

ROSIKRUCIAN

DIGEST



NOVEMBER, 1938

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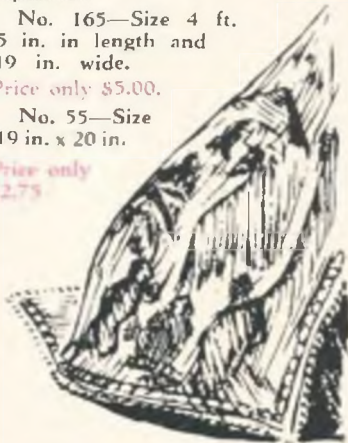
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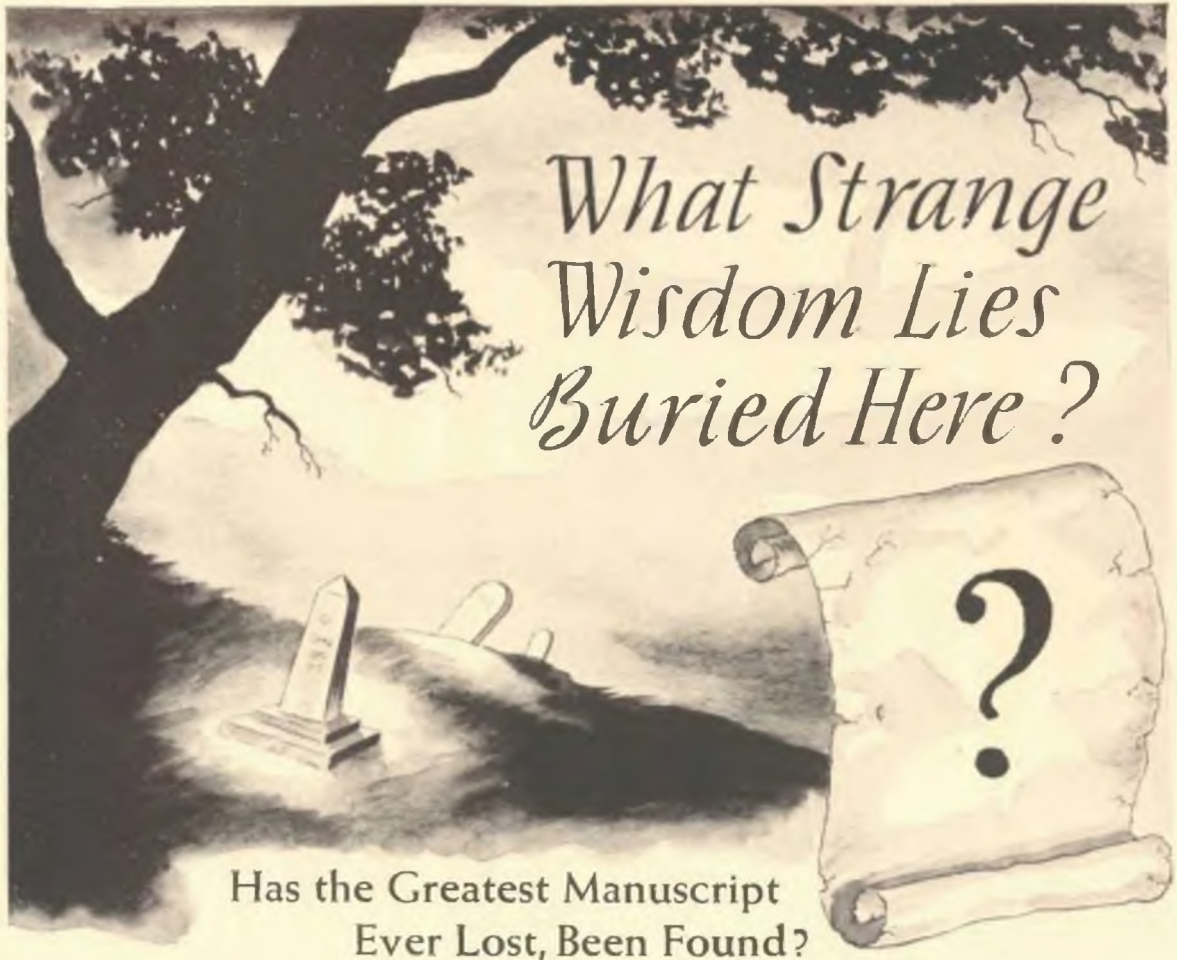
THE INSTITUTION BEHIND THIS ANNOUNCEMENT



ROSICRUCIAN SETTLEMENT OF 1724

On July 23, of 1694, a strange group of some forty persons landed on the public wharf in Philadelphia. Some were clad in the distinctive dress of German University students. These new arrivals from beyond the sea were German Rosicrucians and members of the Illuminati. At their head was Johannes Kelpius. They came to America to found a "Chapter of Perfection" in the wilderness. They established a headquarters in what is now Fairmont Park, Philadelphia. The cave where Kelpius meditated and studied is still to be seen there. They established the first Astronomical observatory in America, and first paper mill, as well as taking active part in other enterprises. Later they branched out and located in Ephrata, Pennsylvania, where some of their buildings still remain and where the colony was known by various names. The above is a photograph of the Sisters' House, or community home of the women members.

(Courtesy of The Rosicrucian Digest.)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XVI

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

OUR NEED FOR THANKSGIVING

By THE IMPERATOR



RIGHT now while the world seems to be disturbed with destructive thoughts and restlessness over our worldly possessions, our worldly blessings, and anxiety over the things we think we need and should have, there is one thing we should not overlook, and that is the blessing which we enjoy in the form of life and consciousness.

Therefore, our greatest need at the present time, despite what dictators, rulers, kings, presidents and others may say, and despite what we may read in proclamations, memorandums, ultimatums and agreements, is for a deep appreciation of what we have had and what we still enjoy.

If we stop and think for a moment we will realize that there is one great thing in life that cannot be purchased, that cannot be artificially manufactured, that cannot be decreed by any dictatorship, that cannot be legislated or humanly supplied. That one great thing is life itself. We may improve our health, we may do those things that will extend the length of our life, we may be able to acquire things or create things that will make that life temporarily more happy, but all of these things depend upon the first great fundamental requisite — life itself. Without life there is no need to seek for health; without life there is no need to seek for happiness or peace; without life there is no need for any of

the things that man has created or empires have organized or that man can imagine.

And yet life itself is given to us abundantly by the God of our Hearts, the Father of all of us. It is a thing we do not ask for in the beginning; it is a thing that we cannot control in the end. It is something that is given to all of us alike, regardless of creed, religion, social position or education. The humblest little ignorant Pygmy of the countries of the Southern Hemisphere enjoys life in all of its vital essence, just as freely as do those of great power and material accomplishment and attainment. And yet, those who have the most of worldly things find these worldly possessions of absolutely no value as the time comes when life seems about to ebb away, and to be withdrawn as freely as it was given to us. Of the two great mysteries that should hold the attention of man more than anything else in the world, the first is that of the beginning and gift of life to us, and the second is the withdrawal of it and its ultimate existence. In between these two events—the creation of life and the transition of it from this earthly body—are all the minor unimportant excitements and fascinations to which mankind gives pre-eminence, to which he gives greater thought, and for the attainment of which he even sacrifices himself and his life.

And when I speak of life that is given to us as human beings, I should include and will include also the life that is given to flowers and to trees and to grass and to wheat and rye and all of the crops, and to all of the living things and growing things that give us susten-

ance and give us abundant nourishment. Not one of these things, or any of these bounties of God are controllable by man. Yet each and every one of them is an astonishing, miraculous gift, for which we seldom give proper appreciation and thankfulness.

So let us not forget in the coming days when a particular American holiday represents the spirit of thanksgiving to be thankful for the most abundant gift of all—the gift of life and all that lives. And let us express that thankfulness not only in church or religious service or ceremonial service. Let us express it not only on one day of the year but throughout our lives. Let us express it in less ritualistic manner, less ceremonial form, but with real sincerity in our hearts and in a manner that will pass on to others a note of cheerfulness, a note of appreciation, and a note of gratitude. A kind word or a kind smile given to another in the midst of our own abundant life is one of the better ways of expressing our appreciation. To make others feel that we are so happy that we have life that we want them to be happy about and with the same life is a truly proper way to express our thankfulness. To assist others in solving their problems or meeting the things that make them unhappy is another way. But cer-

tainly the most definite way is to feel in our own hearts and to allow to escape through our own lips an occasional word of thanks and appreciation to the God and Father of all creation.

And for this reason we will become less anxious to destroy life, to injure life, or to make life more sorrowful to others. If those who are thinking of war or planning war or thinking of jealousy, hatred, enmity, and contest, had any real degree of thankfulness in their hearts for the life they possess, and which is given so abundantly to others, then all thoughts of war would cease and all thoughts of unnecessary destructiveness would come to an end. But we supplant our thankfulness and appreciation with envy and materialistic desires, and the wish for material power.

If a large portion of the world and its peoples could truly enter into a spirit of thankfulness for life itself during the month of November or at any other time, then the unrest in Europe, the unrest in a major portion of the world, and a desire for the attainment of things that can be secured only through destruction of life would end and cease to be. May all of us make the month of November a truly great month of thankfulness throughout the world.



Man and the Pendulum

By SOROR CORA M. BERG



MUCH has been said regarding the swing of the pendulum in maintaining balanced motion.

If we really stop to think, in God's mind we do not find a pendulum swinging from side to side; doing one thing and then another thing to

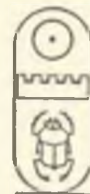
make up a deficiency. He doesn't turn off the sun to make the moon brighter. Each shines with the energy it receives from Him.

It is true the pendulum of a clock

swings from one extreme to the other to keep a balanced motion, yet the clock needs winding at intervals to maintain the swing of the pendulum.

But consider the electric clock. It receives its energy from the Cosmic and works steadily with no extremes, maintaining motion, yet it has an overflow of current.

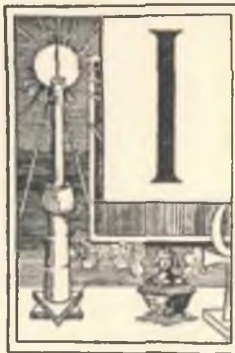
So it is with human beings. The man who lives hard and fast finds he needs more and more stimulation to maintain his balance, having only enough to keep himself in motion, while the man who receives his inspiration from the Cosmic works steadily, quietly and peacefully like the electric clock, with an overflow of energy to serve outside of his own needs.





What the Past Has Taught Us

By FRATER STANTON C. PHELPS, A. B.



It will be the purpose of this article to probe into the nature of civilization in the abstract, then to examine several concrete civilizations and discover their weaknesses, and reasons for their decline and eventual fall. Having a knowledge of such

facts to guide us, it is at least within the realm of possibility to hope that we may be able to avoid the weaknesses which led to their fall, and so perpetuate our modern civilization, or at least extend it much longer than would otherwise be the case.

Just what is civilization? Various definitions have been advanced. My own concept of civilization runs somewhat like this. Each "civilization" has certain distinguishing features, separating, let us say, the civilization of Egypt from that of Greece. All civilizations must include a strong enough central political authority to be able to maintain law and order. Whether the prevailing political conception be democratic (as in Ancient Greece and the Roman Republic), or absolute in nature (as most of the rest), is immaterial. The point is that the government must be strong enough to repress brigandage, enforce justice, collect taxes, and carry on all of its regular functions. Absolute stability is not a sine qua non, as witness the last

three hundred years of the Roman Empire, when one Soldier Emperor followed another in rapid succession, one murdered almost every year. The fabric of Roman society withstood this awful period of chaos for three hundred years, and even a few noted writers were produced at this time. Today, America is "civilized," although our murder rate is the highest in the world, and some of the types of corruption existing here today beggar description. England, the most law-abiding nation on earth, with the further ability to extend its governmental genius for law and order over its subject lands, represents still another type of civilization. And so it goes, each civilization differing in some respect from the rest.

Then what are the common denominators of all civilizations, ancient and modern? I believe that these are the absolutely necessary requirements without which a civilization worthy of the name cannot function:

- a. Minimum enforcement of law and order.
- b. Some development of the arts (painting, sculpture, architecture, music, literature, drama).
- c. Religion of a high type, preaching noble thoughts and actions.
- d. Respect for, and study of, preceding civilizations.
- e. Scientific-technical development (in civilizations verging on modern times).

I am purposely failing to include as an essential a high average of intelligence, as this does not seem to be a

necessary factor (for example, Ancient Greece had a large slave class, naturally not educated). Rather does it seem necessary that a small minority have a high level of intelligence, especially creative intelligence. Of course, if learning is diffused widely throughout the general population, and it is used for right purposes, so much the better.

Now let us examine the high points of several civilizations, ancient and modern, delving into their good qualities, weaknesses, and reasons for decline.

Ancient Egypt, as we all know from history books, and from our connection with the Rosicrucian studies, has been agreed upon by all reputable historians as the site of the first civilization. Whether her civilization is a copy of that of ancient Atlantis, and therefore connected, through Atlantis, with the Indian civilizations of Central and South America, and the recently discovered half-immersed evidences of a 20,000 year old civilization on the coasts of Yucatan, it is beyond the scope of this article to discuss. Suffice it to say that Egypt's civilization was a momentous step forward in the progress of the human race.

Besides the great discoveries of natural laws and studies about the relationship of man to God, with which we, as mystics, are familiar, the Egyptians' civilization was featured by a most remarkable contribution to architecture. For 4000 years and over, the Great Pyramid, its alabaster sides gleaming in the bright, life-giving sun of Egypt, remained the greatest man-made object on earth. Its height of 481 feet, and its base area of 13 acres serve to illustrate its immense proportions. Even in comparative decay, it still is ranked among the most imposing buildings on earth. So with the magnificent ruins of the once stately Temples of Luxor and Karnak. The invasion of the Hyksos (1800 B. C.) seems to have been the greatest single factor in the decline of Egyptian civilization, as their introduction of the horse and war chariot into Egypt started a form of militarism which carried the Egyptian sway over Nubia, Ethiopia, Libya, Palestine, Syria, and the upper Euphrates Valley (1450 B. C.). As Egypt's military power de-

clined, she lost one province after another, and then, about 675 B. C. she herself fell under the conquering armies of the fierce Assyrians.

Before passing to the great civilization that rose in Ancient Greece, it is interesting to note the rise and fall of Babylonia, Assyria, the Hebrew Kingdoms, and Persia. Important features of Babylonian civilization were: study of astrology; the literary epic gems describing the creation of the earth and of man, and the flood (closely resembling the Biblical account); Hammurabi's Code of Laws; and a peculiar type of construction, made from sun-dried brick—the temple-tower of seven stages. Assyria's fierce conquerors overcame Babylonia, adding little to civilized living except the great Royal Library at Nineveh, and the sculpture, chiefly featured by winged human-headed bulls, on the walls. A combined army of revolting Babylonians and invading Medes in 606 B. C. overwhelmed and almost totally destroyed once mighty Nineveh, Assyria's capital city. The Hebrew Kingdom, after giving to the world the basis of the mighty world monotheism (Christianity), and after a brief period of splendor under Solomon (955-925 B. C.), split into two sections in 925 B. C. Israel fell to the Assyrians in 725 B. C., and a little later, the Babylonians devoured Judea. Later both became part of the Persian Empire. Persia, the first definitely Aryan empire of history, through the military genius of Cyrus, Cambyses, and Darius, became the first empire of the East to amalgamate all the preceding civilizations under one head. Persia's contributions to civilization were: successful government of a vast array of conflicting racial types (this was done chiefly by allowing a great measure of local self-government); a network of fine roads; and a postal system similar to that of the American pony express.

This brings us to the admirable civilization developed in the tiny city state of Attica, with its one great city of Athens. Although Athens probably never numbered over 200,000 people, its great men in the fields of literature (notably philosophy and drama), in sculpture, and architecture, as well as in the field of statesmanship, have wielded



immeasurable influence on the past and the present, and will continue to do so far into the future of the race. To these gifted Athenians we can attribute the generally accepted standards of beauty in the human face and figure, and in architectural design; the accepted form of the drama, as well as its themes (practically all of which the Athenians discovered and used); the magnificently deep thinking, on every conceivable subject, of the immortal philosophers Socrates, Plato, and Aristotle; and the first actually workable democracy in world history.

We modern Americans have but to glance at the beautiful Lincoln Memorial in the capital city of Washington to see a perfect copy of a Greek temple. We have to stand in awe before the unapproachable genius of Athenian sculptors, who succeeded in transferring to marble the grace of the living body. A democratic system of juries and of selection of rulers by lot was made possible by the enormously high average of intelligence prevailing in Athens.

Internal squabbles among the Greek states led to the downfall of Athens, conquered by militant Sparta. Greek decline now set in for good. In the welter of Greek politics, Philip, king of Macedonia, by bribery and military power, gained supreme control. His dream of conquest of Greece's old enemy, Persia, was actualized by his brilliant son Alexander, after an assassin ended his own promising career. Alexander's army of 50,000 Greeks seized Asia Minor, then the Holy Land, and Egypt, from the kings of Persia. By the battle of Arbela, fought near ancient Nineveh, Alexander gained Greek sovereignty over all former Persian lands. Thus ended Persia's great period. But Alexander's Hellenistic empire was immediately divided among his generals at his death, before Greek civilization had rooted firmly in former Persian lands.

The power that subjected Macedonia and Greece proper was Ancient Rome. By 133 B. C. this mighty race of conquerors had gained dominance over all Greece and most of the Near East. The stubborn, iron-willed courage of the rank and file of the Roman armies, together with the military genius of a long

line of generals who always seemed to appear at just the right time in Roman history, enabled the once tiny city on the Tiber to seize a ring of lands, completely girdling the Mediterranean, from their original owners, most of whom were at that time barbarous and disorganized. Partly by vigorous (seldom just) government of conquered "provinces," partly by means of history's most revolting massacres (1,000,000 Jews were massacred by Titus, and over 500,000 Carthaginians by Roman commanders), the Romans maintained rule over their enormous empire. These terrible blots on Rome's escutcheon must not, however, blind us to her numerous virtues. Her courage and military skill enabled her capital city of Rome itself to resist capture by any foreign power from 390 B. C. to 410 A. D., an unbelievably long period of 800 years. This proud record has been surpassed among the great nations of all time only by England, whose capital city of London still remains uncaptured by a foreign foe ever since the day in 1066 when London opened her gates to the able Norman king, William the Conqueror.

Ancient Rome's chief contributions to civilization were: ability to govern (often cruelly, but successfully) a great variety of subject races; the use of her language, Latin, as an international language and the basis of modern Italian, French, Rumanian, Portuguese, and Spanish; her system of law, which improved gradually into a fair, humane code, set down for posterity by Justinian about 525 A. D.; and her transference of the civilization of the Orient and Greece, in somewhat altered form, to the barbarians in the north and west of Europe, and the north of Africa. Of genuinely original contributions to civilization she had few: invention of satire by Juvenal; and that type of military formation, the "legion," which, coupled with Roman reverence for "discipline," gave her her splendid military successes. The Romans also, like the Egyptians, engaged in monumental building, producing the gigantic Circus Maximus, and the Coliseum, not to mention innumerable roads, bridges, aqueducts, palaces, villas, theaters, baths, and amphitheaters.

In listing the reasons for the downfall of the Eternal City, Rome, the following stand out: invasions by Germans, Huns, Parthians; slow disintegration of Roman morale, with the growth of luxury among the native Romans; such economic factors as exhaustion of the soil, depression, high taxes; the amazing, all-embracing, growth of Christianity, with its emphasis on meekness and morals; the growing staleness of Rome after being "front runner" for centuries; and also the great loss of virile young men in civil warfare and in the defense of imperial boundaries.

476 A. D. saw the end of the political and military dominance of Rome, and the subjection of Italy to first one conqueror, then another (Germans, Byzantines, Arabs, Austrians, French) from which she never emerged completely until 1400 years later, upon the creation of the New Italy (about 1870).

There ensued a long, dreary period of European history, the "Dark Ages," given over to ignorance, superstition, and constant warfare in western Europe, punctuated by only a few bright spots: development of Romanesque and Gothic cathedral architecture — French accomplishments; rise of universities; the idealism engendered in some by chivalry, an outgrowth of the crude, but interesting feudal system; the misdirected zeal and religious idealism of the Crusades, with the attendant loss of life and expenses. The rest of the time Europeans fought each other tooth and nail, and lived in unspeakable poverty, ignorance and squalor.

During this generally dreary millennium of history, two civilizations rose and maintained themselves. The Eastern Roman Empire (the eastern third of the ancient Roman Empire), sometimes known as the Byzantine or Greek Empire, survived the onslaughts of six major invasions before succumbing to the overwhelming Ottoman Turkish hordes of Mohammed II in 1453. This virility of the Byzantines was due chiefly to these factors: the intelligence and centralized power of the Byzantine emperors; and the almost impregnable position of Constantinople, its capital city. The Byzantines, besides helping to bridge the gap in civilization from ancient Roman to modern times, kept alive

the old classical literature. They also gave to the world Justinian's Code of Laws, the beautiful Church of Sancta Sophia, and a new style of architecture (Byzantine) with huge domes, highly decorated within, almost bare without. The "Turkish night" (after 1453) ended the importance of the Byzantines.

The fanatically religious Arabs spread their dominion from Spain to India. They are responsible for the spread of Moorish architecture (large domes, specially rounded arches, arabesques), the finest extant example being the Alhambra in Spain. Over half of common table vegetables now used were natives of Arabia, spread through Arab conquests. Their universities, free of religious hindrances, developed genuine science to new heights (chemistry, medicine, physics). Arab civilization crumbled before the onslaughts of the Seljuk and Ottoman Turks.

To the important cities of northern Italy we now turn — Venice, Florence, Genoa—for it was there, especially in Florence, that the Renaissance movement was born. For several reasons—nearness to past civilizations, and the democracy and wealth which stimulated and rewarded genius, these little republics were destined to give birth to that movement which transformed the backward tribes of medieval Europe into the civilized nations of today. Florence was the center where the greatest Renaissance figures were born, or came to study. Here were developed Palestrina's oratorio and other types of music. Here the literary genius of Dante, Boccaccio, and Petrarch flourished. Here Galileo lived and suffered for science's sake, leaving important discoveries. Here worked those supremely gifted Old Masters of painting — Michelangelo, da Vinci, Raphael, Titian, Corregio, giving us immortal masterpieces.

The decline of northern Italy's brilliant medieval civilization was due to the political embroilments leading to wars, in which great destruction took place. The spirit of democracy waned, taking with it the incentive to genius which it had inspired.

It remains to describe the modern civilizations of England, France, Germany, Italy, and the United States.



England's greatest gifts to civilization to date have been: the establishment of law and order, based on strict justice, over the widest area in history; the spread of parliamentary rule over wide parts of the world; the supremely important mechanizing of civilization, resulting from England's Industrial Revolution, which has affected in some way every one of earth's two billion people, and has changed the appearance of the globe; her unapproachable literature, headed by that greatest literary master of all time—Shakespeare. To equal in quality England's grand body of literature, we must go back to the time of Greece; but England's literary gems have unquestionably outnumbered those of all nations of all time. Though ostensibly hating war, she has engaged in war, at some time or other, with all the major powers of Europe, and usually emerged victorious. Fear of England's might, and uncertainty as to her course of action has frequently prevented, or at least postponed, armed conflict in the world.

Next to England, France has had the most glorious past of modern European nations. It is idle to deny that this great race of people is, for the time being at least, suffering eclipse. The constant sapping of her young manhood by warfare, the loss of over a million of the best Frenchmen in the Napoleonic wars and almost a million and a half of her youths in the late World War, has left its mark on France. Greatest contributions of France to civilization have been: preservation of the young Christian civilizations of Western Europe from destruction by the Huns under Attila at Chalons (451 A. D.), where history's bloodiest battle was fought, over 160,000 men dying on both sides in one day during the contest; preservation of Western Europe's Christian civilization again at Tours (732 A. D.), where the French halted and drove back the Arabs; spreading of European civilization in Africa and Asia by conquest; spreading of the principles of the French Revolution throughout the continent by Napoleon's conquests; many contributions to science, invention, letters, too numerous to mention.

Probably more men have died in battle on the fields of France than in all

other European nations put together. It is one of history's marvels that France, so often invaded and "bled white," has been able to maintain her high civilization, strength, and individuality.

Germany has existed as Germany only since about 1870, being comprised of a group of small states, once independent, now organized with Prussia as the outstanding part. The New Germany, founded by Bismarck, takes its character primarily from the Prussians. The Prussian worship of discipline, war-like nature, and intelligence dominates Germany today. Germany's quick conquest of France, of Austria, and of Denmark, and her showing in the World War have given the world respect for German courage and generalship.

Germany's contributions to civilization have been: development of movable-type printing press, with all that has meant to civilization (widespread diffusion of books, newspapers, free public education); the cradling of the Reformation, which changed the religious beliefs of a third of Christendom; development of music, especially opera, in which the Germans have excelled; and her recent success along technological lines. It is to be earnestly hoped that Germany will not sacrifice her chance to add to civilization's glorious heritage by turning her great talents and power into the destructive fields of warfare, in which all involved, whether technically winners or losers, will suffer enormous losses, and possibly bring a reversion to the revolting chaos of the middle ages, with civilization almost extinct.

The warning just voiced holds equally well for Italy. If Italy is to hold the gratitude and respect of the civilized world, let her remember the lessons of history, and try by peaceful endeavor, and cooperation with those leaders and nations which genuinely want peace, rather than by war-like threats and actions, to turn the mass mind of the Italians to new endeavors in music and literature, fields to which the Italian genius readily lends itself. There is much room for Italy's contributions to civilization. Her beautiful art and music are still on a high plane, a tradition from the great past of the democratic northern Italian cities.

Our own country, strong and rich,

Three hundred seventy

has already developed a great tradition. Chief contributions of the United States to civilization have been: the greatest advance in technology yet achieved by any nation; widespread distribution of wealth, property ownership and education, giving us as a people the highest standard of living in world history; a fine body of literature, once monopolized by New England thinkers and writers, now more general; a more genuine spirit of democracy than exists in any other large nation today; more opportunities to advance in every field than in any other nation in history. It would probably be impossible for the United States to be conquered by any potential group of nations, or conceivably, by all other nations combined, so strong is our natural position. Only by an inconceivably unusual set of circumstances could the United States be successfully invaded. Of course there is always the danger of civil war, a remote one today.

Weaknesses which burden and menace our civilization, and should be eradicated are: an almost unbelievable contempt for law and order among a large percentage of the people; failure to convict criminals of all types, leading to our disgraceful crime record; tendency to elect, all too often, unintelligent, dishonest, and outright criminal rulers; disregard for human life as shown by auto deaths, and preventable accidents.

Let not the prosperity of one group blind us to our unemployment problem, not yet solved. If we continue to elect weak, unintelligent, or dishonest officials (in many cases); if we continue to tolerate hideous forms of crime, and by that tolerance actually encourage them; if we continue to let parole boards free criminals, who always repeat their revolting crimes, what is to prevent some internal trouble from brewing if, as, and when the honest citizens, tired of these unbelievably stupid outrages, rise up and demand an accounting?

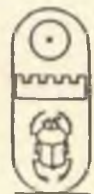
If the leaders in Europe decide wisely against war; if we at home take steps to see that the honest man is rewarded for his hard, honest work; if we can eliminate completely graft in government (especially municipal governments), if we can relegate the criminal to his proper place (or lack of place) in society; with the dangers of invasion or

civil war practically nonexistent, there is every reason to believe that we can produce a civilization among the greatest in world history.

It would seem, from a comparison of all nations, that all civilizations become extinct only after invasion by a lower, more barbarous type of humans. Therefore, warfare must be listed as the greatest factor in civilization's decline. Probably even one more war on the scale of the World War would loose such insuperable forces of barbarism that none of the modern nations could recover and resume a civilized way of living.

Many nations in the past have been so weakened by the "barbarians within" that they have succumbed to outside forces. Defined, this phrase means that those within a nation who are below the average mentally, and who are unable to abide by civilization's necessary laws, "get into the saddle," and gain control over the better, more highly evolved types, who are willing to obey the laws made for the benefit of all in civilized nations. The reader has but to look around to discern numerous people who fit the description "barbarian within." The super-government created by well-known criminals in some of our great cities, is a reminder of how close we came recently to "gangster rule" with its attendant murder and vice of all kinds, with the path of the honest citizens to success completely blocked.

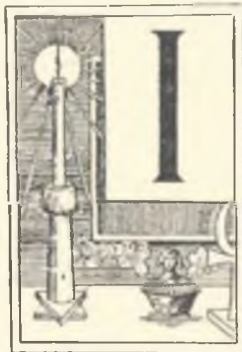
To avoid the evil of rule by the "barbarians within," and the certain decline following such a phenomenon, all nations must make it their business now to end criminal careers abruptly, and not after great damage has been done. To avoid the inevitable fate which befalls nations conquered by people of a lower type, there seems to be only one defense—and that is, paradoxically, to have such a strong army, navy, and air force, that no other nation will dare to attack such a well-defended people. This will guarantee that such a well-defended nation will have years, possibly centuries, to work out its destiny in a civilized fashion. The rulers of that nation must be genuinely desirous of peace everywhere, and must, under no conditions, use their strong military forces, meant for defensive purposes only, in a war of aggression.





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 this 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 by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

A FALSE CATHEDRAL



IN these days when so much of the world is upset and in a state of unrest, and with destructive thoughts and fearful thoughts in mind, we can plainly see that a large portion of the world is still dwelling in a "false cathedral."

Despite the fact that in many nations much money and time and labor have been spent in the last century and the last few years in rebuilding or erecting old and new churches, temples, synagogues, theaters, monasteries and so forth, and despite the fact that in those nations they set

aside one or two days of the week for so-called religious worship and pretend to exalt their thoughts and beliefs and desires far above the things of worldly life, yet we find that periodically or every so often or every few years these nations of people reflect the positive idea that they are constantly dwelling in a false cathedral of material elements.

In the place of the gold of their hearts, they have established a standard of gold and minerals which constitutes the money that controls them. In the place of a thought of acquiring greater spirituality, they have placed a standard before them of acquiring more land, more wealth, more material things. In place of thinking in the true Temple of God how they should love their enemies and thus peacefully overcome those who transgress against them, they are dwell-

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ing in the temple of hatred, envy, jealousy and denial. They want to deny unto others what they do not have themselves, and they want to destroy and make suffer those who do not agree with them and whom they have learned to hate or envy for various material reasons. And so we find from their thinking and actions that they have been dwelling more hours of each day in the false cathedral of material things than they have been dwelling in the Cathedral of the Soul. And it does not matter how often they assemble in communities or in synagogues, churches or temples or cathedrals, and sing songs of praise to God and songs of divinity; it is what they do in the hours in between and what they do to solve their worldly problems, that shows what they are really thinking and what they really believe.

Despite all of the centuries that have passed since the Christian doctrines were established upon a basis of peace and love, there are more so-called nations and peoples in the world today of the Christian belief who include war and destruction in their thoughts, than anything else. Universal peace has not yet come to the world, despite the many centuries of preachments by Christians, Jews, Mohammedans, Buddhists and pagans and others. It is the majority of the world's population still holding fast to materialistic standards, and to dwell-

ing in the false cathedrals, that is responsible for the unrest throughout the world and for the strife and suffering.

But in the midst of all this suffering and sorrow, worry and torment, those who know how and who are sincere can lift themselves above all of this trouble, and above all of these materialistic things, and enter the Cathedral of the Soul in thought and consciousness, and there dwell for a while in absolute peace, absolute security, and absolute happiness. If you have never found this peace and happiness of protection and security in the Cathedral of the Soul, send for our little book called *Liber 777* and start at once to enjoy these privileges and these benefits. There are no financial obligations, no material requisites, no journeys to take, no distances to travel, no restrictions or limitations. Since the Universal Soul is everywhere, as well as within man, and since the Cathedral of the Soul is something that is above the earth, beyond the earth, and beyond human control, it is a place that all of us can reach instantly and all of us can enter and remain in perfect unity, perfect happiness, and perfect spiritual peace. Even though we dwell there but a few minutes each day, those few minutes will give us more comfort, more wisdom, more power, and more spirituality than hours spent in any other form of religious contact.

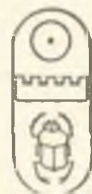


Whoever acquires knowledge and does not practice it resembles him who plows his land and leaves it unsown.—*Sadi*.

SUPREME TEMPLE CONVOCATIONS

Each Tuesday evening in the symbolic, beautiful, and restful atmosphere of the Rosicrucian Supreme Temple at Rosicrucian Park, San Jose, California, a mystical ceremony and period of meditation will be conducted for all members, by the officers of the Supreme and Grand Lodges. Every active Rosicrucian member is eligible to participate in the inspiring ritual in surroundings reminiscent of the great Temples of Ancient Egypt. Not of a religious nature, these convocations, with enlightening talks which accompany them, will be appreciated and enjoyed by all. The ceremony begins promptly each Tuesday at 7:30 P. M. Local members, and those from distant places who may be traveling through California, are equally welcome. Plan to attend during the winter season.

Three hundred seventy-three





The First Rosicrucians In America

SOME INTERESTING FACTS WHICH SOME PERSONS
LIKE TO DENY

By THE EMPEROR



Y attention was attracted recently by an official pamphlet published in Philadelphia describing some of the beauties and sights of Philadelphia. This small book was not published by any fraternal organization, least of all by the Rosicru-

cians of Philadelphia, but by a department of the official activities of Philadelphia that is wholly unbiased and unprejudiced.

In this booklet which deals with pleasant and surprising things to be found and seen in and around Philadelphia, we find a section devoted to the famous Fairmont Park and the Wissahickon Valley which has been famous and popular in histories of Pennsylvania for many years.

In this section dealing with Fairmont Park and the Wissahickon Valley we find the reader being advised to journey to a section of that district once occupied by the early Rosicrucians who arrived in Philadelphia in 1693-4 from Europe. Quoting from the booklet, we read the following:

"We pass a stream in its dell, then rise and fall to a picnic ground near a little bridge. Left is the *Hermit's Glen*, and the *Hermit's Lane* leads up beside

the great Henry Avenue bridge to a road. Take this left past the Hermitage Estate buildings (left). Just beyond these, a little path takes us down again, and in a minute we are at the *Hermit's Spring* (now piped away).

"Far back in April, 1694, a band of 40 men entered the hamlet of Germantown. They were Rosicrucian mystics, led by John Kelpius, who settled on 'the Ridge,' cleared it, and erected a forest tabernacle 40 feet square where the buildings above now stand. On the roof was an observatory (first in Pennsylvania) where unceasing watch was kept. To our right is the natural cave that Kelpius enlarged and occupied for contemplation and prayer the rest of his days. They were 'impelled to live apart — prepared for some immediate and strange revelation—only to be imparted in the silence of the wilderness.'

"In the meantime they tilled an herb garden, healed the sick and made horoscopes all without charge, instructed children, tried to convert the Indians and to unite the churches. An angel apparition appeared to them twice; they waited the rest of their lives for the final drama, which was a tragedy. When Kelpius was attacked by consumption and passed away, the colony drifted apart and disappeared. This is the valley they frequented."

In other parts of the book we find reference to the famous mystic master known as Kelpius, and references to "Hermit Lane" and "Hermit's Glen"

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and "The Monastery." All of these places and terms are part of the early Rosicrucian history and Rosicrucian activities in the first cycle of Rosicrucian growth and development in America.

The interesting fact about all of this is that one or two pretenders to Rosicrucian knowledge — especially one individual who has written a considerable number of pamphlets on what he believes to be Rosicrucian facts and issued them from the eastern part of Pennsylvania—have claimed that the early mystics who came from Europe and settled in and around Philadelphia in 1694 were not Rosicrucians at all. He claims this despite the fact that one of the most authentic and important histories of early Pennsylvania that was ever written clearly states that they were Rosicrucians and reproduces some of their early manuscripts which are almost identical with the famous book on *The Secret Symbols of the Rosicrucians* which we recently revised, and the author of that great history refers to the Rosicrucian exhibits and memorials that were placed in many of the museums of Philadelphia. Many newspaper articles and many historical pamphlets issued in Pennsylvania, and particularly in Philadelphia, in the last fifty years have made very definite and pleasant references to the work and success attained and achieved by the early Rosicrucians who left Europe in 1693 under a plan originally outlined by Sir Francis Bacon and came to America purposely and deliberately to introduce the first form of Rosicrucianism in America.

But those few persons who have attempted in pamphlets and books to belittle the work of these early Rosicrucians have a very definite theme in mind. It is their intention and purpose to convey the idea that the first form of Rosicrucianism in America was introduced by their own form of neo-Rosicrucianism, and that therefore all of the glory and all of the fame attached to the achievements of the first early American Rosicrucians should be attached to the mediocre pretensions that they now put forth.

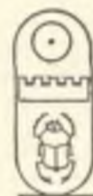
These early Rosicrucians in and around Philadelphia established some of the first fundamental landmarks of America. They introduced and main-

tained the first free public non-sectarian Sunday School that America ever had, and this was about sixteen years before Europe even introduced such a form of Sunday School in its countries. And these early Rosicrucians established the first botanical gardens for scientific research, and the first astronomical observatory, and the first paper mills, built the first great organ, and issued some of the first printed pamphlets issued in America, and participated in many American institutions because of their ability to disseminate knowledge in various languages and to issue it in printed form.

But one of the interesting features of these early Rosicrucian activities was similar to what the Rosicrucians of today are doing and have always done, namely, the free and liberal support and assistance to churches of various denominations. Inasmuch as the Rosicrucians were not a religious organization and a sectarian body of a distinct nature, they were free, then, as they always have been and are today, to sponsor the good work being done by all of the churches in behalf of humanity.

In the days when the early Rosicrucians first came to America, the Quakers and other early settlers had not established any definite "meeting houses" and there were no really definite churches of any denomination. The Rosicrucians, therefore, helped these various denominations to erect and maintain meetings places and to carry on their work without bias or prejudice.

It is interesting in this regard to note the statements in one large official book issued by the Swedish people of America in connection with their Tercentenary Convention recently held in Philadelphia. In this large and official book are many articles contributed by many eminent Swedish historians, and in one article the author takes opportunity to express his appreciation for the great help given to the Swedish people in the year 1700 by these early Rosicrucians. It seems from all the historical records, both Rosicrucian and non-Rosicrucian, that the Swedish residents of Philadelphia desired to have a large and beautiful church of their own. According to the records, the Rosicrucians living in the same city were particularly able to assist



in building this church and establishing it in many distinctive ways.

The Rosicrucians, for instance, are credited with having provided the church with its organ and with having provided the church also with its first choir which the Rosicrucians trained and conducted for them; and it is said in other records that there is, in this old Swedish church which was called *Gloria Dei*, a buried casket or vault containing some early Rosicrucian records, and records of appreciation for what the early Rosicrucians had done in helping to establish the church. On the first Sunday after Trinity in the year 1700 when this new church *Gloria Dei* was dedicated, with the Rev. Eric Biorck, Swedish missionary in attendance as the minister, and with William Penn and John Markham present, the Rosicrucians assisted in conducting the dedication by providing special music. In this book issued by the officials of the Swedish celebration reference is made to the fact that on the occasion of this dedication of the beautiful church "Johan Kelpius and his band of Rosicrucians were present."

The Rosicrucian Order of today has always been proud of the fact that it has assisted churches of various denominations in their great work, and that this attitude, this age-old attitude of tolerance and non-sectarian bias, was made manifest by the first Rosicrucians so early in its American history. Probably this attitude on the part of the Rosicrucians toward the Swedish people in their early settlement of parts of the eastern coast of the United States is responsible for the continued growth and development of Rosicrucianism in the Scandinavian countries, and is why those countries always have representation in the international Rosicrucian Conventions held in Europe and in the Conventions held here in America.

It would seem in the face of all of the continued references and historical bits of evidence that are presented from time to time regarding the activities of the early Rosicrucians in and around Philadelphia between 1694 and 1801 that any individual who is biased and prejudiced would hesitate to make the bold and derogatory statements regarding the non-existence of Rosicrucianism in America before late in the Nineteenth Century.

Nothing short of deliberate misrepresentation for ulterior motives could possibly actuate any individual in maintaining such an attitude and denying the vast accumulation of historical evidence. We have not featured in our magazine articles, or even in our monographs or books, many facts about these early Rosicrucians except to refer to them in our history. We have nothing particular to gain today by building up a glorified picture and report of what the early Rosicrucians did in the early Seventeenth and Eighteenth Centuries. But on the other hand, these pretenders to Rosicrucian knowledge find it necessary constantly to reiterate the claim that there were no Rosicrucians here in those early centuries and that the first real Rosicrucians came in the Nineteenth Century and did not come to Philadelphia.

When one finds it necessary to build a whole superstructure on a false foundation, one also finds it necessary constantly to strengthen that false foundation and to represent it continually before the minds of the persons who are to be deceived. But the facts are stubborn things. We may paint them and twist them and mutilate them, but from time to time they bob up again in all of their pure and original form and reveal themselves as what they are. It would be as difficult for any unbiased or true historian to write a history of the early colonies and the early settlements and the early activities of America without picturing the very interesting account of the early Rosicrucian pilgrims who left Europe in their own boat called the *Sara-Maria*, and recounting the trials and tribulations of such pilgrims in crossing the sea and in establishing monasteries, schools, temples and edifices in early Philadelphia, as it would be for anyone to write a history of the city of Philadelphia and deliberately ignore the many institutions, many important things there, that were created and established by Benjamin Franklin. And so from time to time new histories, new pamphlets, new bits of documentary evidence appear in American print referring to these early Rosicrucians and their activities, and still the one or two ignorant pretenders to Rosicrucian knowledge continue their denials and put forward their own specious claims.

Three hundred seventy-six



Six Principal Causes of Crime

By FRATER ALDEN S. YOUNG



NUMEROUS commissions have investigated conditions in our penal institutions. Without exception their findings have disclosed that crime committed by the middle aged or elderly is infrequent, whereas the majority of offenders are youthful.

From this established fact it is evident that, to study the causes of wrong doing, any successful research must be directed toward discovering those causes of modern day crime which start youth on that path, or which contribute to it.

Lombroso was the first to write upon the subject of criminology. He noticed a similarity in the appearance of all culprits. This, he concluded, was the result of inborn characteristics. And thus he was led to believe that heredity was responsible for all crime.

Were he correct in his assumption man would then be only the helpless victim of birth and could never be wholly accountable for his actions. Their sources would lie in a remote and uncontrollable past.

But subsequent writers and students of that philosophy have completely disproved his contentions.

Likewise, in any discussion a distinction must be made between the true criminal and the accidental one. Many have been convicted of felonies without being actually criminally inclined. They

were precipitated into them by anger or tempestuous emotion in circumstances beyond the ordinary. Had they not been stirred by unique occurrences, they would have probably always remained law abiding citizens. Such malfactors lack the distinguishing mental bias common to habitual crooks.

Moreover, our legislatures have been busy making punishable certain commissions and omissions which are not inherently wrong.

And so it is necessary to define terms:

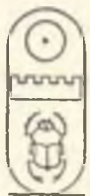
By crime, for the purposes of this article, is meant all violations of written law; and by criminals, all who infringe upon it.

The sources of crime, also, fall into only two general classifications: heredity and environment. And it must be further remembered that it is exceedingly difficult to distinguish between causes, since they so frequently merge and overlap.

1. *Poverty and Want.*

The greatest reason for delinquency — both juvenile and adult — is poverty or want, and the attendant evils. Our crowded, unhealthful tenement districts present a sorry picture. Youth in such environment finds neither beauty nor ennobling influence. It would require strength indeed to rise above such squalor.

The injustices and grave inequalities of our social system are here brought to their focal point. Children, through no fault of their own, are handicapped in their opportunities and feel the sting of deprivation. All this cannot but give rise to resentment toward the existing



order. And that sentiment is a broad field for budding criminality. For the crook is only the anti-social man: one poorly adjusted to his surroundings and obligations.

2. *Associations.*

Imitation is one of youth's methods of acquiring knowledge, and it is therefore one of its outstanding inclinations to mimic.

In congested slums, children are surrounded by gangsters and thugs. Already embittered by adverse conditions, the gunman seems to youth only a hero pitted against a common enemy. It is inevitable that children would seek to emulate him.

Furthermore, there, flourish both vice and political corruption. How could the latter engender respect for law and order?

3. *Home Influences.*

An additional influence is found in the passing, generally, of the old fashioned home. It was formerly a gathering place for the children and their friends. Its going has been accomplished by the exigencies of modern unrest and promiscuous divorce. So frequently the latter step is taken without any regard for its effect upon the children.

Youth needs parental supervision and discipline; likewise the love and understanding of both father and mother. Deprived of that sympathy, home becomes no longer a place of enjoyment. With no counsel in the choice of associates, or as to where they may gather, poorly selected companions influence the child into ways of error.

4. *Illiteracy and Ignorance.*

Second only to poverty and necessity as a cause of crime are illiteracy and ignorance. La Bruyere, French philosopher, has said: "If poverty is the mother of crimes, want of sense is the father of them." Another has declared, "With every school we erect we tear down a prison." There is no doubt of the literal truth of these statements.

Without education and directional training, in this now highly specialized world, a youth becomes only a misfit. And, in that classification, while if not an actual, man is at least a potential, criminal. Were man wise enough he would do no wrong!

5. *Idleness.*

Idleness, too, contributes its major share to crime. Busy hands find small time for mischief and pranks. It is necessary for children to play and seek amusement, and this desire must be given proper guidance and scope. The energy of youth is unbounded, and nature has furnished an escape valve for its excess in play and fun. Unless this is furnished, the effect is similar to that of an engine which is retarded and balanced by pulling a load, but which, if suddenly released from its work, runs wild and destroys itself. That energy will find escape, be it in good or in evil!

A study of our prisons reveals that most of its inmates are those without regular trade or employment.

6. *Mental Training.*

Improper mental training does great damage to childhood. Too much stress cannot be placed upon good literature. Poor reading warps the mind.

Today our news stands are filled with trashy magazines. Many of them, under the guise of teaching the lessons of life, print lurid stories, catering to the morbid. They present the abnormal as the normal; the sordid as the natural and, therefore, the allegedly good.

News stories of crime should not be placed indiscriminately before the young reader. Fortunately the era of dramatizing notorious gangsters in the press has passed. May it never return!

The influence of motion pictures cannot be over estimated. It is well known that knowledge acquired visually makes the deepest impression. Gangster pictures, which portray any villain in the role of hero, should be prohibited. Western stories, too, which immortalize desperadoes of a past decade in such a manner as to imply approbation, should not be allowed.

Heredity, as a cause of crime, has not been separately discussed. Research has indicated that it is not responsible for more than ten per centum of the offenders.

However, between the moron and the normal person are many degrees of intelligence. And it is a fact, verified by all who deal with them, that criminals possess weak and limited minds. Because of this we would be led to suspect

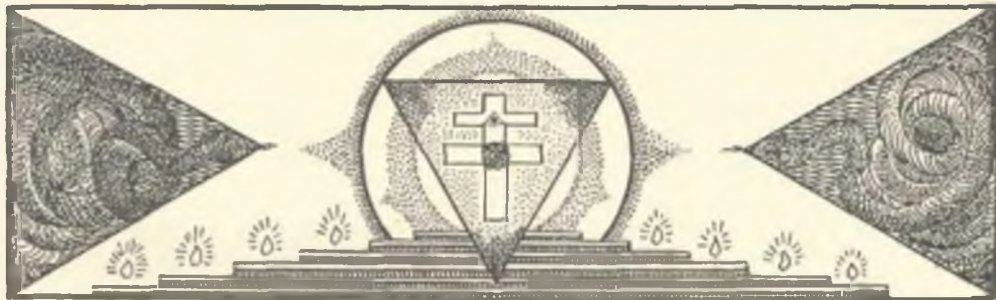
that heredity does play a greater part in producing criminals than investigators allow.

It cannot but influence the race when a far greater number of children are born to those least able to support and provide for them. When the birth rate among the illiterate, poverty stricken and weak exceeds that of our middle, intelligent class, results cannot be beneficial.

Both alcoholism and drugs lead many to the path of wrong. Moreover, there are those who, seeking to create a market for drugs, deliberately entice youths to acquire that habit.

It seems impossible to conceive of anyone deliberately blasting and destroying a young life in such a manner. Yet we know we have such creatures on this earth.

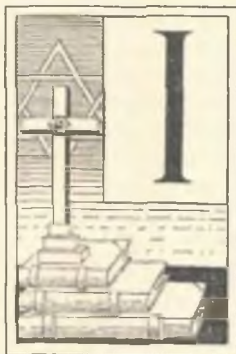
There is much to be done before we can begin to eradicate the causes which start youth upon the path of crime. Would that a greater part of the vast sum spent upon enforcing the law and punishing the criminal might be diverted to some means by which those things that turn youth to crime could be eliminated.



These Dreams We Have

By THE PENCIL

All Human Forms identified, even Tree, Metal, Earth & Stone: all Human Forms identified, living, going forth & returning wearied Into the Planetary lives of Years, Months, Days & Hours; reposing, And then Awakening into his Bosom in the Life of Immortality.—*William Blake.*



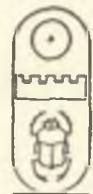
IF I WERE asked to choose one thought to put before every probationer (by which I mean a student on the Path during the first seven years), I would select as the most important, "Be more thoughtful and less expressive." As our Im-

perator has constantly taught us, "we must turn our thoughts inward." There is a world of meaning in this that too often does not become apparent until the period of probation is over and a

personal teacher is ready to lead on to greater truth and definite fields of service.

We all have, whether we realize it at the time or not, many psychic experiences, even in the very earliest days of our study, or even before. This is no credit to us as individuals and no indication at all that we are developed or ready to do any great work. It is simply (and how beautifully true) that, having expressed our desire to know and to live truth, we are being given kindly, courteous attention and encouragement.

Our dreams may mean something to us that we can not put into words. Little sudden impulses may lead us into most satisfying contacts. A hand-clasp, or even a stranger's quick glance, may



open a gateway to a "new heaven." A "presence" may fill our home with harmony. Any of these and countless more such experiences, are all messages from the gods to be interpreted and used by the individual to whom they are sent, and not to be broadcast, discussed, marvelled over, or shared with the general public. They are jewels for your own treasure chest. Expect them. Consider them well. By all means, follow up whatever suggestion is offered.

If you handle your jewels carelessly and run around showing them to every one you meet, you are sure to lose some of them. Keep them hidden in your own heart, and if the meaning is not clear, know that they are treasures awaiting your hour of need.

In fact, no one else can possibly be very much interested in your personal psychic experiences. They are in "code" that another soul cannot understand. Some may look and listen and think "How silly." Wiser ones will smile kindly and say, "I know. I have treas-

ures too, and you will have even more beautiful ones as you go along the Path. I have mine, I do not need yours."

We need to live more *thoughtfully*. Consider the events of each day, especially the unusual, the unexpected, the new impressions. *Believe* that the Masters are speaking to you. *Listen* with your heart. Nothing is trivial unless you are living in a small world limited by emotion and materialism. Be sure to *ask*, not once, but always, for guidance. Again we say, "Turn your thoughts inward" and say to your inner self, "Is this true?" "Shall I do thus and so?" "Where can I find such information as I need?" Verily, in quiet thought, in a dream, in a book casually passed to you, from somewhere, in some way, the answer will come. If your mind and heart have that rare quality of constancy, you will recognize the answer when it comes.

Ask— Seek— Watch— Wait. The sum of all is *Thoughtfulness*.



THE CANCER CURE EXPERIMENTS

Anticipating and answering many questions asked by our members, we wish to say:

The new clinic for a continuation and elaboration upon the cancer cure experiments will not be ready to receive any patients or to do any of its experimental work before Christmas of this year. The experimental clinic now in operation is continuing its private secluded experiments, but cannot accept any more patients this year, nor any more physicians as students. *AMORC does not have for sale or free distribution any course of instruction regarding the cure of cancer, and it does not sell to anyone any remedies for the treatment of cancer.* Applications from patients for the new clinic will not be accepted by mail before the month of December. A pamphlet describing this work will be mailed to all of the members of the higher degrees sometime before Thanksgiving of this year. This work is purely humanitarian, non-commercial, and limited to the activities and support of the members of the Esoteric Hierarchy, which means the members of the highest degrees of the Order, and it is not a matter that is to be widely or very publicly advertised. Persons who are not *licensed physicians* cannot receive any information or instruction about this matter at any time. All of this work is in keeping with the ethics, principles and ideals of the ancient Rosicrucian activities. Members of the lower degrees, or those below the Ninth Degree of the Order, will be given information about this matter in due time through some announcement in *The Rosicrucian Digest* later on in the year. Kindly save us the burden of correspondence about this matter until you read further announcements.

—THE EMPEROR.

PAGES from the PAST



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

From time to time we shall present one of these legends, chosen or related by some foreign member who is well versed in the folklore of his country. This month Frater T. O. Muggridge gives us a word picture of Australia and conditions which at present bind its original inhabitants, and then presents one of the mystical legends of that country as related by David Unaipon.

In describing the background of the narrator, Frater Muggridge says: "David Unaipon was born into a Christian environment, a child of the Mission. His many-sided nature and abilities steadily developed. His versatility was wonderful. He was always interested in mechanics, and made an improvement on the ordinary sheep shears. The age old problem of perpetual motion has for years fascinated him, and he has made various models which have shown much ingenuity. David has astonished the professors of the universities of Sydney and Melbourne by his breadth of intelligence and his capacity for absorbing knowledge, and he has become a recognized authority on that branch of science known as ballistics. David has a great love for music, especially sacred music, and plays the organ, his favourite instrument, very well. He is a born orator and elocutionist, a great reader of books of science and philosophy, and talks familiarly of evolution and anthropology. He has also made a collection of Native Legends.

"This full-blooded representative of one of the most primitive races on earth finds satisfaction in living an intellectual life which is head and shoulders above that of the average white man. He is a lover and champion of his own race, but his great love of the intellectual life has made him a wanderer from his kith and kin, and unfortunately, like so many other men of note he is only a second-rate financier. David is most careful concerning his appearance, pure in his language, courteous in his manner, a non-smoker and teetotaler. He is an Australian aboriginal, but he belongs to Nature's Aristocracy."

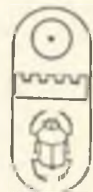
AUSTRALIA—LEGEND AND TRUTH



WHEN in ancient times men thought of the Antipodes they imagined that its inhabitants, if such there were, must walk on their heads and everything be turned upside down. Even with fuller knowledge superstition is not entirely dissipated.

The great Central Desert of Australia offers an excellent example. In other continents there is a central plateau or watershed from which the rivers flow in

various directions to the sea. Australia, however, is saucer-shaped. Its rivers, with a few exceptions, lose themselves in the low central desert which has been well named, the dead heart of Australia, and many of the rivers bring their waters to be evaporated in the almost mythical basin of Lake Eyre. This great sink, of which Lake Eyre, the most notable of a chain of disappearing lakes, is the plug, has an area of over 450,000 square miles in extent, Lake Eyre covering just over 4000 square miles. Though mighty rivers begin their long journey to it in rainy seasons their courses are hard to define over distances of hundreds of miles, and they have



countless swamps and minor lakes to fill on the way.

There are all sorts of stories and legends about Lake Eyre, due to the fact that the white man knows very little about it. The motorcar has only succeeded in reaching it on two or three occasions, and only recently has the aeroplane made survey possible. It is not uncommon for this vast area to suffer seven years of drought, and in such times all cattle and even the camels have disappeared.

There is pathos clinging to the region, for in good seasons of rain hundreds of square miles lure daring farmers to ruin. These periods come at intervals of ten to twelve years. Then suddenly the wavy, grassy plains which have sprung into brief existence change to a stony desert, the stock dies, and even the camels used for transport perish, the sand drifts cover fences and stockyards and engulf the homestead. The distant Lake Eyre becomes first a salt-marsh, then beds of salt and gypsum.

The white Australians live on the edge of this great saucer, which is a paradise of beautiful wooded coasts, supported by vast ranges of mountains. These coastal areas rival the Coral Sea for Beauty, although it is beauty of so different a kind, and infinite variety. The vast labyrinthine ranges of the Blue Mountains are nearly at the backdoor of Sydney, N. S. W., each successive line of heights so like another, its eucalyptus-covered shoulders, with deep blind gorges between, which for a long time baffled all attempts at exploration. One can gaze on range upon range of misty blue mountains, so mystical in nature, stretching away, illimitable, mysterious, aloof, with no signs of life on those soft gum-clad slopes. It is the reflection of the light on the shiny leaves of the blue-gum eucalyptus trees which imparts the blue hue to forests which are really green.

In all states the dominant flora of Australia conveys an odd impression, that it is striving to overwhelm the works of man. This overwhelming impression is more pronounced in Western Australia because of the strangeness of appearance of some of the trees and shrubs, and in the North where the vegetation is tropical.

Long before the White Man found Australia the Black Man was King of this vast continent, living in an earthly Paradise in the beautiful coastal areas, secure with his tribal customs and legends. Today, the few remnants that have escaped the annihilating advance of the white civilization are wanderers of the great desert interior. It is only 150 years since the advent of the present white race, and in that time they have successfully devoted themselves to the despoilation of nature, the annihilation of the Blacks, the extraction of the riches of Mother Earth, and the erection of some wonderful cities, and engineering feats that rank with the world's best. Generally speaking they have been too busy to have highly developed their arts, and culture, and legends.

Today, in the desert region of Central Australia, there is a so-called "aboriginal reserve." It was only twenty years ago that the public opinion in South Australia was so stirred by the shocking neglect of native affairs by the government, that a public deputation urged the necessity of immediate action on behalf of the poor Black Man. Yet, despite public pressure, various resolutions, proclamations, etc., at no time has Australia's great Central Aboriginal Reserve been a reserve in more than name. To the white man it is four lines enclosing a square on the map of Australia: to the aboriginal it is nothing. Within the reserve, as without it, he is open to exploitation and molestation by the dogger, the prospector, and any scalawag who cares to pass that way. It is, alas, true to say that no Government in Australia has ever seriously attempted to carry out any sustained and enlightened policy towards the natives. Probably no Government has ever had any real desire to do so; for had such a desire ever existed a Federal Department of Native Affairs and the employment of trained Government Anthropologists would have been instituted long ago.

What does the white man owe to the Australian aborigines? The answer is very easy. He owes for the whole continent, which has been taken from the Black Fellow under the ironic claim of "discovery." No attempt has ever been made to give any compensation for this

vast dispossession. In actually achieved gains the white man has taken over seven hundred million pounds worth of gold, millions more in other minerals, and an incredible wealth from products of the soil generally.

The natives in return have no sure legal rights, not even to possess land. They are placed on the same footing as the wild animals, in the country which is theirs by birthright, and which they have done nothing to forfeit. The tragic situation is not without a touch of humor; the true Australians, the Black Fellows, are the only citizens of the Commonwealth who are not Australians.

Appeals are now to be made to the public by certain religious bodies for financial assistance, to avert the final tragedy of the Australian politicians' most sombre bluff known as the great Central Aboriginal Reserve.

Of course there are all types of Black Fellows, some are good and some, unfortunately, are bad Blackfellows. They are fat and thin, mild or ferocious, according to habit and circumstance. Some are Blacktrackers, hunters, rain-makers, and killers. But, may we not plead that these nomadic occupants of a continent lived according to their own social laws and customs with a greater sense of justice, obedience, and community spirit than the white man? It is true they did not cultivate the soil; still, they appear to have been very much happier without disc ploughs (and debts) than the white producers are at present.

The fought, but not with bombs or poison gas. Justice—impartial justice—among them was a simple, direct process. The defendant put his head down and plaintiff hit it with a club. If the argument was unconvincing, plaintiff put his head down and defendant hit it with a club. Or defendant, unarmed, stood with his shield in an open space while plaintiff and his witnesses threw spears at him. Nobody committed perjury, and the usual open verdict satisfied all concerned.

The saving in police, judges, prisoners, law courts, and prison, etc. was considerable. Litigants, moreover, were not compelled to pay ruinous expenses. If I stole four witchery grubs out of your dilly bag you would not have to pay out all the rest of your witchery

grubs to a lawyer to have another lawyer record a verdict against me. Nor would I have to hand over all my nardoo seeds to a lawyer in order to establish the fact that I was sitting in my canoe spearing fish on the lagoon at the time your four witchery grubs disappeared. The aborigines of Australia did not keep 13 Houses of Parliaments in occasional session to make occupation for interpreters, officials, politicians, and other non-producers.

Today, in this fair paradise set in the Southern Seas, a land flowing with milk and honey, we find, at one end of the scale the remnants of the poor Black Fellow, driven into the desert places with his legends, existing on grubs and slowly, but surely, being exterminated; at the other end is the poor white man abiding in his wonderful cities, destroying and restricting the abundance that this fair land with science and machinery has made available to him. In this Age of the Machine when the use of power, inventions, scientific discoveries and intensive agricultural methods can produce a superabundance of all that we can in reason desire, and with plenty for the Black man, is it not stupidity, tragedy, that life for the vast majority becomes more and more a mere lifelong struggle for existence, and the greatest enemy of civilized man today is the fear of economic insecurity?

I will now let David Unaipon tell you one of the beautiful legends of his race in his own words.

"The Strange Dream of a Blackfellow"

Children, I have many strange stories to tell you. All came to me while I slumbered in deep sleep.

Enfolding itself from its appointed place my Spirit Self gently stepped outside my body frame.

First I stood outside my mortal frame undecided what to do, and my Spirit consciousness revealed to me that I was encased within a bubble substance, and as frail. Now, if my bubble frame did burst I'd be still within that Spirit World.

Then a vapour enclosed me round about like a shroud, and I moved away from my body and the Earth upon the wings of a gentle breeze, towards the deep blue sky, far beyond the distant



clouds. Then my progress ceased, suspended for a while. With my earthly mind, which I still retained, I thought of my body, home, and environment, with Spirit vision clear, far excelling the King of the Birds.

I looked towards the Earth, sought my body frame, and saw its heaving breast still breathing deep in sleep. Then I thought of loved ones, kindred, and my tribes.

By some unseen compelling force I was carried swiftly onward until the bright sunlight grew dim, as I went through period after period of ten thousand thousand years.

In the Early Dawn of Life I stood upon the bounds and coastline of a slimy sea. In wonderment I gazed into its depth, and saw a state of infinitesimal rippling. Yet the surface was undisturbed.

Suddenly out of the silent sea myriads of living creatures came pushing, jostling, and struggling up the rugged incline, eager to reach the sunlight that shone with thread-like ray, twinkling in the distance through the misty age, beckoning them onward to the million years ahead to accomplish that life for which they were designed.

Up and up along the winding pathway of the Gulf of Time, like pilgrims, this great mass moved O'er the Earth in a living stream, until in ten thousand years some living species reached their appointed span and silently passed from the rank and file and died by the wayside. Embalmed and preserved by the kindly hand of Time, they lay buried in a tomb of strata for a thousand years.

Thus Life with the world moved on, with seasons ever changing, all living forms and creatures adapting themselves to conditions and seasons and environment.

As we approached to the realm of the Daylight, all living creatures passed into the Land of the Dead, and a new order of creatures came into being to take possession of the Earth.

They were strange living forms, ridiculously shaped, some with human body, legs, and arms, with head, eyes, and mouth of birds, reptile, and fish, and some with body of fish and human head. But what amazed me most was

that the intelligence they possessed was like the culture of our present day.

I was interested in one particular being. As I approached him I saw that he returned the interest and came toward me, and when about ten paces away he placed his right hand upon his heart, then extending his arm toward me and opening his hand, which I took as a sign of offering of goodwill.

We sat upon a ledge of rock. He spake unto me in my tongue (Harruna) explaining the secret code of initiation, the origin and the adoption of Totemism and its laws that marriage custom must obey, and in parting he said: Speak unto your neighbouring tribes the things I have told you. It is the word of Hungarrda, the great prophet who came out of the Land of Mist. In remembrance of our meeting take this stone; on it is inscribed the song I sang to the Kangaroo, Emu, Snakes, and Insect Tribes.

The Song of Hungarrda

Bright, consuming Spirit. No power on Earth so great as Thee,

First-born child of the Goddess of Birth and Light,

Thy habitation betwixt Heaven and Earth within a veil of clouds, accompanied by furious wind and lashing rain and hail, riding majestically on the storm, flashing at intervals, illumining the abode of man.

Thine anger and thy power thou revealest to us, sometimes in a streak of light, which leaps upon a great cowering rock, which stood impregnable and unchallenged in its birthplace when the Earth was formed, and hurls it in fragments down the mountain side, striking terror into the heart of man and beast alike.

Thus in wonder I am lost. No mortal mind can conceive, no mortal tongue express in language intelligible. Heaven-born Spark, I cannot see or feel thee. Thou art concealed mysteriously wrapped within the fibre and bark of tree and bush and shrubs. Why dost thou condescend to dwell within a piece of stick?

As I roam from place to place for enjoyment or search of food, my soul is filled with gratitude and love for thee.

It seems so strange that thou wilt not hear or reveal thyself nor bestow a

bleasing unless I pray. But to plead is not enough to bring thee forth and cause thy glowing smiles to flicker over my frame; I must strive and wrestle with this stick, pressing and twirling into another stick with all the power I possess to release the bonds that bind thee fast. Then shall thy living spark leap forth in contact with grass and twig.

Radiant sister of the Day, I cannot live without thee, for when at twilight, and in the depth of midnight, before the morning dawns, the mist hangs over the valley like death's cold shroud, and dew-drops chill the atmosphere, then like thy bright Mother shining from afar thy beaming smiles and glowing energy radiate into this frail body,

transfusing life, health, comfort, and happiness.

Like children at play we begin Life's journey.

Push our frail barque into the stream of Time

That flows from snow-capped Mountain With no care, singing and laughing as our boat glides

On the tide wending its way through steep rocky bank,

And meadows with bushes and plants abloom with fragrant flowers,

Until we arrive in the Great Ocean where we are baffled and tossed by the angry wave, onward and onward

For three score years and ten. Then we are cast, forlorn, and shipwrecked upon the shore of a strange land.

ROSICRUCIAN GRAND COUNCILORS

The following are the names and addresses of the Grand Councilors of AMORC, duly elected at the Rosicrucian Convention held in San Jose, California last July. The Grand Council acts as an advisory body to the AMORC Grand Lodge, assisting in the general work assigned to it in its respective sections of the North and South American jurisdictions. Matters concerning the welfare of the Order in the districts served by the Grand Councilors should be referred to them for their consideration — with the exception of emergency matters which should be brought directly to the attention of the Grand Lodge.

SOUTHERN DISTRICT—Mr. Thomas W. Kuhn, P. O. Box 105, Benjamin Franklin Station, Washington, D. C.

DISTRICT OF NEW YORK AND NEW JERSEY—Dr. J. Lewis Blass, 475-5th Ave., New York, New York.

SOUTHWESTERN DISTRICT—Mr. James M. Blaydes, 2910 Pine Street, Dallas, Texas.

DISTRICT OF PENNSYLVANIA AND OHIO—Mr. S. R. Landis, 602 Schuylkill Avenue, Reading, Pennsylvania.

DISTRICT OF EASTERN CANADA—Dr. Stanley Clark, 5 Glen Cedar Road, Toronto, Ontario, Canada.

NEW ENGLAND DISTRICT—Miss Annie Laurie Smith, 14 Fenwick Street, Springfield, Massachusetts.

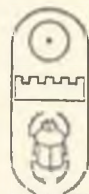
MISSISSIPPI VALLEY DIST.—Mr. Brian M. Casey, Box 1204, St. Louis, Missouri.

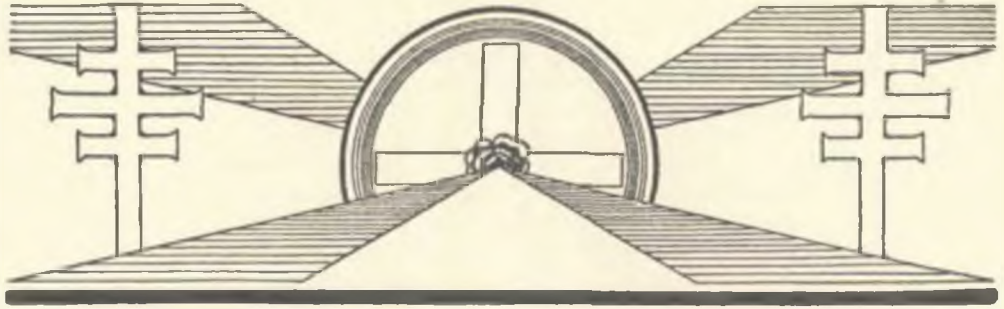
MEXICO—Sr. Manuel Garfias Salinas, Edificio, Condesa 1-4, Mexico, D. F., Mexico.

MID-WESTERN DISTRICT—Mr. O. Hughes, 606 Kansas Avenue, Topeka, Kansas.

Special Notice to All High Degree Members and to the Hierarchy

A special psychic contact will be made between the Imperator and all of the higher degree members on the evening of Friday, November 25, beginning at six o'clock, Pacific Standard Time. This day is the birthday of the Imperator, and this is to be in the form of a psychic birthday party. So beginning at six o'clock Pacific Standard Time, seven o'clock Mountain Time, eight o'clock Central Time, and nine o'clock Eastern Time, for a period of ten minutes the Imperator will attempt to be in contact with all of the members who will go into their sanctums and remain passive and attune to him for those ten minutes. The success of this in past years has been eminent and very satisfactory.





Common Sense Diet

By SOROR MARGARET JONES



UOYANT, radiant health is a goal of each of us, but how many have ever reached it? How many of us rise in the morning refreshed and invigorated and joyous, with mental and physical energy to carry us through the routine work of the

day and leave a surplus for our leisure? Such energy as this is more than physical. Such health requires deep spiritual security and mental peace as well as a sound and well-functioning body. This article can cover only a small section of health; with the effect of food on the normal body.

Man is much more than a marvelous machine, and yet there is something almost mechanical in the manner in which the healthy body responds and reacts to the food which it is given. On this fact has risen the new science of dietetics, and with countless experiments and patient research men and women the world over are studying the delicate interrelationships between the chemical components of our food stuffs and their relationship to the well being of the human body. Some of these experiments are performed in the laboratory in test tubes and mathematical formulas, others are performed with animals, and the results of test diets on generation after generation of rats or guinea pigs are care-

fully tabulated and analyzed, or some are performed on individuals or on large groups of children or adults. Out of this work has evolved a body of knowledge as to what constitutes a diet that will make for abundant health.

Let us first look at the foodstuffs. All substances absorbed by the body as food can be broken down into six distinct chemical groups which are proteins, fats, carbohydrates, minerals, vitamins and water, each having its individual functions in the body. Proteins, which are found most abundantly in animal products such as meat, milk, eggs and cheese, are necessary for the building and repair of tissue. Fats, found in milk, cream, butter, slow down digestion and are integral parts of secretions manufactured by the body. Carbohydrates are found primarily in sugars and grains and vegetables. They furnish the digestive system with bulk, they are stored by the body as energy. These three constitute the energy derivatives. From the metabolism of them the body secures its energy with which to do work, and it is the relation of amounts of these eaten to the amount of energy expended that determines gain or loss of weight in a healthy person. As essential as these, but not furnishing energy are the minerals, the vitamins, and water. In some cases the lack of minerals is obvious. Simple anemia is caused by a deficiency in iron; simple goiter by a deficiency in iodine. Bone structure is in part dependent on calcium and phosphorus of the diet, both found abundantly in milk. In fact, research is show-

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ing that there are few, if any, minerals of which the body does not need at least a trace.

Vitamins, which were badly exploited when they were first discovered, are taking their place among the sober facts of diet and must be considered in any discussion of a common sense diet. Vitamin A, found abundantly in butter-fat and in the colored vegetables, is essential to the best resistance to infections and for general health and stamina. Vitamin B, found in whole grain, fruits, vegetables and milk, is specific in the control of beri-beri, a disease of the nerves, and seems to give resistance to the whole nervous system. Vitamin C, found in citrus fruits and tomatoes especially, is related to the functioning of the blood vessels and is specific for scurvy. Vitamin G, found in grain and green vegetables, is a growth essential and is very important for optimum development at all ages. Vitamin D, found abundantly in cod liver oil and sunlight, is related to the mineral content of the body in the formation of a good bone structure. These all act together, as do the minerals, as essences of internal secretions, as regulators of body functions, as factors in chemical relationships, and in many ways that the science of chemistry and physiology have not yet discovered.

Water, while not a food, is so essential to the function of the body as a regulator and solvent, that it must be classed among necessary items of an adequate diet.

These then, are the chemical constituents of the foodstuffs. "But then, must we eat protein and vitamins instead of meat and vegetables?" asks one. No, that is not what should be done, for in doing that we would give an over emphasis to diet that it does not merit. We should, knowing the basic facts, set a dietary standard that will meet the requirements and then forget them — at least until they are supplemented by more information. Such a dietary standard would include the following: A quart of milk a day for children and at least a pint for each adult, either used as a beverage or in cooking. Three vegetables a day (besides potatoes), one of them raw. At least one serving of fruit each day, preferably raw. One

average serving of meat a day. Three eggs a week. Whole grain cereal in the form of whole wheat bread or breakfast cereal. Butter in moderate amounts. Six to eight glasses of water a day. Sufficient calories to maintain normal body weight, eaten in the form of starchy vegetables and sweets.

In considering a common sense diet, there are other aspects than its nutritive content, for food should nourish more than our bodies. The modern meal too often consists of a hurried stuffing of meat and pastry in an atmosphere of worry and quarreling, which is not as it should be. If we are to bring beauty into our lives at any point, the meal must be included. With the keynote of simplicity, a dining table can be set that will feed the family with mental and spiritual as well as physical food through the use of good taste in furnishings, quietness, and an atmosphere of peace and love.

The homemaker, in the relation to the feeding of her family, has many responsibilities on her shoulders. For she is the purchaser of food, and because of this, she consciously or unconsciously sets the standards of the food she buys. Standards of cleanliness, purity, freshness, truthfulness are set by the purchaser, and every time that a woman refuses to buy food because it does not meet high standards in these respects, she is raising these standards. For example, hamburger, in states where inspection is not strict, is often of a very low grade. Meat grinders are dirty, the shop is dirty, food has been watered or floured, or made of an inferior grade of meat. In many states there is inspection of shops for cleanliness and quality of meat, but in some states there is no inspection of meat not shipped in interstate commerce, and under such conditions, small shops handling local beef may sell inferior or even diseased meat. The woman's only guarantee of quality is her own inspection and acceptance or rejection of the product. The same holds true of milk or vegetables or bakery food, or, in fact, of any food bought on the market. There has been considerable discussion of late concerning grading and labeling of products. Examination has shown that quality and price are not always an indication of each



other. Second grade fruit should be labeled second and sold at a reduction in price from first grade. The weight of the syrup in which fruit is packed should be noted and the approximate number of pieces of food in a can should be on the label. When women demand this they will receive it, and probably not much before.

It was during Theodore Roosevelt's term of office that the present food and drug acts were enacted. These have effectively stopped the most blatant uses of adulterants in food and yet they are not adequate. Turn to the advertising section of any household magazine and skim through the advertisements. If one analyzes one of them at all carefully, he soon finds that after he has read the page he knows nothing of the genuine relation of the food to himself. Usually he will find that a very famous doctor has endorsed it, that it boasts of the fact that for a certain number of years it has called itself the best in its particular line, or that one cannot be happy or popular unless he eats it regularly. All of which is a million dollar racket to get money out of the consumer. If goods were labeled plainly and truthfully, advertising would lose much of its material. Today packaged goods and that vast field of drugs that comes under the heading of patent medicines do not have to state their ingredients. Some medicines advertised for reducing

the figure contain very harmful drugs. Crystals and mineral waters and drugs and pills are sold in amazing amounts each year and the people who buy them do not know what is in them. Often they are harmful in themselves and very often they do harm by keeping a person from a doctor who could genuinely help him. There is much work to be done alone this line, and the responsibility lies with the woman who does the purchasing.

Fortunately, as the facts of nutrition are passing from the stage of fad to be an integral part of our knowledge, the foolish diets and faddish concepts of food are passing too. The Hollywood diet has gone with the flapper, and the banana and milk diet has also joined the pile of foolishness that is always accumulating as testimony of the desire of man to get something for nothing. Spinach, outside of the comics, has faded from the lime-light and regiments of diets ranging from the Hays to the Kellogg and including such side issues as raw food eaters and vegetarians are becoming part of an era that is passing. We are coming to set new and higher standards of health and, in this process, emphasis is shifting from the half and part truths to the whole truth of a simple, clean diet including foods adequate for growth and maintenance and regulation of body processes.



ATTRACTIVE CHRISTMAS GREETING FOLDERS

It is no more costly to purchase the symbolic and distinctly different Rosicrucian Christmas Greeting Cards. We have designed especially attractive and mystical appearing Greeting Cards, which will appeal to all who receive them. Both Rosicrucians and others can jointly appreciate their symbolic significance. They are printed in two colors and embossed in gold, on a select, artistic paper. The wording is most appropriate and they contain an attractive, inconspicuous emblem of the Order. Each folder has its envelope to match. They are economically priced at: Six for 80c; and One Dozen for \$1.30. *We pay shipping charges. Order now, and avoid last-minute Christmas congestion of the mails.*

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Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

“SHOULD VIVISECTION BE PERMITTED?”

Fredric H. Ingersoll, director of a large Conservatory of Music in a mid-western city, presents the esthetic conception of this polemic discussion.

Dr. Hans Gebhardt, a Research Chemist for a large industrial organization, is most qualified to give the scientists' viewpoint of this momentous subject.

CRUELTY to animals is an offense punishable by law. Countless animals are being subjected to pain, torture and suffering by the practice of vivisection and inoculation. Undoubtedly it is permitted because science believes that through the experimentation on animals, humans will be benefited and relieved from much suffering.

Here the letter and the spirit of the law are involved. There are two schools, one for the materialists and the other for the mystic. The premis of the former is the opposite of the latter. The first, reasons by a process which leads to the belief in the efficacy of vivisection and inoculation. The other reasons by a process which is quite the opposite; therefore vivisection and inoculation are not considered. Both schools are necessary for our present civilization.

The sincere material scientist is constantly at work for the benefit of mankind, and has the greater number of followers. The sincere mystic has not as great a following but is doing his bit in his own way to help mankind. As he evolves he becomes more convinced that

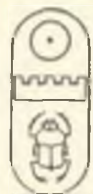
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THE sound of this word arouses antipathy in many minds, but too few inquire to learn the significance of animal experimentation for the cultural life that we enjoy.

In the search for the truth of life phenomena man made little progress until he began to observe nature in the living organism. Thus, the biological sciences have grown, and they gave mankind sera, vaccines, cultures, etc. to prevent epidemics and to alleviate suffering in many ways.

In the field of nutrition great progress has been made. But animal experimentation was required not only to gain this knowledge, but it is still required for the practical application of our knowledge. Wherever we turn, we find cultural achievements linked with animal experimentation, and we come to ask: could we afford to discard all that was learned? We know that major catastrophes of epidemics would be the inevitable result; and that what has been achieved may be lost quickly if it is not reassured by continued work and further progress.

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Do You Know How To Study?

By FRATER JAMES R. WHITCOMB



THIS is the time of year when schools and colleges open in all parts of the country, and students make their plans for the coming fall and winter. Naturally everyone desires to gain as much as possible from his study periods. Is it not, therefore, fitting at

this time to consider for a few minutes your particular method of study?

For instance, while you pretend to study, do your thoughts wander, or do you truly concentrate on the work before you? Do you merely read your lessons without actual knowledge of what you are reading? Do you find it necessary to read a sentence over and over to bring you back to the subject matter? While endeavoring to comprehend a difficult principle, do you find yourself reliving your recent vacation, or perhaps, planning your vacation for next year — or maybe you are doing your Christmas shopping? If you are, you are not studying and you will retain little.

Some persons actually do not know how to study, and consequently they are not true students. Study soon becomes a drudgery to them, and slowly but surely they fall behind in their lessons, and the next step is an accumulation of unread material, making it even more difficult to work out a system of study.

It has been repeated many times, because of its importance to progress, that a student should study according to a regular system. For the benefit of those who wonder why, the following important point is given: By constant repetition, according to system, we form what we refer to as a habit. This may even develop into an involuntary action of the subjective mind, so that we do something automatically, or some ordinarily conscious action takes place without objective effort.

For instance, the farmer finds it necessary to arise early in the morning to perform certain chores. His hours of work are long; naturally he retires early, and as he develops this habit, he finds himself in that state that we call "sleepy" at practically the same hour each evening, and since it is habit to arise early, he needs no alarm clock, or other artificial means, to awaken at his usual hour each morning. The same is true when one develops the habit of studying at a certain hour each week. It becomes so much a part of him that as his study hour approaches he becomes restless and, perhaps, even irritable until he retires to take up his subject for the evening. The subjective mind is responsible to a marked degree for the action that takes place, virtually bringing one to his studies.

Many students have not as yet developed the study habit due to lack of system and order. They study in a haphazard manner at various hours and days. Naturally study, in this manner, is difficult, and the student must exert

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will power to force himself even to read his lesson. He is happy when he finishes the last page. He is even glad for an interruption and will often search for an excuse to set aside his lesson for the week. The student who studies in this manner gains little or nothing from his work, and his interest steadily wanes.

When the student has developed the habit of regular study, he can then experiment in search of a method that will give him the utmost out of his period of study. If, for instance, one has the ability to focalize his objective consciousness upon his work for thirty or forty minutes at a time, then he can study his entire lesson through, spending fifteen or twenty minutes in meditation on the important points, trying to recall the principles covered in the material read. This should be repeated until the student is satisfied that he can answer questions that may be put to him dealing with his lesson for the week.

For the student who finds concentration difficult, it is recommended that he study a paragraph at a time, meditating on each paragraph separately, re-reading when necessary, then again spending a few minutes in meditation at the end of the lesson. Underscoring and making pencil notations on lectures is

recommended. It helps to impress upon the consciousness the important points. Everyone should keep a notebook of essential points studied for the purpose of review. (A notebook, used in conjunction with the indexes of the degrees available from the AMORC Supply Bureau, will be found very helpful to Rosicrucian students.)

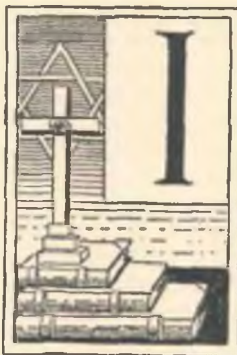
Another point in regard to study that is important is in regard to your activities immediately following your study period. Avoid, if possible, frivolities, social gatherings, and amusements of all kinds after you complete your studies for the evening. Retire as soon as possible and again spend a few minutes meditating on your lesson for the evening, dropping off to sleep with these thoughts in mind. Remember that what you are thinking at the time when you are going to sleep will make the deepest impression upon the storehouse of memory.

The above covers study of your lessons: What about experiments which such studies may include, you ask? Practice one *daily*, not occasionally, but regularly.

Realize the value of this time-honored adage: "If at first you don't succeed, try, try, again."

What a World It Would Be

By SOROR VALANCE PATRIARCHE



IF ALL Pacifists were peacemakers.

If all peacemakers took a star role in the drama of life instead of a thinking part.

If Peace were always Peace and never an armed truce.

If Peace and Plenty were companions again.

If the Dove of Peace were never represented by a cuckoo laying explosive eggs in a strange nest.

If the exquisite carillon of Peace, played by the bells named Tranquility, Serenity and Harmony, were safe from

the jangling of cruel or frightened hands and were forever rung by masters of melody.

If all the artists on this planet devoted even one year to portraying Peace. Painters lavishing rich and vibrant colour to show us the beauty of peaceful things; sculptors carving and moulding the nobility of Peace in marble and bronze; writers bringing us the courage and laughing joy of Peace; orators eloquent in her praise and musicians filling the sphere with triumphant symphonies of the victory of Peace.

If the soul of mankind wove all this beauty into a glorious picture of Peace and breathed it back into the Divine air—

What a world it would be!

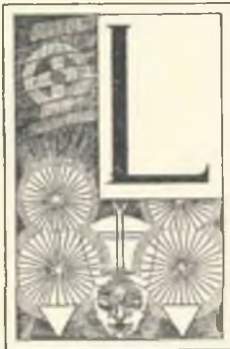




SANCTUM MUSINGS

THE ROMANCE OF BEING

By DONALD W. SIX, F. R. C.



LIFE to many is a dull monotonous routine, varying little from day to day — filled with small disappointments and great tragedies. Only to a few is it given to enjoy a full and complete life utilizing the potentiality of this vehicle of expression

which is called life by some and death by others.

Life is called death by those who perhaps are unable to adjust themselves to the eternal change of which life is composed. It is never still, always changing, always becoming. Any static condition recorded is caused by a misinterpretation of the human mind and a fear of new conditions. Nature admits of only change, constant, and as part of immutable law. As I speak, thousands of cells are broken down within my body, and new ones built from the old and from outside material. My mind content is changed, brain cells renewed and others disintegrated, but all this symphony of rhythm and change within me means nothing unless I admit its presence. Before the fullness of being is made known to me I must, by free will, open myself to the harmony of life. The romance of being is shown only to—he

who KNOCKS and SEEKS to know, AND KNOWING, USE.

To any reasoning man or woman two things are apparent. One is that he has ideas and thoughts apart from others of his kind and the other, that there are things, people, and places outside of his own consciousness. Religion does not need to tell him, or philosophy reason, that there are two forms of consciousness in anyone. The I and the NOT I. Both are or should be real to him.

How actual are those things outside of his consciousness, although perhaps not admitted, is best described by the following example. A man can deny the actuality, the fact, of any creation if he wishes. It is part of the ability of his mind to do so. However, although mentally he may deny or not see an object such as a sofa or chair, yet in spite of his determined or ignorant belief that they do not exist, he is unable to put a hand through this sofa or chair without feeling the obstruction forcibly, yes, even wounding the hand in trying. This proves the duality of man's consciousness and also the actuality of existence outside his own body regardless of his belief or disbelief.

With this duality firmly in mind it is now possible to explore the universe and to comprehend not only the mechanical laws governing, but also the poetry and beauty of the symphonic balance between consciousness and natural law. To maintain that all outside his own

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mind is not is to destroy this balance, and to refuse any powers to the inner consciousness not held by the outer is also foolish. Disbelieving the reality of the I consciousness is to thwart the very existence of this duality.

Having found a balance between these two he must find the relation between them and bridge the gap between physical evidence and mental comprehension. After this perhaps stupendous feat he is ready to begin a course of appreciation in life which will show not only the strict understanding of the mechanistic laws of universal physics but also those finer cadences tending toward a giving of the larger, more true view of the universe.

It is possible to look at a part of the hair spring or balance wheel of a fine watch through a microscope and see in detail that segment, but beyond that have no comprehension of the actual beauty of the watch as a whole. In a similar sense our study of being, as a whole and in relation to both the WITHIN and WITHOUT gives us a concept which is beauty and vitality personified, impossible to microscopic scrutiny.

We learn of the specific by studying the limited, by applying specific knowledge in relation to our other understanding, we evolve a new character which is neither of the first two.

Standing on the eminence of this third point of the triangle, neither so-called materialists, nor yet dreamers of fancies, we are ready to study life from a larger view, not as finely as do the biologists and chemists and other scientists, but by applying our knowledge of many subjects to a synthesis which will grow in perfection as we evolve.

Our study at first looks simple, but wait. We must start with that which we know, our awareness of life within and without. These two facts are all we have to start with.

First we look at this very power to analyze and find again a dual power; an objective mind which is capable of interpreting the sense signs from the world without and translating them by comparison with the *already content* of the subconscious mind, an interpretive

feat of amazing proportions. As an example:

The small boy sights a red brick building. The condition of color and form comes to him through light rays reflected to the brain through the eye. Here the shape and color is compared to a previous concept already present and the boy says, "My school," realizing the relation by memory with previous visits.

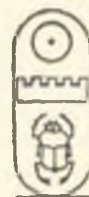
The memory of this school building was affected by external stimuli but was taken from the subconscious mind which records every event, no matter how small, for future use.

The perfection of the record as stored by the subconscious mind is dependent on the keenness of the original impression as interpreted by the conscious mind. In other words, if the first impression was viewed through a river fog, the succeeding memory would always remind us of the condition as we thought we saw it, not as the building really was.

Leaving the sensitive interpreter and executive head of the body we find the brain is fed by the blood stream. This stream of ever-replenishing food for the cells is composed of many elements; white cells, red corpuscles, oxygen and others which take full care of the nutrition problems of the cells of not only the brain but all the body including the very cells of the sidewalls which carry the valuable blood plasma. The red and white corpuscles maintain balance except when an enemy invader such as disease or poison gets into the system, in which case the white soldiers marshal their forces and multiply rapidly to overcome the enemy. Meanwhile the vital force contained in the blood stream is pumped in greater supply to give energy to the fight. The bodily thermostat is reset, fever comes to oust the truant foreign agent.

All this constant warfare is maintained without conscious knowledge of the individual unless a major war is started. All minor adjustments are taken care of by the subconscious mind working to keep an efficient bodily organization.

The body is in a self-reconstructive frame of osseous or bony form eminently well suited to its purpose, that of supporting and strengthening the flesh body



and manufacturing in its marrow, the red blood corpuscles. The material for this bony structure is taken from the plasma of the blood stream. One other purpose is served by this bony structure, the forming of a conduit through the vertebrae of the spine which carries the telegraphic system of the body, the nerve energy directed by the brain to all parts of the body through this main spinal trunk; contributing nerves, coming in from each side of the vertebrae, distribute this energy.

This view of the physical body is very sketchy and, because of brevity, limited. The principal idea is that of developing an interest in the why and what of this complicated structure, this form which is the highest in the field of evolution.

The entire field which lies behind this form is lived each life. The fourteen stages of the foetus parallel the fourteen stages of evolution from simple cell to complicated vertebrae structure. Does this mean that you have been all these life forms. No! Just this, you are the epitome of all these forms and this body the highest vehicle for the incarnating ego that has been developed on this planet as yet. These forms are within you, but you are not them nor have you been in this consciousness.

An even more wonderful phase of this purely material vehicle is the controlling centers. Endocrine or ductless glands they are called. These might be compared with the pivotal jewels in the fine watch. They, the glands, control all phases of material expression and many phases of mental effort in the human system. They govern growth, energy, skeletal structure and the metabolic processes of the body. In fact the true extent and influence of their work is but partially known, and in the case of the pineal gland in the center of the head and the pituitary below it, practically unknown.

However, one thing has been definitely learned. We can not affect one of these glands without changing the balance of all of them. In other words there is apparently an organization of balance through which they all work. If one is disturbed they all are affected. Hence, undue stimulation by extraordinary means, such as injection and feeding of concentrated extracts may be

more disturbing than one may at first believe possible. Handling the growth and development with untrained minds is like unto giving a child a live wire to use for a jump rope.

It is interesting to note that the glands, all of them, as is the brain, are in two segments. These sections, likened to two parts of a walnut meat, are called lobes; usually anterior and posterior. Science is still ferreting out the many manifestations of just part of the endocrine glands. The whole physical truth is left to a wiser generation to uncover. The day of romantic search is not over. Only, now we can go within to discover many secrets, lost to science, which were known by the ancients. He who masters the endocrine glands certainly governs the mind in material expression, because among them if anywhere must be the transformer of the psychic centers.

Psychically are we also infants although reacting to psychic impressions a hundred times a day. But now with science admitting in many cases the possibility of extra sensory impression and expression even the most timid may dare to experiment and find out more of this medium. He may read of tests against colored screens by a London doctor of medicine and his evidence of an emanation from the body, which was called an aura by those who gained their experience without the aid of instruments.

The nature of this emanation is mooted by scientists and philosophers but is self evident in the world of demonstrable fact. Perhaps electrical in nature, it can be seen by those sensitive to color and vibration of the proper rate and by almost anyone under very favorable circumstances. This psychic extension of self is in itself sensitive and has many properties of its own. The variations and color of the aura seem to vary with the subject and the person sensing it; forcing us perhaps to a conclusion that the psychic double may be more mental in origin than physical. It is sufficient for the purpose of this talk to state that it is a part of us to be reckoned with and used. One more frontier to cross on our way to learning to live the full and complete life, to enjoy to capa-

city those glorious potentialities with which we are endowed.

In referring to the electrical nature of the aura we are reminded that according to science all life is electrical in nature. That the very structure of matter is based, at least for the moment, on the electron and proton; and if they have any mass at all it is not known. Therefore, all relation with the world is also an electrical or magnetic problem.

It might then be asked if this be so, is there any solid substance, anything which does not change? The answer is no. Only through vibration can we understand the world outside of us and the world within. Our whole lives are ruled by changing values, as long as we allow them to change. Is there, then, nothing to tie to? We are lost, our three dimensional world crashing about our ears. But, wait! What is the still voice which says, "Tarry awhile. Look at the scene, you are not of it. If you were of it you could not view it in its entirety. All this, the body, mind, aura or psychic body, physical world are but instruments for you. It is for you to command and yours to understand."

Disbelieving, you start to analyze and find that the blind forces of nature are only blind because we comprehend not the fullness of the plan. Use those powers. Start simply. Learn about your five senses. Learn about taste from tasting. Find the delight in eating an apple or carrot raw, and in its full flavor. Chewing reflectively, dwelling on that flavor until such time as you begin to feel the fullness of the fruit or vegetable or other food. See the difference in yourself from this one thing alone, tasting, enjoying, swallowing fully masticated food. You will drop strong condiments if you do this. The thousands of taste buds will once more serve you and dyspepsia disappear.

Feel with your fingers, sense by concentrating on that touch, that coolness of the breeze, that salt spray. Enjoy by using the sense of touch divorced from other senses. Then try hearing, hearing not as an incident, but as a privilege. Observe tone. Listen to music until not only the tune is heard but the various instruments differentiated. Listen not alone with your ears but with the mind.

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Aid by lack of confusion the *single* sense impressions.

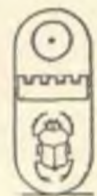
Now in our adventure in reawakening the body, find color, light. Find a natural school book in the colors of field and wood. Look at the sky. Note the difference in blue between horizon and midheaven, between night and morning. See the dozens of shades of green in the natural world. Make the little cones in the brain which translate color work. Leave none inactive. All color is interpreted by the brain, and it may be necessary to teach the brain color in its fullness. Be not deceived into believing that naturally you see all there is to be seen. If you do believe this ask an artist to describe a scene for you. He has developed his sense of sight and reception of color or form above most others. Learn from him to teach yourself.

Do you think smell a lowly attribute, highly developed in animals but unnecessary in man? Learn to know and love the odor of cooking. Allow the odor to penetrate the consciousness. The gastric juices will flow and the body will be made ready to receive the culinary triumph. Learn to know the finer sense of smell which is able to differentiate between clover and the breeze from off the ocean. Note the odor of roses, linger with it. Let the memory of each session sink into the subconscious mind.

Indeed the whole purpose is to make the senses more sensitive to the world without. Prepare the way to more keen interpretation. The world without contains much of beauty. Find that beauty and make it your own. Stow it in your storehouse of memory to last forever. Remember the perfection of the subconscious memory depends on the accuracy of the objective impression.

Having learned to use your five senses turn your thoughts inward. Find there the mind. Probe and ask. Learn. Find about what you think. Control the racing thoughts. Then — direct them. Never be afraid of brain fever from too much thinking. Just be sure you keep a balance. If you learn to use only 15 percent of your mind energy you will find yourself a power among those you know and would serve.

Through the study of those things near, particularly the mind, you will find that star, or rather sun, in your being



and in which is built all that is physical of you. That will be your soul. We have said but little about the soul because when that which is the I and that which is Not I are fully comprehended the soul has long since been comprehended and proves to be the anchorage in a shifting, kaleidoscopic world.

Since the soul is the owner and builder of the I personality, it expresses outwardly and that which is like it expresses inwardly or is recognized as such. That part of man which is called soul is not a divided segment of the Universal, imprisoned in man—no more than is the electricity lighting a bulb disconnected from its source. We are serving as an instrument of this soul and express its nature as best our personality or ego can. The peace and tranquility of soul so often referred to are really only the harmonization of the instrument with the operator. In its proper vehicle of expression, or perhaps I should say incarnated in a perfect vehicle of expression, the soul is the first unlimited part or quality of our being which we have glanced at. Time and space are not rulers of the soul as they are of all mundane expression. However if the soul is unable to express itself, then is its power unfelt.

The inharmony of the bodily and psychic parts is the thing barring man from comprehending this, the enigma of his being. Simple in conception, complicated in its diverse manifestations, it is a counterpart of the One Creator or God. *In fact it is God in part, differing only in consciousness from the whole.*

Now our picture or scene is extended. We find that our subjective mind is without time, that through the subjective come directly the impulses gener-

ated by the divine mind in man. Here we find that many of the laws of the lower kingdoms of flesh and matter are revalued, but not rejected or denied. They are a part of the Divine Mind working from cause to effect. No cause operating can be set aside. By conversion of the effect through transmuting the definite qualities of the cause is the final action changed, and that by the simple operation of the law of conservation of matter and energy.

Therefore in our glorious adventure of life we find our problem one of balancing our many-sided natures that the soul may shine through lighting the path, showing us the plan which we have been blindly following. Then instead of fighting the forces of nature, and working out the destiny not of one part but of the whole plan, we become a partner, sharing in the work, and living the *Law of Becoming*, becoming, but now conscious, if not of our final destiny, at least of the step ahead, finding new roads and avenues of expression; at each pause finding new powers, some of which at a less evolved state were called miracles. Now these are freely given you to work with because, your apprenticeship served, you are responding to the dictates of those masters which guide the greater plan.

At no time do you separate yourself from the knowledge of the body and its proper use, nor do you refuse to enjoy all that is good. Nature is generous to the faithful, and through your arduous effort learning of self you have learned of ALL, and now treat both the vehicle or body, and the master within with the love for life and joy of being which is mastership on this plane.



QUESTIONS OF THE TIMES (Concluded from Page 389)

By Fredric. H. Ingersoll

his premis is correct.

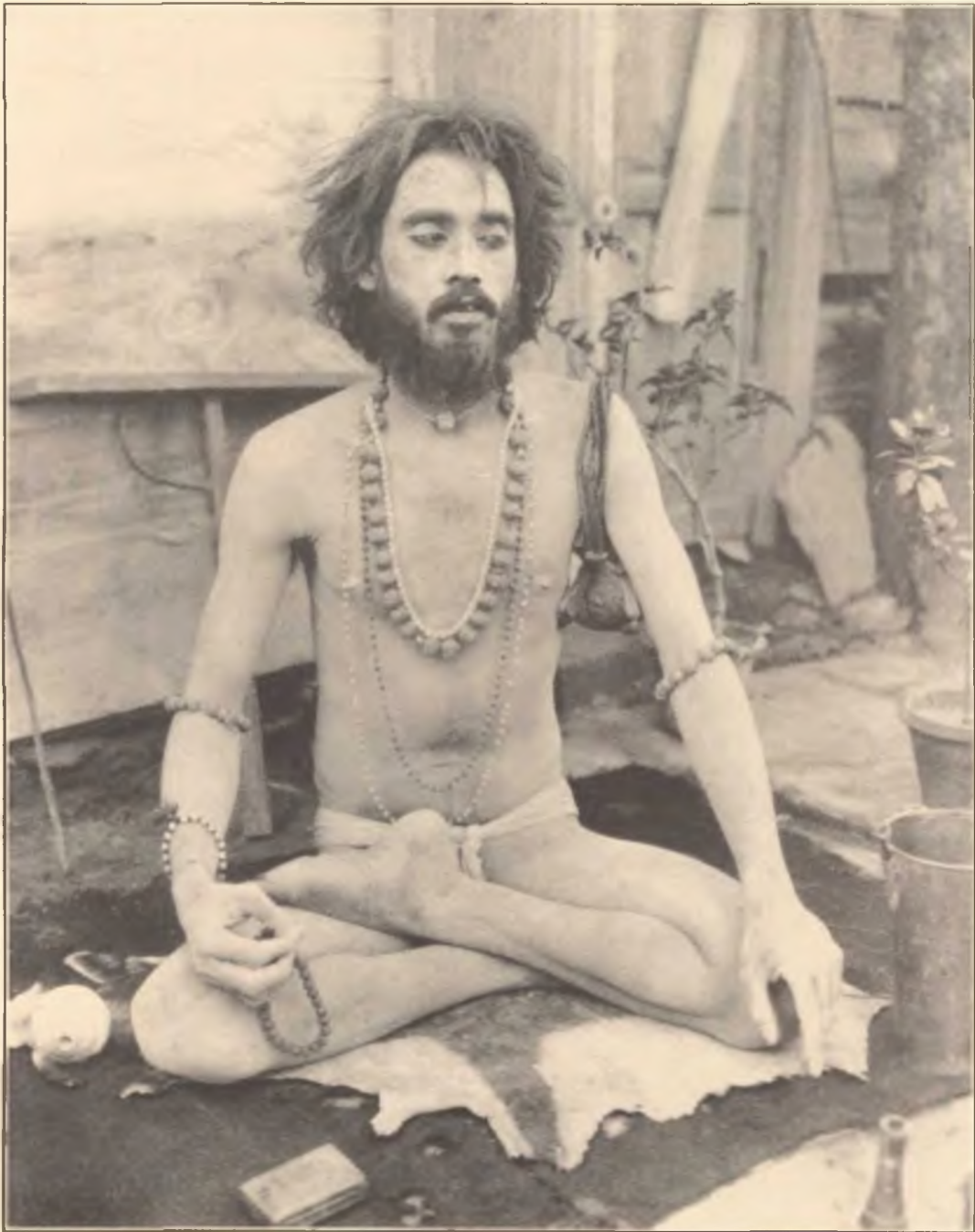
Perhaps it is a blessing that vivisection and inoculation are permitted; thereby humanity will be spared the risk of all the experimentations.

I personally do not sanction the practice, but the scientist finds it necessary and it should continue until he discovers a better method.

By Dr. Hans T. Gebhardt

It seems impossible today to free mankind from the obligation to continue the work that meant great blessings to mankind. If it is the symptom of a diseased mankind, then this "evil" will cease when man will learn the laws of God from a better source.

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HINDU ASCETIC

Hindu fakirs, or more aptly, religious mendicants, such as the above, are common in India. Apparently impervious to the fierce rays of the sun and the stings of flies and insects, they sit for hours at a time in the open in a trance-like state. As ascetics, their faith demands that they deny themselves ordinary comforts. They also virtually starve themselves, in the misbelief that a high degree of spirituality can thus be obtained. Their habits and customs are an example of perverted religious principles and ideas. Their methods of abstinence and self mortification are not practiced by the enlightened Hindus.

(Acme Photo)



Supernatural!

The World of Mysterious Phenomena

WHAT are the strange journeys of the soul? Who speaks the words you hear within? Are the visions you glimpse, and which lift you to the heights, pranks of the mind or are they momentary glimpses into a world of phenomena of which man is yet in ignorance? Is there an intelligence which manifests in an extraordinary manner or can all unusual experiences be explained by natural law and order?

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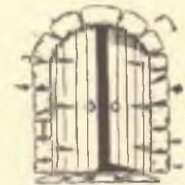
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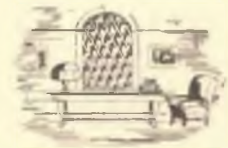
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Birmingham Chapter. Convocation for all grades, each Friday night, 7:30 p. m., Lodge room, Tutwilder Hotel. Mrs. C. C. Berry, Master, 721 S. 85th St., or Mrs. E. D. Finch, Secretary, 1129 S. 16th Ave.

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St. Louis Chapter. Mr. Hubert C. Smith, Master. Melbourne Hotel, Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 p. m.

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(Directory Continued on Next Page)

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