, Arhatship.

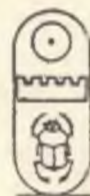
Now, the Pali word *dakkhineyya*, means, none who is worthy of a gift, *dakkhina*; and in the time of the Buddha the most worthy recipient for gifts was the Buddha's Order of monks and nuns. When I went through my initiation into a Tantric Order of Tibet, my old Guru with the aid of his peculiar ritualistic implements invoked as many *Dakkhinis* as he could in the

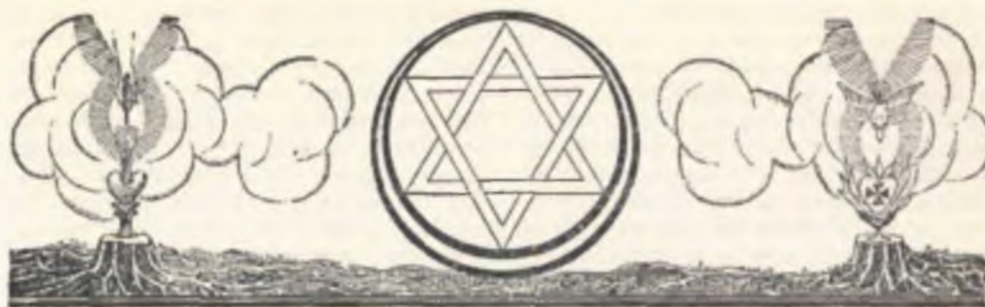
room for my benefit and blessing, and the number of ritualistic offerings I had to make to the *Dakkhinis* (goddesses of various orders), were endless.

So the conception of the Pali word *dakkhina* today, as understood in Tibet, is different altogether from what it originally meant in its simplicity. The Buddha had much practical advice to give to householders about the right trade to follow, the best way to portion out their wealth, to cultivate the four kind dispositions: liberality, kindly speech, a life of usefulness, and equal treatment toward everybody.

Then there are the famous Five Precepts which were expected to be observed daily by all Buddha's followers;

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Manifesting the Cosmic Consciousness

By H. C. BLACKWELL, F. R. C., Grand Councilor of AMORC



THROUGHOUT all mystical work, the one outstanding desire of every student is to find the key that unlocks the door to a manifestation of the Cosmic Consciousness. This great power of regeneration, this attainment of Illumination, is most desirable. Once a student has attained a degree of Illumination, that is, when the student has found his own note in nature, he immediately becomes endowed with the power of mental healing and many other accomplishments. This great force in nature which we designate the Cosmic Consciousness is really Divine Harmony in nature.

Most of us realize that there is a dominant note in everything in nature; for example, several pianos may be tuned to a certain pitch, but there will be a dominant tone peculiar to each instrument, and this tone will be a *middle tone*. This is also true of man, the middle tone in the middle octave of man is an *immutable law*. This is the middle tone of man's will, and is known to us as that part of Cosmic Consciousness which we delight to call Harmony, or the Illumination of mind in man. A contact with this middle vibratory force of your Being will reveal the fact that it is never found in the high pitch of ecstasy, nor is it ever found in the lower vibrations of will.

The Cosmic Consciousness will manifest to our perception within the passive, silent, serene composure of our

nature, but we must be in harmony with it—just as two instruments tuned to the same key will vibrate in unison. We do this with our own will.

Each and every one of us has a fundamental note, a dominant tone in his Being, and on this vibratory note hinges the whole idea of mental Illumination. This idea of broadening our perception or becoming conscious of the Cosmic Consciousness within us, is a pressure neither downward nor upward; the pressure of this great octave of consciousness is an entity within you. It is the fundamental note of nature's Divine Harmonies, the sublime *ideal* of all the philosophies.

To be a master of this vibratory force you must think of yourself as having at your command an octave of vibration in the center of your Being that is fed by the Divine currents and will of the Universe. If you try to tune your vibratory force upwards you go away from self, you get away from the world of sense; and if you tune your vibratory force downward, your Being will vibrate in pride, and in the lower self of show. To understand this point correctly, just remember that a stream cannot rise higher than its source.

The human aura—that is, the electrical or vibratory field which surrounds every human being—is formed by the reflex action of events and desires of the individual. Most of us have toned down the vibratory force of the aura by trying to attain wealth, power, glory, or fame. Man's better nature has been warped by the creation and

perpetration of material things. It is still true that all we truly are is the result of what we have thought (as we sow, so shall we reap).

Find Your Cosmic Note

Divine harmony of the Cosmic Consciousness is universal, and the Illumination and regeneration of every segment of Soul must be by personal works, by a more universal love and unselfish devotion. If you would become a member of Nature's Divine orchestra and drink of the fountain of Eternal Life, you must find this Cosmic note within yourself. You must become a channel for the radiations of this law of the Cosmic. Please always remember that all the power that you will ever attain, all the Illumination of mind, all the Cosmic Consciousness that you will enjoy, will be the acts of your own *will*. This is easily understood when we remember that if we *will* anything that is unselfish, that is in perfect accord with the Cosmic Mind, it is already accomplished; in other words, when we perceive something of which we become conscious we are using Divine Cosmic Mind.

Even Soul without the benefit of *mind* could say or do nothing, and so we must keep our mind on this Cosmic Consciousness to produce mental Illumination. When the human soul becomes illuminated within, the Cosmic Consciousness is manifesting.

Pythagoras called this the *shining light*, the *ideal of will* which alone can raise man from the outer physical senses to the true fountain of all knowledge. When man raises himself above

the narrow limits of human realism to the heights of Infinite truth and wisdom, he makes himself one with God.

Saint Martin tells us to strive for three things: *right thoughts*, *right speech*, and *right action*. He says these simple rules control all the higher vibrations of Cosmic Illumination which comes from the very nature of God, and not from any lower power. This simple esoteric formula tells us that we can reach above the harmony of nature by making harmony our servant; thus we attract to ourselves the harmonious vibratory force that is in, above, and about everything. This is really finding your keynote and uniting it with the Illumination of all things.

The Rosicrucian Order teaches that generation is of the flesh, and the mind must pass away from that to reach regeneration. It also teaches that *involution* is far more important than evolution. *Involution* is *life*, and is very spiritual; evolution is purely physical. Soul wisdom does not depend upon the physical. In other words, if we do not start with the spiritual life, we go backwards. It is within the great middle octave of life which is neither too high nor too low that we find the Cosmic Consciousness and all manifested things. Nowhere in nature or in the Cosmic, will you ever find harsh, brutal or discordant notes; everything in nature and in the Cosmic is balance, equally proportioned.

It is under the command and power of the will to become mentally Illumi-

(Concluded on Next Page)

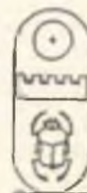


DECEMBER'S BIRTHSTONE

The birthstone for *December* is the turquoise. The turquoise is another colorful stone, particularly of the Western World. The apaches of North America, the East Indians, and the Indians of South America, as well as the Persians, have great belief in its talismanic virtues. Indeed, the possession of a turquoise was absolutely necessary for medicine men. It was supposed to enable a person who was lost to find his way and enable warriors to become good marksmen.

This stone is supposed to be especially sensitive to the action of the aura of the wearer and is said to be influenced by the person's general state of health. It will grow pale when a person is ill and return to its beautiful hue when the person is in good health.

The turquoise is opaque, has a waxy lustre, and occurs in various shades of blue to green.



nated. When we become Adepts and Masters of the Mystic Life we receive the breath of the Cosmic in even tones, in perfect harmony and rhythm that is neither too high nor too low. To the Egyptians this was known as receiving the Holy Flame. In the Holy Bible it is recorded many times that man lives by his *will*.

The Rosicrucian Order claims that the first thing that you must find in your nature is the dominant note which is your heritage. This has also been called the moral note; it is that which makes the impossible possible; it is that which is Involution rather than Evolution. It is written in many tongues that the way of the Cosmic has been given freely to all who seek, meaning to those who are willing to come down and be as children.

We must be careful to heed that the Light in us is not darkness; if our Light is for praise and worldly affairs it is darkness. We must forget self, for it is written "Until thou hast eaten of the bread of the fire, thou shalt not be touched by the Cosmic and lifted up." Let us remember that when we seek Regeneration, Illumination, or to mani-

fest the Cosmic Consciousness, it is the flame of fire that burns within your heart that cleanses the personality, builds character, and transmutes the selfish animal life.

Put Silence Into Action

It would be as impossible for noisy selfish people to radiate the Cosmic Consciousness as it would be for them to fly. The Cosmic Consciousness is found in silence; *noise is pain*. No one particular order holds the key to this great middle octave of consciousness; the *way* to the Cosmic Consciousness is open to everyone.

When you focalize or visualize and earnestly desire Cosmic wisdom, enlightenment, and love, it will come to you; for it is the natural, normal process of life. Impress upon your mind that all love and human affection comes from the Celestial Consciousness of God where, in its purity, all power resides. *SILENCE in its higher sense when united by WILL is not passive*; on the contrary it is quite active and concentrated in its strength. Silent action is mind in motion; and mind in motion is the one universal life.



THE BUDDHA, A PRACTICAL TEACHER

(Continued from Page 357)

namely, to refrain from killing or injuring any living creature, to refrain from stealing, to refrain from adultery, to refrain from telling lies, and to refrain from taking any kind of alcoholic drink. Actually these Five Observances were in existence long before the time of the Buddha and he merely incorporated them into his teaching. He did not mention smoking as this particular habit was not introduced into India until the invasion of the Mohammedans. The Buddha would not waste

time in useless speculations. He was very firm about this, and when some Brahmin came to question him about whether he (the Buddha), would exist after death or not, or whether the world was eternal or noneternal, the Buddha kept silent. The Buddha was concerned only with the meaning of Suffering here on this earth, in all its physical and mental aspects; its Cause; its removal, and the Path, known as the Eight-fold Path, which leads to its removal.

PUBLIC LECTURES IN SAN FRANCISCO

Members and friends are invited to attend the Rosicrucian Public Assemblies being held each Sunday night in the Native Sons Building, Yosemite Hall, 4th Floor, 414 Mason Street. These are open to the public. Invite your friends to attend for an interesting and inspiring evening's instruction. The Francis Bacon Minor Lodge also invites members to attend its newly instituted Sunday afternoon convocations on the second and fourth Sundays at 1957 Chestnut Street.

*The
Rosicrucian
Digest
December
1944*



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THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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DIRECTORY

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

ARIZONA

Phoenix:
Hatshepsut Chapter. Mr. J. Irving Greenman,
Master, 2222 West Madison St., Telephone 3-8576.
Meetings every 2nd and 4th Sunday, Y. W. C. A.

CALIFORNIA

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

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

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

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

San Francisco:
Francis Bacon Minor Lodge. Miss Marcia Ahl-
gren, Master, c/o L. R. Keith, 2205 Sacramento
St., San Francisco 15, Calif. Meetings every Mon-
day 8 p. m., 1957 Chestnut Street.

COLORADO

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

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Frank M. Pear-
son, Master; Mrs. Chrystal F. Anderson, Secre-
tary. Meetings every Friday, 8 p. m., Confed-
erate Memorial Hall, 1322 Vermont Avenue, N. W.

FLORIDA

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

ILLINOIS

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

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

KENTUCKY

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

MARYLAND

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

MASSACHUSETTS

Boston:
Johannes Kelpius Lodge. Mr. William A. Corey,
Master, 545 East Broadway, South Boston, Mass.;
Mrs. Earl R. Hamilton, Secretary. Temple and
reading room, Suite 237, 738 Boylston St. Con-
vocations for members Thursday evening and
Sunday afternoon. Special Convocations for all
members and for all degrees, both local Lodge
members and Grand Lodge members, the first
Sunday of each month at 8:00 p. m. from Sep-
tember to June.

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

MINNESOTA

St. Paul-Minneapolis:
Essene Chapter. Mrs. A. M. Ronning, Master;
Mrs. S. M. Penniman, Secretary, 1410 Jefferson
Street, St. Paul, Telephone EM 0225. Meetings
2nd and 4th Sundays at 3 p. m., Y. W. C. A.,
1130 Nicollet Avenue, Minneapolis.

MISSOURI

St. Louis:
St. Louis Chapter. Mr. A. M. Buchmann, Master,
2835 Mt. Pleasant Street; Margaret Hg. Secretary,
5223 Coral Dr., Afton, Telephone FL 7125. Regu-
lar convocations each Tuesday, 8 p. m., 3008 So.
Grand.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter. Mrs. Charles Samer,
Master. Meetings every Monday, 8:30 p. m., 37
Washington Street.

NEW YORK

Buffalo:
Buffalo Chapter. Mr. Alfred E. Engelfried,
Master, 100 Hamilton Blvd., Kenmore, N. Y.;
Miss Gertrude Brookes, Secretary. Meetings
every Wednesday, 7:30 p. m., 225 Delaware Ave.,
Room 8.

(Directory Continued on Next Page)

New York City:

New York City Minor Lodge. 250 W. 57th St. Mr. Wm. Duffie Johnson, Master; Bertha Clay Olsson, Secretary. Mystical convocations each Wednesday evening at 8:15 p. m. for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.
Booker T. Washington Chapter. Albert J. Marks, Master, 1174 Forest Ave., Bronx; Mrs. Catherine E. King, Secretary, 64 E. 134 St., New York City. Meetings every Sunday at 8 p. m., 69 West 125th Street, Room 63.

OHIO

Akron:

Akron Chapter. Mr. L. B. Bolden, Master; Mr. Clayton Franks, Secretary, Route 4, Box 536, Akron 1, Ohio, Telephone MI-3971. Meetings every other Sunday, 7:30 p. m., Mayflower Hotel.

Cincinnati:

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

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

Dayton:

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

OKLAHOMA

Oklahoma City:

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

OREGON

Portland:

Portland Rose Chapter. Harold Myron Quayle, Master. Meetings every Thursday, 8 p. m., 714 S. W. 11th Avenue.

PENNSYLVANIA

Philadelphia:

Benjamin Franklin Chapter. Lillian M. Brown, Master; Lucille B. Nenner, Secretary, 1711 W. Huntington St., Philadelphia. Meetings for all members every Sunday, 7:30 p. m., 219 S. Broad St. Temple and reading room open every Tuesday and Friday, 2 to 4 p. m.

Pittsburgh:

First Penn. Lodge. Mrs. Helen A. Hull, Secretary, 445 Kennedy Ave., N. S. Pittsburgh.

TEXAS

Fort Worth:

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

UTAH

Salt Lake City:

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

WASHINGTON

Seattle:

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

WISCONSIN

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

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

AUSTRALIA

Sydney, N. S. W.:

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

CANADA

Toronto, Ontario:

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

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

Victoria, British Columbia:

Victoria Lodge. Mrs. V. M. Burrows, Master, 1728 Davie Street, Telephone E-7716; Secretary, Mrs. Constance Kaehn, 3530 Savannah Avenue, Telephone E-3373.

Windsor, Ontario:

Windsor Chapter. Mr. Matt Mathison, Master; Secretary, Mrs. Rebecca Mathison, 194 Bridge Avenue, Windsor, Telephone 4-2671. Meetings held every Wednesday, 8 p. m., Norton Palmer Hotel. Grand Lodge members welcome.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Frederick Robinson, Master; Dorothy Wang, Secretary, 350 Parkview Street, St. James Manitoba. Sessions for all members on Wednesday, 7:45 p. m.

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Copenhagen:

The AMORC Grand Lodge of Denmark. Mr. Arthurs Sundstrup, Grand Master; Carl Ander-

sen, S. R. C., Grand Secretary. Manograde 13th Strand.

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

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Cairo Information Bureau de la Rose Croix. J. Snpport, 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.

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

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Quetzalcoatl Lodge. Calle de Colombia 24, Mexico, D. F. Dr. Pedro Najera, Master; Leonardo Acosta, Secretary, Calle de Jalapa 74, Dep. 5 Mexico, D. F., Mexico.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

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

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With the development of physical apparatus, the electrical nature of nervous energy was proved and *measured*. Later, the *electroencephalograph* established that the cortex neurons, or outer brain cells, are electrical, having varying wave lengths which are affected by thought and emotions. *Above*, Dr. H. Arvis Talley of the *Rose-Croix Research Institute and Sanitarium* is shown reading the wave impulses as they are registered by this instrument on a tape. *Below* is shown a registration of a normal wave from the occipital region of the brain. Certain diseases and mental aberrations register as distinct patterns which are easily identified by the specialist. Dr. Talley, in the interests of the Rosicrucian Order, is conducting a series of investigations of the effects of varying conditions and thoughts upon the cerebral or brain waves.

(Courtesy of Rosicrucian Digest.)



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