

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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**THE ROSICRUCIAN ORDER—AMORC**

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



# THE THOUGHT OF THE MONTH

STARTING A NEW CYCLE

By THE EMPEROR



**I** T HAS always seemed rather strange to me that individuals throughout the world should look upon the so-called New Year's Day, or the beginning of a new calendar year about the first of January, as the beginning of a new cycle for the doing of things and the making of resolutions and the starting of things and the making of changes. The truth of the matter is that for very, very few of us indeed is January 1st the true starting of a new cycle. With the average individual his birthday, or the anniversary of his birthdate, is really the beginning of a new cycle, and that cycle runs from birthday to birthday. But I could never comprehend why the average sincere mystic or philosopher or sensible individual did not feel that the beginning of each day, with the start of sunrise, was the start of a new cycle. Can there be any greater, more propitious, more pregnant cycle than one of twenty-four hours that is close at hand each day? Think of waiting from one year to another, or from one birthday to another to make new resolutions and change old habits and start new ideas when each sunrise, only twenty-four hours away, brings the birth of a cycle that is just as full of possibilities as any great mystical cycle can be!

And so if you have not done so, make this year of 1939 a new year and a new cycle and a new beginning for you. For-

get the fact that you have passed January first, and probably overlooked the beginning of that calendar cycle—that man-made, arbitrary, indefinite, inconsistent beginning that is not uniform throughout the world — and think only of the cycle that begins tomorrow, the day after you are reading these very lines. Get up tomorrow morning full of vim, vigor and determination that just as surely as the sun begins at the horizon and rises to the mid-heaven before it begins to set, you are going to rise with it to the height of glory. Determine you will rise inwardly, spiritually, powerfully and in every possible way to the zenith before noon, and that you are going to conquer the world and be master of all you survey. Think of it as being the only day, the last day, the sole day in your life in which you have the opportunity, the consciousness and the vitality to do anything, and make every minute of it not only a golden minute but a Cosmic minute, a vital one, to accomplish something, whether that something is a period of relaxation that will benefit your health, a kind deed for someone else, an hour or two for study, a few acts of charity, or what not, or all of these combined.

But when the day is ended and you lay your head upon the pillow and the sun has already set below the horizon, be able to say to yourself that it has been—this one day—the biggest cycle of achievement and accomplishment in your life. And do this every day! Do not wait for some other "special" day. That is just as foolish as those persons who wait for Sunday to go to a church and kneel on a prayer bench in a pew or at the railing and then forget about



God all the rest of the week. You can raise your thoughts and consciousness to God in prayer any minute, any hour of the day, wherever you may be, in church, office, home or countryside, in an automobile or what not, and you can make each day the beginning of a new

cycle. So if you can combine each day of this year along with the seasonable spirit of a new month, or the second month, near the beginning of a new year, do so and make it the greatest year, the greatest cycle in your life.



## Where Time Stands Still

By FRATER DENNIS CRITOPH



SOME years ago a boy was going home, back to school, after a long and joyous vacation. As he looked out of the window of the railroad car at the fencing by the side of the track, vacation land and yesterday seemed to be hurrying a-

way together. The line of fence posts appeared to be running by, hand in hand, dragging one another along, and somewhere at the end of the scurrying file lay school and tomorrow.

For many days thereafter that railroad track seemed to lead back, not only to another place but into another period of time as well. In the mind of the boy Space and Time were combined in a continuum symbolized by the tracks and measured off by the posts.

To most of us our waking life appears to flow past us in an uncontrollable stream of events, each moment bearing the burden of a hoary past and pregnant with an inevitable future. Each event poses as the creator of its successor, leaping at us out of nothing and scurrying past into oblivion dragging behind it a long line of descendants even unto the N-th generation.

Such a view of Time, however, is denied as valid, both by ancient and modern philosophers and scientists. Rather is it seen as the boy saw it when he looked back along the tracks at the end of his journey: as a dimension of Space.

Space and Time are in effect regarded as a single, static continuum through which the consciousness moves in accordance with certain laws.

Scientists of the nineteenth century thought that the scenery which we view, during our waking lives, from the car windows of the Soul was determined by the "eternal and indestructible" posts by the side of the way which dragged the landscape merrily along with a mechanical precision measured by the click of the wheels upon the rails.

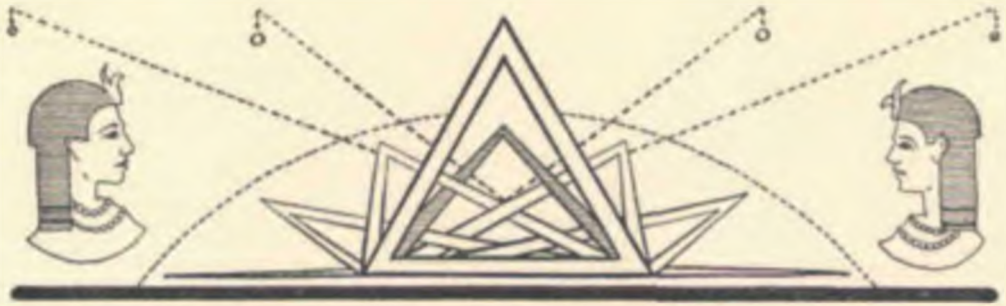
Those however in both ancient and modern times who have ascended into the higher atmosphere of thought have observed a scheme of things in which railroads, towns and farms form a geometrical pattern which shows kinship with the most subtle intellectual faculties of man.

The laws of Universal Order are not of the nature of mechanistic periodicity, the steady and unimaginative throb of the machine, but rather of the more complex nature of the laws which govern music or painting or poetry. These laws belong, not to the Applied Mathematics of the engineer, but to the Higher Mathematics of Pure Intellect. They are demonstrated by the delicate instruments which follow the movements of starry constellations, and probe into the complexities of the infinitesimal; and they are demonstrated by the most abstract processes of the intelligence of man.

We find them where Time stands still: in the depths of Space, and in the still centre of the human mind. With the intellectual part of the Soul we claim Sonship with That of which the ordered Universe is the Thought.



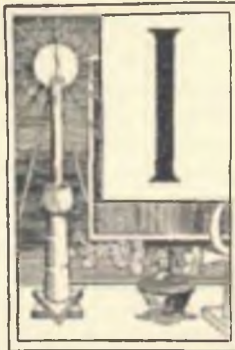




## Look Out For "Socialized Medicine"

A TIMELY WARNING REGARDING A HIDDEN ELEMENT  
IN THIS IMPORTANT MATTER

By THE EMPEROR



HOPE every one of our members and friends will read this special article at this time, and that each will speak to other members about it and call their attention to it, because here is a matter that should affect not only every one of our members and friends throughout the United States but all good citizens in every part of the country.

I think we are all agreed that it is time for the United States Government, and all governments, to adopt some form of care, protection and treatment for its citizens who are suffering physically and mentally, and to offer this service on a very economical basis. With all of the present day talk about pensions for elderly people, and with all of the protection we have given animals, including birds and fish, and protection for the forests and what not, there is still one great asset of our national composition that has not been properly protected and is even now being given very little attention. We should give more care, attention and service to our citizens and the people residing within the confines of our country who are ill,

either mentally or physically, and who cannot afford to have the proper therapeutic service.

I am sure all of our readers agree with me that more important than protecting the birds of the air and the fish of the sea, or the horses and cattle of the fields, is the care and protection of the human beings who compose the wealth and strength of this country. Every man, woman and child living within the boundaries of this country should have an equal and fair opportunity of receiving the proper or necessary treatment for any disease or abnormal or unnatural or extraordinary mental or physical condition which may come upon them. Despite all of the forms of charity endorsed and supported and even sponsored by legislation here in the United States, and despite all of the fine work that the Red Cross and the Tuberculosis Association and other organizations are doing, we have not given sufficient attention to the "health" program of our national affairs.

No nation is stronger or better, more unified or more important than the physical and mental status of its residents. While national and local politicians are busy planning ways and means of increasing the taxes and raising the federal income and the state income and the county income, something should be done consistently, properly, to raise the health standards and happiness



of the people of America, thereby improving the greatest of all American assets.

But of course something in this direction is being done, and more will be done through the present day plans for a form of compulsory medical treatment known as "socialized medicine," which is also known as a form of "group medicine."

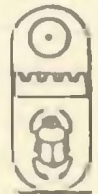
This whole plan is in the form at the present time of a "proposed measure" which is to come up before Congress at its next session when it will be voted upon and very likely will be carried and made a national law. But there are some dangers lurking in the proposed measure that should and probably will raise the fighting blood and spirit of the average American citizen, and I know that it will rouse the fighting spirit of all of our members and friends. As the proposed measure now stands, the whole matter of national socialized medical treatment or therapeutic treatment will be placed in the hands of a board appointed by the President of the United States or by Congress or otherwise, and this board will be composed of medical physicians of the *orthodox medical school* and every individual citizen or resident within the United States will be compelled to accept whatever form of therapeutic treatment is decided upon by this board and every citizen and resident will be compelled to accept, from time to time, the therapeutic or treatment practices recommended and offered by this board of medical men.

Do you realize what danger there is in such a proposition? You probably understand that the Constitution of our United States guarantees to every citizen a certain amount and degree of liberty in certain rights and privileges, especially in regard to the choice of his religion and form of religious worship. Do you realize what it would mean if any congressional or federal ruling or law were established compelling each and every one of you to attend a certain form of sectarian church or to have certain sectarian religious doctrines or beliefs, and to have a certain type of clergyman or priest attend you in all of your religious problems? It certainly would be very embarrassing and very inconvenient to you, and lead to much protest and unhappiness.

But—think of what it would mean if you and your children, your little babes and your elderly parents, were forced to accept not only a certain type and kind of medical treatment when they were ill or threatened with illness, but compelled to accept and submit to any and every kind of theoretical medical prevention or test or analysis or diagnosis in accordance with the decision of some board that is backed by the power of the government. It would not only be embarrassing but it would be absolutely detrimental to the good health of many thousands or millions of persons, and it would drive many to insanity, and perhaps to suicide, and it certainly would break up homes and break down the faith and morale of millions of our American residents.

In the first place, for years the various states of this country represented by its residents have fought bitterly against compulsory vaccination and the compulsory use or acceptance of serums and serum injections every time there was circulated a "scare" about possible epidemics. Can you realize how many "epidemics" might suddenly arise throughout the country if, according to national law, every individual had to submit to whatever was offered or recommended by this national medical board? Do you realize also how many thousands of babes in their own homes and others in institutions or asylums who could not raise their voices in protest, and whose parents or guardians would be incompetent to protest, would be experimented upon with new serums, new elixirs, new germ and bacillus preventatives or destroyers, and all that sort of thing, because some national board would recommend that all children of a certain age or certain type or in a certain district must be immediately tested and experimented upon to determine whether there was a possibility of a new epidemic or a new form of disease, or something else? In the name of preventive medicine, anything and everything could be performed upon young children or upon elderly persons or adults at any age.

And think of how many elderly persons in asylums and homes for the aged and those who are so unfortunately situated as not to have any legal protection or the funds with which to fight to protect their own best interests would





be called upon to submit to all forms of diagnosis and experimentation in order to find some hypothetical "elixir of life" or preventive of old age. Think of what would happen in your home, and in millions of homes, if, when your little children came home from school with a cold or cough or slight temperature or an ill feeling, the local physicians under the direction of this national board of physicians should declare that all such children who are slightly indisposed must be immediately subjected to spinal serums and injections of all types and kinds. No matter what *you* might think, or what any other physician, doctor, or scientist might say, you would have to submit to whatever form of medical therapeutics or treatment was recommended by this national board.

To ease the conscience and stultify the thinking of the average citizen, the defenders or promoters of this new form of legislation attempt to say that there would be some form of immunity granted to persons of certain religious organizations whereby certain persons might protest, either successfully or unsuccessfully, against such enforced and compulsory treatment. But, such a provision is too flexible, is too limited, and is left to the arbitrary, temporary moods or thoughts of a board which may rule one way today and may rule another way tomorrow. Why should any one set of persons, because of their religious belief, be excluded or made immune to such compulsory treatment, and other thinking men and women be made to submit? Is that any form of American democracy? Is that what our National Constitution guarantees to all of us in the form of liberty? Either all of the American residents and citizens should be immune to such *compulsory* medical treatment or no one should be immune, if we are to be truly democratic in this country.

Already various organizations are being formed in different states like the one that was formed in Chicago recently called "The United Front For Freedom In Healing." That organization is gathering members by the score and writing letters to Washington and to Congressmen and elsewhere to protest against any form of compulsory therapeutics. And while we, as Rosicrucians, or as an organization, do not take any

one side in political matters, and seldom feel that it is necessary for us to petition our government to do anything one way or the other, and believe that by our power of thought and opinion we can protect ourselves, yet here is a situation that demands protest, and it does demand some political attention. Otherwise, while we are soundly asleep in our beds—or while our minds are napping—this democratic government of ours will go on with its plan and in the twinkling of an eye the bill will be passed in Congress and a medical board appointed, and then we will simply be the victims of the situation.

Certainly every individual, and every father and mother, residing within the United States, has the inalienable right to decide not only the religion of his choice and select such doctrines or sectarian principles as he believes in, but he also has the right to decide what physician and what doctor shall come into his home and proceed to medicate and mutilate and operate and make his children or parents or himself happy or unhappy. It is not a matter of academic education that requires a thorough knowledge of therapeutics so that the average individual can decide whether he needs this, that, or the other thing for his illness, but it certainly is a matter wherein he has the right, and should have the unrestricted right, to select a doctor or physician or therapeutic system that he believes will help him, and to give that system an unhampered opportunity to demonstrate its principles. It is true that many may make a mistake through such choice, but the mistakes cannot be as sad or as bad or as unfortunate as those which will be made if the average individual or all individuals are forced to accept some form of medication or therapeutic treatment in which they have absolutely no faith and for which they have a large amount of distrust and suspicion.

I am not arguing at the present time in behalf of any particular system of therapeutics, nor am I protesting against the sound or rational principles used by orthodox medicine or surgery. There are good points in all of these various therapeutic systems and bad points in all of them. But, I know that there are thousands and thousands of Rosicrucians and Rosicrucian families and



friends of Rosicrucians who will not accept the forms of medicines and serums and injections and surgical treatment and other forms of orthodox therapeutics that may be forced upon them against their own opinions and against their reasonable understanding of fundamental principles.

In the first place, if any system of therapeutics is to do the patient any good at all, as an aid to nature, it is that system in which the patient has unlimited, unqualified faith. Such faith is not generally blind faith, but is faith built upon some form of confidence resulting from some experience or some knowledge. But even if it were only blind faith, as some of the medical practitioners want to claim, still from a psychological point of view, that "faith" is as potent an aid and factor in the efficacy of the treatment given as any form of medicine, drug, or surgical operation.

Not only would this new law in its present form practically do away with the good work being done by all of the drugless physicians such as chiropractors, osteopaths, naturopaths, physiotherapists, metaphysicians, Christian Scientists, Rosicrucian practitioners and so forth, but it would permit the statewide organization of compulsory therapeutics to decide when you need such treatments and how you should have the treatments and where you should have them. I dare say that the average American citizen today, when he feels a "cold" coming on, or a slight weakness or fatigue or some other symptom, believes that if he goes to bed and keeps warm and comfortable and cuts down on his diet and gives nature a chance, he will feel better in a few days. And in the average case he does feel better in a few days without the aid of any doctor, drugless physician, or anyone else. But under this new law such a thing would not be possible. You would have to report immediately the slightest illness of anyone in your family and that one person would have to submit immediately to anything that the medical board recommended.

Furthermore, even when you and your children were not feeling ill, there would be sudden issues of proclamations and recommendations that some sort of an epidemic was in the offing, or on the distant horizon, and that as a

precaution and prevention, each and every one in your family and your community should immediately submit to some injection of a serum or the taking of some preventive drug or medicine or even the submission to a surgical operation. There might even come every quarter of the year a grand and glorious Roman holiday when everyone who has not been so treated would have to have his tonsils immediately removed, and then another period of the year, another Roman holiday when everyone would have to have the appendix removed, regardless of how well, healthy and happy these persons were. There is no limit to the possibilities of an unrestricted form of compulsory, statewide, nation-wide form of socialized medicine.

Not only would we all have to pay for all of this expert medical service through increased taxes or otherwise, but we would all have to pay for it in painful suffering, in the increase of deaths in the family, and in all sorts of additional expenses. There is nothing to indicate by all of the statistics of the various boards of health and medical authorities and insurance companies that the medical men or medical doctors who would treat us and operate upon us under this form of compulsory therapeutics would have any larger or greater degree of efficiency than they have had in past years. If, according to statistics, a certain number of persons invariably die under the treatment of the average physician, all you have to do is to multiply by one hundred the number of patients who are to be treated by these physicians and you would automatically multiply the average number of deaths. This proposed law does not carry with it any guarantee that through compulsory medicine or compulsory therapeutics the efficiency of the physicians or the results attained by the physicians would be increased. Because of the protest of the patients and their enforced submission, the chances are very great that there would be a larger percentage of poor results, and a very great decrease in efficacy of the treatments given.

And then again, this sort of universal or national law would stultify all progress and advancement in therapeutics. The old saying that "competition is the life of trade" is just as true regarding





science and medicine as it is of anything else. The individual physician, whether he is a drugless physician or a medical man, realizes that only through his studies, only through his continued self-improvement, only through his increase of knowledge and efficiency, can he hope to become the successful or one of the many successful practitioners in his neighborhood. But there would be no such competition under this new law. There would be no need for any one physician of any school of therapeutics to try to become more learned, more efficient, or more experienced, because under the law only a certain class of physicians could perform their work, and personal efficiency, personal superiority, would not enter into it whatsoever.

Whether the orthodox medical men will admit it or not is immaterial, but the fact remains that drugless physicians have contributed more to the real science and real knowledge of human therapeutics than the average person realizes, and if this law were to be passed, it would nullify and paralyze all progress in drugless therapy and in physiotherapy and even in subjects of hygiene and dietetics.

We are going to have a special representative represent the Rosicrucian Order and its other activities in Congress when this bill is brought forward, but he will be no greater, no more powerful, than your public opinion and attitude behind him. I want to see each one of you, as members of our organization and friends of our organization, protest locally and in every way you can to any physician and every physician, against that form of legislation which will limit the *methods* of therapeutic treatment that are to be used under this form of socialized medicine. The government can promote socialized medicine and offer free or economical medical treatment to its millions and millions of inhabitants in this country without compelling them to accept just one form of therapeutics, and that form to be what the little board of nine medical men recommend. It will be just as easy for our government to pass a law regarding socialized medicine and economical therapeutics for the rich and poor, the young and old, and still leave the choice of the system of therapeutics

and of the physician to the individual patient.

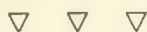
In other words, while we welcome and want some form of national economical health treatment for all alike, we want it to be free of any strings or any limitations or any form of compulsory system. So if you will, write a letter to your representative of your district, your Senator, your Congressman, or anyone else where you think it will do any good. And what is more important, write a letter today addressed to "The League of Therapeutic Freedom," Rosicrucian Park, San Jose, California, and in that letter state that you believe in and will support and fight for the freedom of choice in all forms of *human therapeutics and that you protest against any law of any state or of the nation that intends or pretends to select a form of compulsory therapeutics or puts any form of limitation on any school or any system of therapeutics that the individual may choose or select.* If you will write that sort of a letter right away it will help us in carrying on this nation-wide fight against a violation of one of your most essential privileges under the American Constitution.

*To Our Members and Friends in California:* While the State of California has been fairly liberal in regard to legislation pertaining to the various systems of therapeutics, we feel that the best interests of the public living in California will be jeopardized very specially by this new form of national legislation. Therefore, we urge all of our members and their friends, and particularly the doctors and physicians living in California and their patients and friends, to join with us in this protest. It is of the utmost interest to the honest, sincere and progressive medical men as well as drugless physicians to protect themselves and their interests and their patients against enforced and compulsory treatments which are going to result in belittling the prestige and integrity of the healing profession. We believe particularly that in keeping with the democratic spirit of our Government and our *Constitutional liberties there should be included in the Congressional Legislation and in any State Legislation the following bill of rights: "That every person shall have the right to choose for*



himself and his minor children or wards, whatever type of treatment and whatever type of practitioner he desires, including the right to refuse any kind of treatment and refuse any kind of practitioner he does not desire." If you are in sympathy with this idea and this improvement in the proposed legislation or the existing legislation in the State of California, be sure and send a letter to "The League of Therapeutic Freedom," Rosicrucian Park, San Jose, California,

stating that you believe in such freedom and right of choice and have all your friends write letters and all of your patients or acquaintances who feel just as you do. Let us make this one grand campaign and do it quickly. Remember, *The Rosicrucian Digest* started out years ago as a "militant" magazine to fight for and promote the best interests of progressive men and women, and this is one of the big fights that we should undertake immediately.



## Do You Know How To Relax?

By FRATER JAMES R. WHITCOMB



EVERYONE has, to a certain extent, an appreciation of the value of relaxation. Few, however, seem to have the ability to practice it.

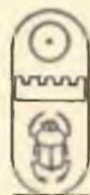
In the first place, it is usually considered to be an involuntary action, affecting only the nerves and muscles of the body. With this impression deeply imbedded in the consciousness, it is little wonder that so many fail to relax completely and benefit from their rest periods. What about the mind and brain? Are they not just as important as the body? When relaxing, is it not of benefit to rest the brain cells and cast aside the cares of the day?

Let us suppose that you have the ability to lie down or sit in a comfortable chair and let go, as it were, thus relieving all tenseness in the muscles and nerves. *Is it not true that if your mind is at work on a problem these muscles and nerves will soon unconsciously become tense again, thus defeating the purpose of your period of relaxation?* I say it is, and I base this statement on observations noted upon arising in the morning.

*Eleven*

Some days you feel particularly rested and refreshed, others you are just the opposite—even perhaps being conscious of a dull aching sensation in the head. Very often you will attribute this to some physical cause, such as an upset stomach; however, it may be because you did not rest properly. At such times you usually find that some of your muscles are tired, although you have not indulged in any exercises or work using these particular muscles. Often you will recall many dreams of varied nature, usually bordering on nightmares. You will remember that your sleep was of a fitful nature and that you perhaps awakened several times during the night. At this point you should think back to the evening before and try to recall what state of mind you were in when you retired. What were you thinking about when you went to sleep? The chances are you spent much time worrying about the cares of the past day or mapping out your plans for the following day.

It is my conviction, based upon experimentation, that relaxation should not be started with the body—meaning, of course, the muscles and nerves—but with the mind and brain. Once these important organs are thoroughly relaxed, the rest will automatically take care of itself.







## Color Schemes

By SOROR IVY G. BETTERIDGE



THE psychological value of color schemes has played an important part in the occult history of the world. In some of the Temples of India there are colored symbols which depict the forces of man and of nature. The mystics have long known the truth regarding the vibratory power of color, but it has not been revealed promiscuously. The ancient Europeans were apparently but little concerned about color. In more modern history we find among the Greeks no public teachings regarding colors. Greek development was along the line of architecture and the use of pigments, rather than the nature of the vibratory power of colors.

Seneca, the Roman writer, revealed the fact that the primary colors of the rainbow were the same as the refraction of sunlight through broken glass. In the Middle Ages we find record of those who had commenced to investigate this subject of color from a more scientific standpoint. For the first time in historic ages, Robert Hook formulated a theory of wave motions. This theory was generally accepted in the year 1690. Later it was elaborated by Christian Huygens and became known as the wave theory of light and color.

The predominating theory of our scientists today is that of the wave lengths,

the accepted prism consisting of the colors red, orange, yellow, green, blue, indigo and violet. In point of fact yellow is the higher rays of the orange, for the human eye does not record the true primary yellow. The indigo and violet are really higher and lower rays of the blue but they register upon human vision as separate colors. These colors are as energies on frequencies and it is the different rate of vibration that gives them different shades.

Colors abound in every scheme of life. And, the research of psychology has taught us how physical and chemical processes depend upon mental activities. When we gaze at some gorgeous array of colors the vibratory power of our mind is aroused and the thoughts are beautiful. Every thought causes a chemical change in the thinker. Therefore, a beautiful creation of blended colors is one of the finest beautifiers any man or woman can behold. It is a mental tonic. This realization of beauty has a subtle influence in refining our physical being and has the mystical effect of stimulating the mind.

How wonderful are the works of nature! We know how thoughts of discord or of fear will cause the adrenal glands to pour an overdose of adrenalin — the active principle of the suprarenal secretion—into the system, to give us extra physical strength whereby we are enabled to do almost impossible things. And, we know how wrong thoughts not only poison the system and create disease, but how they reveal themselves in a coarse physical being. Now, do we realize how the mental impression of



color stimulates the mind and beautifies the person!

Every individual has tone and color affinities. Each color having its own rate of vibration is harmonious to those persons who vibrate in sympathy to that particular tone. Inharmonious colors, or wrong blending of colors, may have a very irritating effect upon the self or upon persons whom we contact. Whereas, if the vibrations were harmonious, a cheering effect would result. That is one of the many reasons why it is our duty to use color harmony. There is no need to be drab. Colors may be as varied as the flowers. If we observe the rich colorings of flowers we can see how each flower is created with colors that vibrate as a whole and strike one chord in harmony. Just as in music each note has its color-tone and joined together they sound in harmony.

The thoughts of our minds are as the music of the Spheres. It is a truth when we say we see red in anger, for that color is the vibratory rate of angry thought. When we sense another person's thoughts, it is the vibration of color our mind picks up. Every thought causes a vibration upon the ether, amplitude gives it tone and color. The character of our thought is largely influenced by the environment.

There is an infinity of vibrations received from external environment, but we are conscious of only a few. Because we are "unconscious" of some vibrations does not mean that there is no realization of them. An artist can see many colors, where less trained eyes may not observe the subtle vibrations. Yet, the subconscious reception of vibrations gives a subjective perception and causes a reaction in both the physical and psychological behaviour and emotions.

The environment produced by a color scheme in the home can influence the happiness of the occupants. The study of color harmony enriches the life and brings a grand reward making for peace and contentment. It is frequently the unconscious perception of inharmonious color schemes in a room that makes the occupants feel intensely nervous or miserable. The reasoning powers may be unable to find the cause.

Every design of nature was colored by a Master Craftsman and all are

blended perfectly. Let us pause a moment to study the scheme. In the heaven above we see the chart of rainbow hues, red, orange and yellow, green, blue indigo and violet. Now let us look at them revealed in the glories of the sun at dawn, its golden ray of daytime, the orange-red tint of eventide, the green earth blending with every color and the blue sky overhead. This great harmony of colors—the reds, blues and yellows, radiate their magnetic power to bring us joy—can we not follow the chart when decorating our homes?

Let us express our personality through the radiation of color and thereby make life more beautiful. Every individual interprets beauty differently and therefore has different ideas as to the nature of beauty. When colors clash they create a sensation of inharmony which is unpleasant to the senses and cannot be beautiful. For, beauty is the harmony of any thing that is pleasant to the mind.

In the home, the aspect of a room must be considered. North is cold and needs cheerful color to create the effect of sunlight. Orange color vibrates vitality. Yellow radiates warmth. Green soothes the nerves. Blue is magnetic and inspirational. The shades of each color may be varied to meet individual taste and for the blending we can refer to our chart.

Yellow of a warm shade is an admirable background for walls of a north room, for the flowers in summer or autumn leaves. The shadows from dark oak or walnut furniture automatically give the walls tonal interest. South is sunny and walls of sea-green shade are charming with furnishings of grey and lilac. The steel-tube furniture is pleasing to many in this aspect. In the East one can be bold and use a shade of orange for the carpet. Walls of sunshine yellow. Ivory or black woodwork. West aspect is admirable for a room with broken-white walls, soft blue carpet, or rose-pink shade; furnishings with touches of rust and of gold. In each room the endeavor must be to create a personality atmosphere, using the walls as backgrounds for furniture. One color predominating and the others used to give the desired tonal harmony to make the colors concordant and beautiful. To

(Concluded on Page 22)







## *The Evolution of a Mystic*

### THE MENTAL TRANSFORMATION OF THE FAMOUS RAYMOND LULLE

By SOROR JEANNE GUESDON, Grand Secretary of France



ROUND the year 1229, Jaime I, King of Aragon, was achieving the conquest of the Balears, beautiful islands of mild climate, with fertile soil bathing in the blue waters of the Mediterranean Sea. Don Ramon Lulle, one of the King's most valiant

knights, received vast domains and estates in Majorca, the principal island, as a reward for the help he had given in conquering the Archipelago. He had the true chivalrous spirit of the epoch, and was a noble-minded, highly educated man, of exemplary integrity. It is said that his lineage went as far back as the Lolius of ancient Rome.

With his wife, Isabel de Heril, a noble Catalonian dame, he settled in Palma, the capital of the island, and towards 1232 a son was born unto them, who, after his father, was named Ramon, or Raymond.

The boy's education, when he was about seven years old, was entrusted to a troubadour who had fled before the soldiery of Simon de Montfort, at the time of the great crusades against the Albigenses. The preceptor was a very refined, cultured man, but his task was arduous, for the child was extremely

turbulent and restless. In spite of his prompt intelligence, Raymond was learning very slowly and with difficulty; his attention, always on the watch, was constantly turning towards more frivolous objects than the lessons.

His father, and also his mother, the sweet Isabel, were greatly concerned about such a disposition, and it was only with the utmost firmness, and by appealing to his already much developed sense of honour, that they succeeded in subduing the boy's impetuosity.

When he was about 14 years old, he left the house of the Plaza Mayor, in Palma, which belonged to his parents, to go to Barcelona, in attendance on the King, as a page. According to some historians, the Court of King Jaime was the most magnificent in Europe; but there, gallantry was united to religion, and the life he led there was more than dissipated; a life of pleasures, of luxury, full of seductions, in uninterrupted festivities and entertainments.

There seemed to be no shadow on his destiny and his worldly career was truly promising. He was handsome, and his clear intelligence and quick mind were greatly appreciated by the beautiful maidens who were also living at the court. Vainglorious of his physical elegance, of his noble birth, proud of his office, he deserted his studies to go on riding on horseback, wrestling, hunting, and playing on the cithara under his feminine admirers' windows.



All his natural qualities of heart and mind might easily have been spoilt for ever in such an atmosphere; but at times, as he was growing in years, he remembered the promise he had made to his father, when he was 10 years old: that of becoming a good, right-minded man—in a word, a gentleman. Also, he was already too perspicacious not to realize that he was unworthily wasting his time, and youth. Furthermore, to these periods of introspection, was added a certain satiety of a too bright and easy life of pleasures. But in the very moment that he was contemplating a serious reformation in his mode of living a new temptation presented itself, that made him, for the time being, forget all about his fine resolutions and plans. And the sorrow he felt, when thinking of his beloved parents' grief, and of the displeasure of the king who held him in great esteem though he frequently and severely reprimanded him for his licentiousness, was melting like snow in the sun before the sweet smile and sparkling eyes of a beautiful maiden. No sooner had the delusion of one love vanished away, than his heart fell again into the irresistible snare of another ephemeral love.

In 1250, the King's son, Jaime, was named Governor of the Island of Majorca, and Raymond was appointed Seneschal. With his young master he then went back to his native island; a very sad return indeed, for both his father and mother were dead and they had not had the joy of seeing him retrieve his past errors, and adopting a more studious and virtuous life. However, the King thought that the new dignity to which he had raised him might contribute, under the stress of greater responsibilities, to a better understanding of his duties and of the work that a man of his position should accomplish.

Following the kind recommendations of his king, and in the hope that he might be able to escape more easily from the too many temptations that still beset him, a few years after his return to Palma, in 1257, he decided to marry the young and beautiful Blanca de Picany, a wealthy maiden of Barcelona.

They had two children, a boy, Ramon, and a girl, Magdalena; but neither the beauty of his wife and her sweet

disposition, nor the new responsibility of fatherhood, were strong enough to fix his inconstant, fickle heart.

In January, 1262, the courtiers followed with malicious and attentive curiosity the incidents of the contention between Ramon and his new passion, dona Ambrosia de Castello. To his most ardent entreaties she had always opposed an icy reserve and haughty disdain. She was, says the legend, remarkably handsome; was of great piety and irreproachable virtue, and moreover was entirely devoted to her husband and son; she was greatly offended by the prayers of a lover that she only wanted to ignore; and against her coldness Raymond's most gallant attentions were broken.

The sweet Blanca could not ignore the scandal of his debauchery, and though he was full of remorse on account of her silent but visible sufferings, such was his obsession that on the very day of the birth of his daughter Magdalena, in his domain of Manacor, he fled away to Palma, to try and join Ambrosia who was then living in that town. Until, one day, forgetting all his duties towards God, towards his wife and himself, he went so far on the way of folly, that pursuing the proud Ambrosia he entered, in arms and on horseback, into the Church where she had taken refuge against him!

Turned out by the priest, and also by the people, whose indignation had been roused by such a profanation and sacrilege, he went back to his house, where he closed himself in alone, raging, infuriated.

In the midst of his licentious life, of his alternatives of sensualism and wishes of reform, several times he had had the fulgent Vision of Christ on the Cross . . . Vision which he frantically tried to drive back, clinging still more passionately to the illusion that, perhaps, he felt was to dissipate soon.

Then it is, say the reports, that dona Ambrosia, seeing the futility of her repeated efforts, of her refusal of his love, granted him an interview to which, on the very evening of that day, he came running with feverish hope.

But it seems that his obstinate suing to conquer a woman, whose soul and heart were solely devoted to her family and to her God, was to be the turning point in his life. Scarcely had he got in,





when, with a courageous effort to stop the tears that were running from her eyes and to overcome her intense emotion, Ambrosia, with determination tore off the veils that were covering her breast.

Ramon shrank back with horror: at one and the same time, he was powerfully moved with pity and remorse at the heart-rending sight of the young woman's sorrow, and he was shuddering with terror at the dreadful ravages of a cancer.

It is easy to imagine what were his thoughts after this sorrowful meeting, when he realized the cruelty of his former attitude; and many were the mighty and awful lessons that, with his clear intelligence and quick mind, he was led to draw from this experience; under the beauty of the visage, the harmony of the form, under the veil of the delusion were hidden the marks of the corruption of matter, of that which is perishable and, being of the earth, must return to the earth.

He had, apparently, ignored the higher aspirations of his soul, but, while wandering thus into the intricacies of illegitimate and constantly changing love-affairs, it is possible that he may have been, in an impossible quest, pursuing the search for the ineffable exaltation of the transcendental and Divine Love; for there is no doubt that, from his early youth, he was marked by predestination. And in the same moment that he reached the coveted object of his desire, the delusion vanished away leaving but bitterness and ashes — up to the day when he met that woman, infinitely superior by her character, by the nobleness of her soul as well as by her pure beauty, to all the coquettish or thoughtless maidens he had known before.

His youth had hitherto been running like an impetuous torrent hardly contained between the boundaries of Reason and Religion; but after this last painful experience, it seems that his spiritual nature had been passed through the crucible and sublimized by the Divine Fire of suffering. And all the ardour and vitality he had, so far employed to the pursuit of materialistic satisfaction, were to be transformed into a powerful activity towards the attaining of a spiritual goal. A real and thorough trans-

mutation was, at last, accomplished in him, liberating him of all the fetters that so strongly had fastened him to all that that is material and therefore transitory.

As a consequence of this absolute change in his nature, after many a tender discussion with Blanca, whose sweetness and love had not varied in the course of his stormy life, and in spite of the warm caresses of his children's little hands, he decided to leave his home so as to devote his life to the service of God.

After a trip to St. James of Compostela, in Galicia, which was undertaken as a pilgrimage with a view to perfecting his conversion, he came back to Montserrat, near Barcelona. Then he went to Rome and pursued his way up to Jerusalem, to live where the Redeemer had lived, to tread on the ground where he had passed, to stimulate in himself the emotion of the souvenir of Him who had made the supreme sacrifice for the good of men; and who had, repeatedly, condescended to appear to him, the hardened sinner of old. In this long pilgrimage of about three years, the materialistic spirit of the former Seneschal was to be definitely conquered.

Shortly after his return to Barcelona, he went to pay a visit to Ramon de Penyafort, former confessor and adviser of King Jaime, and general of the Dominicans' Order; he wanted to consult this pious man about the work that was to be his mission in this life. Penyafort advised him to go back to Palma, to study latin, the Arabian language, theology, philosophy; to prepare and improve his mind and intellect, as well by the study of languages as by that of the divers systems of philosophy, so as to be well armed for the hard combat he wanted to undertake: that of working for his own salvation by bringing back to God the souls of men. Raymond had been contemplating the idea of developing his own activity in favor of those who were, at that time, called the "infidels"; but at the same time, he realized his lack of preparation and his own limitations, due to his previous carelessness.

Therefore, following the advice of Penyafort, he first learned the Arabian language with Ali, a slave he had brought to Palma. Sometimes in Mana-



cor, sometimes in Pollenza, the domains he had inherited from his father, he studied for several years with great zeal. But in 1271, Ali, realizing that his master was going to use his lessons as a weapon against his own religion, struck him with a dagger and succeeded in wounding him, though not dangerously. Raymond did not afflict himself about this attack, which was the first of the many he was to suffer afterwards, in the course of his hard apostleship. No doubt he then realized it.

Also about this time, his heart was beset with cares and anxiety: he had founded a family, young souls had been entrusted to his care; was he to forsake his wife and children, to leave them unto others' protection so as to devote himself entirely to his new and hard task, that of working for the salvation of men?

However, after nine years of very patient and intense application to his studies, he retired in the solitude at Miramar, upon the high plateau of the mountain of Randa. There, he was high above the sea, above the surrounding country; a magnificent panorama was spreading under his eyes, and in the absolute silence his soul was rising in ardent communion with God. The mundane life did not absorb him any more; Nature was the Temple where he worshipped his Creator, where he participated in the pulsating life of the flowers, of the trees, of the birds, far from the noise and turmoil of the cities, from men, from the world, its illusory pleasures and vicissitudes. His eyes wandered over the beautiful scenery and his heart was full of gratitude for so many beauties that were revealed to him, and of which, in his former blindness he had not wanted to recognize the signature.

He lived at Miramar absolutely alone; his friends, the peasants, brought him what was indispensable for the nourishment of his body; they placed the aliments into a guarded nook where, when he was hungry, he came to fetch them. He had, for the time being, no contact at all with other men.

In meditation, in contemplation, he was looking for a more difficult asceticism; and we read in the Lullian legend that it is around the year 1274, that is, at the time of his retreat in the hermitage of Miramar, at Randa — where,

later on, a Franciscan Monastery was to be founded—that he received the Supreme Illumination. The Lord appeared to him wearing the garment of a shepherd; but Raymond could not be mistaken about the real identity of his Divine Visitor, such was His sublime majesty, His look of unutterable kindness; and around Him a soft, diaphanous light seemed to illuminate the whole grotto. He knelt down before the apparition, but, when he lifted his eyes the Shepherd was gone, and Christ Himself was raising His hand upon Raymond's head, showing him at the same time the Cross; that was again the same Vision he had had before, but now he had cast off his rebellious spirit. And a Voice said: "Peace be unto thee, thou art now the Illuminated Doctor. . ."

It is in this very hermitage that Raymond Lull wrote the first chapters of his "Book of Contemplation," which is a kind of autobiography. Under the influx of Divine power his intellect had developed more and more; the veil had been rent. He had acquired from the Cosmic Consciousness the direct knowledge for which he had been thirsting so ardently, and which permitted him to harmonize the constituent parts of the knowledge he had gathered during the past years of laborious studies, so as to draw out of it the arguments which would be necessary for the fulfilment of the mission that had been pointed out to him; and also to turn to account the various gifts which had been bestowed upon him.

This book is considered as an encyclopedical work, where he has summarized his profound knowledge of philosophy and theology, showing the path of Love and confidence in God; and where he has depicted the sorrowful condition of men under the malefic influence of evil powers as a result of their wandering off the Divine Path. He is burning with enthusiasm and activity, trying, through the strength of his dialectic, to persuade people, to win them over and have them enter again unto the right path; and at the same time he wants to soften their hearts, to attract them "per manera d'amor."

Like Saint Augustin to whom he looked as a wonderful example, he had the desire to harmonize Reason with Faith, Science with Religion; if Reason





is not sufficient to believe, Faith may bring the support of divine grace; but also, Faith may, at times, require the powerful basis of logic and Reason.

Like Saint Augustin too, he had adopted some of the ideas of the platonian philosophy. But already at that time he had conceived a peculiar hatred towards some of Aristotle's theories, which had been taught successfully in some of the schools of Morocco as well as in Spain, by the Arabian philosopher Ibn-Roschd, more generally known under the name of Averrhoes. The theories of the Arabian doctor were, in fact, but the interpretation of the doctrines which, through the past ages, had been transmitted from the peripatetic school of Aristotle to the Arabian scholars and which Averrhoes, expounding them in a very limpid manner, was teaching in his turn.

But Raymond considered that some of these ideas were dangerous, tainted with heresy; and furthermore, he very rightly said that the sincere seeker, before accepting as true a philosophical or scientific postulate, must consider it under all of his various angles, and even submit it "to the test of doubt." "It is no good," he declared, "to accept truth upon others' affirmation; it is better to verify everything, and to accept only what is absolutely evident." Perhaps, however, he did go a little too far in this systematic method of doubt and scruple.

In his opinion Aristotle's philosophy, and later on that of Averrhoes, being limited to a dry category in metaphysics, and to ideas related to the senses in morals, these philosophers, therefore, had not given to the Divine principle in their studies and in the foundation of their doctrine, a part sufficiently important; which, in his conception, necessarily led to error.

Some, however, of the postulates and principles of Averrhoes might have been acceptable to Lulle, if the Arabian philosopher had not categorically attacked Christianity and its dogma, of which he did not admit the Eucharistical mysteries, and which he called "an impossible religion."

Raymond Lulle laid down an harmonious relation between Reason and Faith, between that which is spiritual and that which is sensorial, between

Science and Religion, for, that which is must be brought back to *unity*.

He also wanted to establish his philosophical method upon the principles of which he had had the revelation during his long meditations, in the course of his patient investigations. And this, to him, undoubtedly was the Truth, as it was based upon principles that had been manifested to him through the Christ Consciousness. Therefore, the whole was enlightened by the great Divine Light, and the order and disposition of things appeared clear and harmonious.

Working upon such fundamental ideas, he composed his "Ars Magna" with a view, he said, to demonstrating truth to the scholars and infidels, for their greater profit.

According to Father F. Beauchemin, of the Franciscan Order, one of the characteristics of his method is the theories of the "Dignities": "In view of the universal symbolism he places God at the summit of his thesis. He observes in the world a scale of perfections. Sensible Creation forms its positive degree; spiritual Creation is its comparative degree. At the pinnacle shines the Perfect Being, enclosing in Its essence all dignities."

Taking into account the difference in terminology which is customary with some philosophical schools or systems, do we not find there a great similitude with our own Rosicrucian doctrine?

But Raymond had become so absorbed in his contemplations, that, at the request of dona Blanca, a curator was appointed, in 1275, to administrate the familiar patrimony. Being then at peace on account of the family cares, he went to Montpellier, where he had been called by King Jaime. In his turn, he became professor of the Arabian language, in the very school which he had just been authorized to open; there he taught also his "Ars Magna" to some of the Franciscan monks.

More or less about the year 1277 he commenced his peregrinations through Italy, Germany, Greece, Arabia, Tartary (which is at present Russia); went up to India, came back to Africa, preached in the Maghreb, and proceeded to Inglaterra; where, yielding to the insistent demands of King Edward I, he had to use his science of alchemy; very reluctantly however, as he was infinitely



more interested about the spiritual part of that art, than about its material object. But the King pretended that he was in great need of gold to go and fight the infidels. Raymond therefore made what, at that time, was called "Raymond's doubloons."

Here it must be noted that, in spite of the assertions of various commentators, who denied that he ever knew anything about alchemy, the above fact tends to demonstrate that he did really delve into that science, or art. Furthermore, several writers have given evident proofs that he had been, on several occasions, in relation with the renowned alchemist of the 13th Century, Arnaud de Ville-neuve, with whom it seems that he was on very friendly terms.

But King Edward had deceived our good Catalonian, for it was certainly not to go crusading against the infidels that he wanted gold; and when Raymond realized that he had been duped he refused to go on; the result being that he was shut in the Tower of London; and it is only after several months of captivity that he succeeded in escaping, about 1282, to go back to Majorca.

After a visit to his family, also about the same time, he settled in Montpellier, and towards the years 1283 to 1285 he drew the outline of his philosophical romance "Blanquerna" which is, if not also an autobiography, at least the romance of the young man he wished he had been. This book is composed of five parts upon: the state of marriage, the state of religion, of prelacy, of apostolical seignory, and of contemplative life. Moreover, it is in the fifth part of this philosophical romance, the one dealing with the contemplative life, that is included the "Livre de l'Ami et de l'Aimé," "The Book of the Friend and of His Beloved One. The "Friend" being God, or Christ, and the "Beloved One" the Soul of Man.

This book is just one long song of Love where, under the symbolical and metaphorical language, he glorifies his Creator; it is divided into 366 verses, one for each day of the year; for his disciples each verse was to be the subject of a special meditation; under its poetical form, full of the simple expressions of his loving heart, is hidden the profound philosophy and ardent mysticism of the author. But the free use of

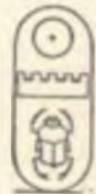
such symbolism, in most of his books, was not easily understood by the uninitiated for whom his allegorical style remained unintelligible. In this particular book of "The Friend and His Beloved One," Ramon Lull ponders over the problems of good and evil, of the Divine Being, of His relation to Sin; and in fact on all those mighty questions that, for ages, have been the preoccupation of human beings.

Later on, in 1287, he went to Rome; he wanted Pope Honorius IV to take an active interest in his plans, that is in the creation of schools or colleges for the teaching of the Oriental languages, thus enabling the disciples he wanted to train, to persuade the infidels more easily. He thought that it was of primordial importance that they be able to combat through the strength of their argumentation and logical reasoning, rather than with the sword. For this always had been his fondest wish, and he always insisted upon the necessity of making spiritual crusades, where the Verbe would be used against heresy; rather than military crusades where the killing of the heretics was the object in view.

But Honorius IV had just died when he reached Rome. He then applied to the University of Paris, but if he met with success, there, it was not the kind he had hoped for; a relation of this disappointment he made in his book "Felix," written about that time in Paris.

Without losing courage, he then turned toward the General of the Franciscans, who authorized him to teach his "Ars Magna" to the monks who would be interested in it. But even this was not sufficient for his zeal; the thing that was uppermost in his mind, at all times, was the question of the spiritual crusade against the infidels.

Consequently, tired of so many sterile efforts, energetically he resolved to wend his way, alone, towards Africa. But at the moment of sailing, he had to lie down, prostrated. To his illness was added the bitterness he felt about the indifference or misunderstanding of all those whom he had repeatedly solicited; in this period of mental and physical depression his mind was assailed with scruples, doubts — it was the Obscure Night of the Mystics. . . With great difficulty, and after alternatives of de-





spair and energy, of despondency and renewed hope he had recourse again to the "Immaculate Mother of Christ," for whom he always had had a great devotion; and little by little he came out of this dreadful period of trial, and was restored to health, to his former vital condition, and strengthened in his faith.

In 1291, he arrived in Tunis, where he expounded his "Ars Magna" to the scholars of the town and performed many conversions. But if he made proselytes, he also had to contend with violent enmities. He was persecuted and the Kalife decreed his death. He was on the verge of being executed when one of his new admirers helped him to escape and put him on board a Genoese ship.

Back in Naples, he taught publicly and asked for his admission into the Franciscan Third Order. He always had had a great admiration for the founder of this Order, whose pathetic personality had won his admiration and certainly had had some influence in his own conversion as well as in the work he had chosen afterwards.

A new petition to the Pope, to obtain the help he had never ceased to solicit, again met with a refusal.

At that time, Lulle attacked again with success the doctrine which, as formerly explained, he considered as an adversary of the Catholic Church and of Christianity: the Avverhoism, which he combated with the arguments of Logic, Reason, and Love, namely in his book on "The Tree of the Philosophy of Love."

In 1298, when he was about 65 years old, he set himself back to his work, with renewed zeal, went to Paris, returned to Rome, always lecturing and teaching and finally went back to Spain where he taught in the Mosques and Synagogues. Two years after, he was again drawn by some irresistible attraction to the Orient; here and there he accomplished conversions but, during a new illness, by a hair's-breadth, he escaped being poisoned by two of his servants.

A few years after, in 1305, he proposed to Pope Clement V the help of the Knights of the Temple, which Order was to be dissolved in 1311. Even since 1307 several Knights had been arrested and put to torture; they were accused of

"heresy." His association with this Order was probably one of the causes of the criticisms that later on were passed against his doctrine and his admirers, and of the condemnation pronounced by Pope Gregory XI, after his death, against what he called "his error." And probably also, the Inquisitor Nicolas Eymerich partly based his accusations upon this same association, when he obtained the decree that Raymond's books be placed on the index expurgatory. He was not a stranger to the Pope's sentence, as he violently attacked Lulle on account of his so-called "Subversive" ideas.

In his wish to reconcile Reason with his intimate faith Raymond frequently looked for controversy, and thus it is that we see him opposed, with the Franciscans, to the Dominicans. He always preferred the doctrine, full of mansuetude and Love, of renunciation and sacrifice of the Poverello, to the cold method of a St. Thomas Aquinas.

At this epoch of his life, when he was past 70 years old, he was arguing with passionate interest with a young Scotch philosopher. John Duns Scott, who, like himself, belonged to the Franciscans' Third Order, and who on account of his eminently critical and discriminating mind had been surnamed "Doctor Subtilis." In spite of their great difference in years, there was a great affinity between those two men, some mysterious attraction; they were animated with the same sincere and deep interest in their search for truth. They felt a keen delectation in discussing the ideas they had in common, as well as the ideas where their opinions were diverging. In the latter case, they only saw in their argumentation a means of gaining some more enlightenment.

About 1306 or 1307 our Doctor, after a long stay in Paris, returned to Africa. His soul was appeased; his Love for his Creator was of the same powerful quality and ardour; but in it there was more tolerance for those who follow another cult, who have another creed. He knew not this tolerance before, but he came to a better understanding in the course of his long meditations, and also after pondering over his former debates with the Masters of the Arabian philosophy, of whom he appreciated the high value. Intuitively he understood that we are all



searching for the truth through different paths; that the truth of today may be the error of tomorrow; that the branches of the Tree of the scholastical philosophy might lead, from absolutely diverging points, to the same unique source.

After multiple changes, incidents, and always in the same spirit of proselytism, he submitted to the Council of Vienna (1311-1312), the plans which he had never stopped proposing, for so many years, to the various representatives of the Catholic Church; and in particular he solicited the interdiction of the teaching of the doctrine of Averrhoes in the Universities. On many points his desires were gratified.

He then returned towards Barbary and surreptitiously entered in Tunis, where he began again the same work of proselytism, and he persuaded so many Mahometans that he thought of going to another city. But he was recognized and arrested on the spot, condemned and delivered unto the populace. The exasperation of the people against this ardent apostle was so extreme, as they considered him the enemy of their religion, that they lapidated him to death, or at least they stopped only when, apparently, he was dead. One of his friends, a Genoese navigator had heard of his condemnation and of the savage onslaught of the Mahometans. He was searching for him, with his sailors, but could not find him out. Suddenly in the very dark night, they perceived, at a short distance, a faint, pale violet and white light wavering over and near a heap of stones. There lay Raymond Lulle, still feebly breathing, nearly dying. The Genoese, with the help of his men took him on board his vessel where they tended him for a few days and with great affection; but he was 80 years old, his poor body was covered with deep wounds, and his whole soul and heart were longing for the Beloved Friend, for Christ. . . No human care would now cure him. When they were in view of the Majorcan coast, his soul soared away to meet the Friend. And, strangely enough, at that very moment, said the legend, in spite of a strong, breeze, "a delightful perfume of lily and roses spread all over the ship," to the great astonishment and awe of the sailors.

*Twenty-one*

As he had belonged to their Minor Order, the Franciscans claimed his mortal remains, and the records mention that he has been buried, under their care, in the Church of San Francesch, in Palma of Majorca. According to several writers, who are also Franciscans, a number of miracles have been accomplished at the place of burial.

A very prolific writer, of universal mind, though he more particularly applied himself to the study of the divers philosophical systems, he also accumulated a vast knowledge in sciences, and he successfully taught mathematics at the Franciscan College of Paris.

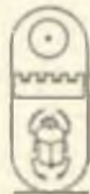
No less than 241 books or pamphlets are attributed to his pen. He was a great lover of Nature, and he is recognized as the first real poet of the Catalonian language; some of his inspiration is certainly derived from the pure lyricism of the troubadours. It is also possible that his first preceptor may have had some influence upon his mystical formation, an influence which he had himself received from his own Masters before running away from the Albigenese region.

In several occasions, in his books, he mentioned the fact that his inspiration was communicated to him by a Spiritual Guide, and when he was in a certain condition of exaltation, under the spell, or in a trance, he could write page after page, for hours, thus gathering a wonderful harvest of information that was bestowed upon him through a supernatural mediation.

To some of his disciples he explained the means of arriving at a state of pure contemplation, or ecstasy; which would indicate that, either through revelation, or though his studies or relations with several Hermetic Masters, the esoteric part of some philosophical doctrines had been taught to him; and he knew the method used to develop our latent spiritual and psychical faculties, so as to project self at distance; and also the path to perfect attunement with the Supreme Being.

We are indebted to him for a book on the Kabbala; and it appears that, in his book "Blanquerna," he has given sufficiently explicit details on occult subjects.

His extreme emotivity, his earnest love for God, were, for what concerned him, eminently favorable conditions for





producing the ecstasy; at the same time his vivid imagination facilitated the work of visualization. In all that was related to the attunement with the Divine Principle, or Power, the Illuminated Doctor gave much emphasis to the emotional exaltation, to the sensible manifestations of devotion. According to his conception, the heart must ardently participate in the aspiration of self toward the Creator; for him, the point in question was not only a cold mental communion, but the absolute at-onement of the whole being.

It also appears that several times, during his long life, he had experiences of clairvoyance and prophecy, which characterize the mystic who has attained a certain degree of development.

In what refers more particularly to the much mooted question of alchemy, it was only natural that such an inquisitive mind, an indefatigable seeker, should become interested in that science; and certainly his avowed friendship with Arnaud de Villeneuve must have been the source of many interesting discourses. But whilst the vulgar or the materialists see in alchemy only a means of transmuting base metals into gold with an interested purpose, the mystic sees in it only the wonderful transformation which is accomplished, through the Spirit, in the composition of matter and a new manifestation of the Unity of life, which can vary, ad infinitum, the cellular arrangements. And, taking into account that "That which is Below is like unto That which is Above," the mystic also looks farther, beyond the limitations of the sensorial world.

From the wealth he had inherited from his parents, Raymond, whose soul was excessively generous and disinterested, had kept only what was necessary for the welfare and comfort of his fam-

ily; and, for himself, hardly what was indispensable for the nourishment of his body—for he suffered from hunger and thirst, often, during his long peregrinations—and he had no interest in the material gold that he might bring out of the crucible; for him, scientific research, for the sake of finding new elements about truth, in all things, was the only question that mattered.

Proofs that he effectively applied himself to the study of the Great Work, or Alchemy, may be found as well in his books as in those of other writers who quoted his name, when referring to their own tests, or to the information they had derived from him.

It is true that some commentators stated that several of the books that have been attributed to him, in particular those referring to alchemy, were apocryphal; but they overlooked the fact that other authors have mentioned his name, or referred to him with regard to Alchemy, which is sufficient proof that he was not a stranger to it.

Raymond Lulle's life has been compared to that of Saint Paul, of whom, says Father F. Beauchemin, "he had the same impetuosity in evil as well as in good; same tribulations, same works; same suffering; same martyrdom crowning his heroism . . ." To this we may add that Saint Paul arrived at the turning point in his life when he was on the road of Damascus, the Road of Sin; and the same, in a way, was true of Raymond, as on that Road they had the same apparition: Christ on the Cross.

It cannot be said that he was an innovator in the philosophical or hermetic point of view; but nevertheless he had the merit of guiding his contemporaries, and those who later on became his admirers, on the Path of sacrifice and Love.

He was a great mystic!



## COLOR SCHEMES

(Continued from Page 13)

*The  
Rosicrucian  
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February  
1939*

many minds, the most beautiful thing on earth, and the thing which affects us most and will create much of the character of our next generation is, that picturesque yet practical place we call

. . . home . . . let us make it a place filled with harmonious blending of thoughts in radiations revealed by our color schemes.





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.

## "WILL EDUCATION OR ECONOMIC ADJUSTMENT LESSEN CRIME THE MOST?"

*Mr. Geo. C. Briner, principal of a large public school, has the opportunity to determine whether or not education has a deterring effect upon criminal tendencies.*

*Mr. Clifford E. Blount, who holds a responsible government position where he contacts persons of all walks of life, is qualified to express an opinion on this question.*

**G**OD creates perfection; man destroys. Man is lured from the path of righteousness by the glamour of the material and mundane. With little or no forethought he blindly accepts the present pleasures and does not consider the effects of his deeds on the world or himself. With each realization of material joy, man seeks a new outlet for his worldly ambitions. Led on and on, the human being gradually neglects all thought of the Divine and plunges into the abyss of the material. Soon man is over-saturated with the idea of his own importance, pleasure and ambitions. Sanity gives way to insanity. Crime follows. Individuals, cities and nations fall prey to the insane egotism of the material man. *Conscience* has fled. The *divine* is neglected and forgotten.

Education can remedy these ills. This education, however, should not consist of merely acquiring a further knowledge of the world and its things, but should be what we might term a *conscience education*. Man should devote a brief

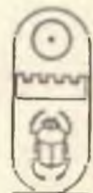
(Concluded on Page 25, Col. 1)

*Twenty-three*

**E**DUCATION alone is not sufficient to reduce crime, because while a person may know the difference between right and wrong, and have had a good bringing up, and may be well educated—and perhaps part of that training gained in the shadow of a cloister—still there is a chance of such a person turning to crime motivated by one or more of the following causes: Prenatal influence. The lack of desire to work. Lack of work when the desire is there to work. Hunger or want of the one involved, or love for those who are very dear to him and in poor circumstances.

Education does instil moral values into an individual, providing moral issues have been taught to him, and certainly does give the individual a better appreciation of what constitutes right or wrong than is afforded the person who is uneducated.

(Concluded on Page 25, Col. 2)







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

### PRAYER, FAITH AND ACTS



HERE has been much disputation on the part of theologians in the past as to the differences of ideas between Saint James and Saint Paul. One of them seemed to think, from a casual reading, that the greatest act making for salvation

was that of faith, while the other seemed to think that the greatest act was that of words or acts. But in truth these two men held the same idea, the same logical, rational, unavoidable and indisputable idea, because works are a result of faith and without having the faith

you cannot do the work or perform the acts. On the other hand, faith alone and of itself will not bring salvation either in heaven, hell or here on earth. There are too many hypocritical, pious persons who walk about with the earmarks of their faith on their sleeves, or on their illogical grinning countenances, but who do not show by their acts or works that they are being consistent with their Christian religion, Jewish religion, or any other belief.

One of these great writers in the Bible argued what he thought was the most important thing, namely, works. But he plainly realized that preceding the works must come the faith, while the other argued that before the works could manifest there had to be faith. So after all, both of these great men were right. The real subject or question for

*Twenty-four*



disputation is this: Are you right in ignoring both of these subjects? Have you the necessary faith, and are you demonstrating the works and acts? You may place your faith in God or Jesus Christ or Mohammed or anyone else, but unless you go among the multitude or among men to demonstrate this faith, your faith will be of no avail. Some of the writers of the Holy Scripture have said that one must stand before God with his faith and justify it. To my way of thinking, and to the way of thinking of some of the greatest scriptural writers of the past, the way to demonstrate and justify one's faith is not before God but before mankind. If you justify your faith here on earth in your works and acts among men, you need not worry about the eventual or inevitable justification that will be recorded in the Consciousness of God. But if you are waiting until that remote Judgment Day when the Horn of Gabriel or the harp of some angel will bring you suddenly before the throne of God, and there with all of your piousness and all of your preachment and all of your smug objective attitude you will attempt to justify

your faith and your goodness to God, you are doomed to disappointment, for God will know long before you reach the Judgment Day or reach His throne what you have done and it will be too late then to try and justify yourself or your faith or your acts or your attitude or anything else.

One of the greatest ways, the easiest ways of strengthening your faith in God and all of His laws, and at the same time cooperating with mankind in his effort to lift himself up, is to join with the multitude of others who meet in the Cathedral of the Soul in silent prayer and meditation and there find peace and that ecstasy and subliminal incarnation of a few minutes or a few hours where you are a living example of the "word made flesh." If you do not know how to do this, send for the little booklet *Liber 777* which is absolutely free, and is also free of creed and dogma, and in the privacy of your own life use it to assist your consciousness to rise above the mundane, sordid things of life and point out to you not only the inward path of light but the goal of Godliness and Nirvana.



## QUESTIONS OF THE TIMES (Continued from Page 23)

By George C. Briner

period each day to meditation to permit the dictates of conscience to be heard and emotionally felt. He should let his reasoning and ordinary thinking and planning be tempered by these higher urges. He should examine into his conduct and see whether the emotional feelings it engenders within him are compatible with what conscience tells him is right and just. If this is done, crime will decrease. Education, in the general sense of the word, affords man better tools with which to accomplish, but it does not impel him to create things with those tools, to better society or humanity generally. He may use these same tools which education affords him, as he often does, to destroy. It is, therefore, the inner self that influences the learned, highly trained objective mind to pursue the right course in life—meditation as well as education is needed.

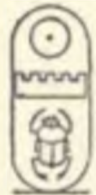
Twenty-five

By Clifford E. Blount

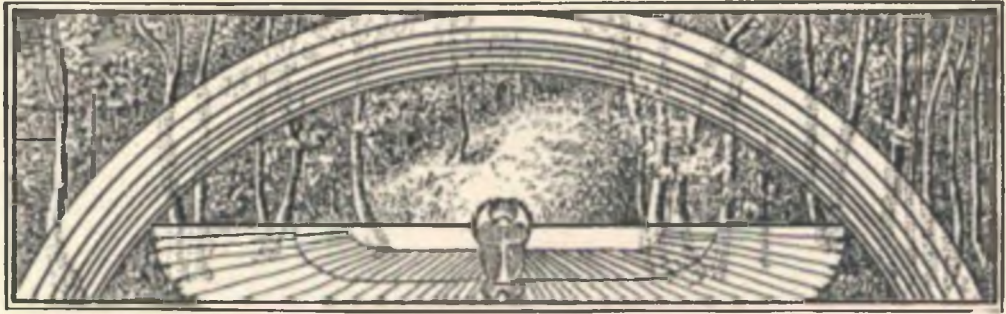
Is the moral sense inherited and instinctive, or does it come from a text book? What would you say to such a question?

I say the moral sense is taught in a number of different ways and not inherited, and this has nothing to do with the afore-mentioned prenatal influence.

Perhaps the best way to lessen crime is to create a fear of and respect for law and order, and to make the way of the transgressor hard.







## Approaching the Unknown

By CECIL A. POOLE, F. R. C.

Secretary-General, Spanish-American Division of AMORC



THROUGHOUT the history of man's existence we see one illustration following another to show how man has always attempted to seek that which lies in the unknown. It has been the dissatisfaction on the part of the human being with those things around him which he felt he knew and understood that has acted to push him forward into fields which other members of the animal kingdom would be unable to approach. That which we ordinarily term civilization or progress is due primarily to man's desire to seek and understand the unknown. While this is plainly illustrated through the history of man from the very dawn of consciousness to the complexities of modern-day living, it is also exemplified in individual human life. This principle was put into words by St. Paul when he said, "When I was a child I thought as a child, but when I became a man I put away childish things," in other words, man's desire for the unknown makes his life an illustration of his effort and desire to reach beyond that phase of existence concerning which he feels he has gained complete understanding.

In order completely to understand man's search for things which he previ-

ously did not know, it is well for us to consider why he has made such a search. What are those factors that have prompted man's reaching into the unknown when, in many cases, his lot might have been far better had he been content with what he already knew?

The condition of discontent is probably one of the most powerful motives which has caused man to attempt to explore the unknown. When the early races of men were living as nomads, their prime purpose of existence was to live where the necessities of their physical existence could be obtained, and it was the dissatisfaction with this unsettled existence—that of having to depend upon the movement of themselves, their families, and their property to other places—that made man desirous of developing a more settled existence. This dissatisfaction sent him exploring into the unknown for a mode of life in which it would be necessary for him to control his environment to a certain extent rather than to be a mere pawn in the hands of the forces of nature.

To live a settled existence meant a very definite step into the unknown, because not yet had he had the occasion to experiment with the building of more or less permanent forms of habitation, and consequently only extreme dissatisfaction with his nomadic existence could have been a sufficient force to have caused him to explore this unknown field, an advance which resulted in one of the most important steps to begin the progress of civilization. Discontent and



dissatisfaction, then, are impelling forces which will make an individual dissatisfied with continuing to live with that which is known, but will arouse in him a desire to expand and explore other fields.

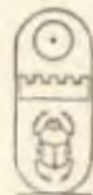
Clearly associated with this feeling of discontent is the state of curiosity. Curiosity is plainly evidenced in all animal life, and has frequently been the downfall of man. This is because curiosity frequently becomes a more powerful force in man's thinking than his reason and in order to satisfy curiosity he neglects to listen to reason and merely draws every force of nature toward the solution of the immediate problem in his mind that has been prompted entirely by curiosity. Thus, we see that the exploration of the unknown solely upon the basis of curiosity is usually devoid of reason, and is an emotional reaction in which—as in some crimes—the reason is subordinated to the emotional reaction of the individual at the moment. This does not mean that curiosity should not be considered a useful force, because if it had not been for curiosity man might never have discovered some of the most simple things which later made possible the development of more advanced achievements.

Both curiosity and dissatisfaction are frequently brought about because man is unhappy in his present state of existence, and so we might say that happiness might be another powerful motive that would cause man to explore the unknown. Happiness is usually very vaguely defined in the human mind. While it is a condition which we all seek, few of us can put into words, in terms of our whole life, just what constitutes happiness, even for ourselves. Usually we think of a state of happiness in direct connection with some one thing or some few things in which we are immediately interested; for example, if we were ill or physically afflicted our first thought toward the creating of happiness would be the obtaining of perfect health. If we were poor materially, happiness would be considered in our minds in the terms of dollars. Or, if there were one thing which, due to our reason or emotional reactions of the moment, might be what we wished to possess more than anything else, our happiness,—or rather our conception of hap-

piness — would be directly connected with the immediate acquisition of that which we were most desirous of obtaining at the moment.

It is for this very reason that the search for happiness has caused man frequently to put aside all caution or reason and to attempt to obtain this thing which he seeks regardless of the consequences. To do this, of necessity he has had to venture into the unknown, and frequently upon the successful attainment of the aim in his mind he also discovered many other things which previously were unknown. Caesar was primarily interested in the obtaining of territory for the expansion of the Roman Empire and to glorify himself, and never did he realize that he was establishing for posterity the basis for most of the modern languages in the western world by spreading the Latin tongue among those whom he conquered. Many other illustrations can be thought of to show how that one compelling force has brought out of the unknown that which later became very well known to mankind.

Last but not least, another important force prompting man to venture into the unknown is a desire for knowledge. Strictly from a physical sense man is a discontented creature to the extent that he differs from other living beings, in that it is quite natural for him to seek knowledge for knowledge itself. Ask yourself if you are not sometimes desirous of knowing the answer to a problem, the purpose of an action, simply to satisfy the desire in your mind, to have that knowledge whether you ever intend to use it or not. Probably it is knowledge for the sake of knowledge that has been the basis of much exploration that has given us great discoveries. While, naturally, we do not belittle those who work with a definite aim, these very individuals frequently have been greatly assisted by those who have been only students or experimenters for the desire of knowledge itself which may lie outside of the field with which they are fully familiar. All these factors, not individually in all cases but usually as a composite group, are influential in making man reach out into the unknown. Dissatisfaction is clearly related to happiness, intelligently directed curiosity is almost another way of ex-





pressing a desire for knowledge, knowledge and ultimate happiness usually go hand in hand, and so all these forces we find potential in each rational human being which makes it possible for him as an individual to be a worthwhile citizen of the society of which he is a part.

The gain of that which lies in the unknown is frequently impeded by two factors, the first or probably most important of these factors is fear. It is quite possible for us to imagine the thoughts and activities among nomadic people when dissatisfaction first became evident in their existence, and the discussions which took place regarding the possibility of abandoning their then known method of living and attempting new ways. Probably men hesitated because of fear although they were not afraid of what the new condition would be, but of what it might do. They were afraid that they might starve to death, that they might not be prepared to cope with all the conditions which might exist as a result of their change. They were afraid, in other words, for their own existence, and many would rather have continued the discomforts of their existence than to face the uncertainty of change. Thus we see that there still exist today nomadic people who, it is quite possible, have never as a group come to that decision where a desire for change was sufficiently strong to dominate the feeling of fear.

True bravery is needed in the conquest of the unknown. In most of the inventions which have come to us in the past century it has been through the overcoming of fear that perfection has been brought about. Until the desire to fly was stronger than the fear of the consequences of making the attempt, no man ventured to make a flying machine. We find, therefore, that fear in the exploration of the unknown must be overcome in order to accomplish anything worthwhile and to attempt the many changes or experiments which take us into the unknown.

The question of fear is not as important as some of the conservative or fixed ideas held in the minds of most of us. Every human being is conservative in the sense that he conforms more or less to a pattern of living that his heredity and environment have con-

tributed to his personality. Many individuals criticize the social reforms that exist in our political system today, not because it has been proved that these new ideas will not work, but simply because the new idea, if it did work, would not adapt itself to the pattern of the individual's existence. Most of us dislike to adapt our individual existence to a new pattern if we can avoid the necessity.

It is not my purpose here to state that liberalism, which we might consider the opposite of that which is conservative, is the perfect social and political philosophy, but it is important for us to realize that, while certain tried conservative and fixed methods are important for the maintenance of society, unless liberal elements also enter, society as an institution simply becomes fixed, lifeless, and nonprogressive. Those individuals who stand out in history are those who were the liberals, and most of them suffered at the hands of the conservative class of their time. Socrates had to drink the hemlock, Jesus of Nazareth was crucified, many progressives of the middle ages were burned at the stake, all because they were liberal and advocated change. Extreme liberals had the courage to venture into the unknown themselves and to point into the unknown and direct humanity also to strive in that direction if they were to survive and live a greater life.

Creeds and dogma were made to direct man, not to bind him. When a law or creed becomes such a potent factor in the life of each member of human society that it binds the individuals of that society to a fixed existence instead of allowing a flexibility of thought and action, then it is time that that creed or law should be changed or abolished. Such was the plan set forth in the Declaration of Independence that established this country and such were the principles that have been set forth by thinkers, philosophers and mystics through all time. Such principles established in this organization have made it possible for its achievements usually to be in advance of science. Man should be subservient to the law as long as that law serves him, but when the law binds him it is his duty to work with other members of the society of which he is a part to change the condition intelligently



so that all human society will be for the betterment of the individuals that compose it.

We are interested in the search for the unknown because without that desire we would never be prompted to enter into the field of study offered by the teachings of the Rosicrucians. Why are we seeking the unknown, what is the purpose of our search? Fundamentally it may be due to a number of points previously mentioned, but probably to most of us those factors of happiness and knowledge are our first consideration. We are desirous of obtaining knowledge and happiness; or happiness through knowledge. We are exploring that which is not the unknown in the sense that it is not known anywhere, but rather we are attempting to find that which will enable us to add to our own knowledge some phase of truth which lies outside of the environment to which we are accustomed. These factors alone can be responsible for causing any intelligent person to seek in these fields of study. There are those who are attracted merely because of curiosity, but the force of curiosity would not in itself be sufficient to cause an individual to continue with this study and personal development unless there was a desire for happiness and knowledge fundamental in the creation of this curiosity.

Affiliation with this organization is not in itself the solution to the understanding of the unknown, but it is an important step upon the path toward this accomplishment because, undirected and unguided, man's attempt to reach into the unknown is frequently governed by fancy rather than by creative imagination. The building of so-called air castles, day dreaming, is something that can be done by any human being. It is to a certain extent an attempt upon the part of an individual to explore the unknown; to fancy himself in a condition or state of existence which he believes he would enjoy. Creative imagination, on the other hand, makes possible not only the visualization of what existence or accomplishment is desired, but is also a powerful factor in bringing about the actual condition.

If Alexander Bell and Thomas Edison had merely in fancy thought of the telephone and the electric light, the usefulness of these two well known me-

chanical achievements might not have been known to mankind until many years after they were actually made available. It was necessary for these two individuals to more than fancy their desires. It was necessary for them to direct the creative force within themselves, to explore the field of the unknown which would bring about an actual manifestation of that which they sought. Creative imagination involves the ability of man actually to create mentally that which he wishes to accomplish; to make that mental creation so definite an existing thing, so important a factor in his existence, that all the mental and physical effort which he has available will be directed toward the bringing into actuality of the thing *that for him already exists*.

In reality, when our realization of what we really want becomes so definite and fixed in our minds that we can make our whole lives revolve about its actual manifestation, then, by directing our will power and forcing our efforts toward the physical accomplishment of the thing which we wish to bring about, no power is strong enough to halt this progress; in fact every force of nature and the Cosmic is acting in our behalf, is available for us to work with to bring about a constructive purpose. The purpose of the universe, the purpose of all that is established is in accord with the Creator's plan of universal progress. Therefore, anything that we seriously attempt to do that is in accord with these purposes receives the sustained force and power of the Cosmic to carry it on toward achievement.

Possibly the greatest purpose of our exploration into the unknown, into the studies which we now pursue, is to obtain the method of harnessing or practically utilizing these forces. Our search for the unknown should not be directed merely to that which apparently is mysterious, any more than it should be founded entirely upon curiosity; nevertheless mystery creates a question mark that lies in the unknown and which we may also profitably utilize as an incentive toward obtaining our end. It is no more wrong for man to seek that which apparently is mysterious — so that by solving this problem he can convert that which appeared to be mysterious into

(Concluded on Page 31)







## An Outstanding Event

THE 1939 ROSICRUCIAN CONVENTION

By THE SUPREME SECRETARY



ROSE does not acquire its exquisite fragrance, or a giant tree its shade or ruggedness over night. Likewise, in the realm of man's accomplishments an intricate device, a machine, or instrument, fulfills its purpose only after laborious weeks, oftentimes months, have been spent in research and experimentation. It is seldom, even in nature, that a thing is conceived and reaches its state of excellence without having first been subject to a series of trials and errors.

Each year sees the Rosicrucian Convention carefully planned, months in advance of the opening day. Every thought and act which can possibly make the Convention week one that will be memorable and beneficial to those attending is indulged. There is no year in which more—or less—thought or effort is put forth to make the Convention a success than in any other year, yet time has shown that Conventions also are subject to a constant evolution, a process of development. This development consists of more merriment, more sociability, more and varied instructions, lectures, and demonstrations, and more facilities. In other words, each Convention seems to impart something from itself to the next succeeding one. Many

of the things the members enjoyed at last year's Rosicrucian Convention were not possible before, not because they had not been conceived, but because circumstances had not *evolved* them.

The 1939 Rosicrucian Convention will therefore introduce features not only *new* to all attending, no matter how regularly they have attended heretofore, but things that were impossible previously. At this 1939 Convention it is our plan to have one or more eminent men—internationally known, and whose researches and work have often been referred to in your monographs—address you. It is our further plan to give you such unique demonstrations in the new Rose-Croix Research Clinic as you would be able to see only in a very few other institutions of like kind throughout the world, and then only under the most exceptional circumstances.

The addition of several things to Rosicrucian Park during the coming months will make possible other interesting features and plans for this forthcoming Convention and will make it truly an outstanding one.

Furthermore, the renowned *Golden Gate Exposition*, reputed to be one of the finest World Expositions ever organized, will be opened and functioning in all of its splendor and magnificence on Treasure Island in San Francisco Bay, just a few miles from San Jose. All of those who attend the Rosicrucian Convention in San Jose will be able, several times at least while in this section of California, to attend this splendid

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*Thirty*



attraction, The World's Fair at San Francisco. Railroad, steamship, and bus lines are joining their forces and facilities to make it possible for thousands to attend this World's Fair. They are offering, and will offer, exceptionally low travel rates, which you can also enjoy by attending this Convention.

Though the Rosicrucian Convention does not begin until July 9th and ends July 15th, plan for this week now; start to give it thought. Set aside, if necessary, a small sum each month to assure your being able to attend. One week away from your routine in a different world of thought and activity will change your outlook on many things, release tension, free your thoughts, and give your daily life a new impetus when you return home. Advance notice indicates that more members, officers, and delegates from distant lands will be in

attendance at this Convention than ever before. There seems to be a consciousness that prevails among many of the members, in so far as the Convention is concerned, that *1939 is the time to attend.*

If you have ever desired to meet with others of like mind, to have interviews with officers, participate in the inspiring Temple sessions, witness lectures and demonstrations on the most fascinating doctrines and precepts of the Rosicrucian teachings, now is the time to plan to attend the 1939 Rosicrucian Convention and to materialize these dreams. We repeat—those of you who have attended many Conventions should come again this year and note the changes and the special features—the result of this evolutionary trend in Rosicrucian Conventions.



## APPROACHING THE UNKNOWN

(Concluded from Page 29)

that which is, when understood, rational knowledge—than it is wrong to make use of curiosity intelligently to force us on toward exploration in the first place.

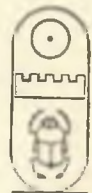
A question commonly connected with fear arises in the minds of intelligent seekers as to what risks should be taken in delving into the unknown. This is a factor which cannot be definitely defined for every individual case. Tremendous risks have been taken in order to verify a scientific fact. Men have given their lives in the conquest of the unknown, and in the attainment of usable scientific discoveries.

If man is going to live without ever taking a risk his life will be probably quite dull and useless. The difficulty is that he frequently thinks of risk only in terms of the spectacular, but in the commonplace there is many a risk which to the life of the individual, to the life of

his family or friends, is as important as if it were carried as a sensational story in the headlines of the newspapers of the world. The risk a man who works with very small capital may take in his business affairs may mean a change in history, in that the education and plans for his children may or may not materialize depending upon the outcome of his exploration into the unknown. Nevertheless it is this desire to venture, this force, which impels every sane, intelligent individual to take a risk sometimes, that makes it possible for him to contribute his just share of living and attainments to himself and to society as a whole, even to the extreme sacrifice. All who have accomplished worthwhile things and have contributed to human happiness have given a part of themselves. "Greater love hath no man than to lay down his life for his friends."

### THE EMPEROR'S PAINTINGS

Those who have often expressed the desire to have a photograph of one or more of the Emperor's paintings will be pleased to learn that this is *now* possible. For complete details read full-page announcement on next to back page of this issue about the Rosicrucian Egyptian, Oriental Museum's *Souvenir Guide Book*, which contains them.







## SANCTUM MUSINGS

### SOWING HAPPINESS By FRATER O. J. RANKIN



MOST prescriptions for human happiness are like medical treatments for diseases of unknown cause. There may be relief for a time, but on the whole results are unsatisfactory because the *cause* of the trouble has not been found.

In metaphysical healing, cause is the primary consideration; effect is secondary. Similarly, cases of unhappiness should be cause-treated. The happiness formula most likely to give positive results must specify some element which will first remove the cause of unhappiness.

We would not sow seeds in a garden full of weeds; we would first clear the ground, then the seeds would grow, having been given every opportunity to grow. So it is with happiness. The process of weeding out deep-rooted growths of unhappiness is of far greater importance than the comparatively simple act of sowing the happiness seeds. The problem therefore is not "how to be happy" but "how not to be unhappy."

If we merely hunt for happiness we are cutting the weeds off at the surface and leaving the roots in the ground.

The quickest and most effective way of tearing out the weeds is to think and wish happiness—for others. This does not mean walking around thinking or saying "I wish Mr. X to be happy." It means sincerely *wishing* and then *doing something about it*, and not only for Mr. X but for everyone from Mr. A to Mr. Z. We eliminate our own unhappiness in the same degree in which we endeavour to make others happy. The happier we make others the happier we become ourselves. We reap (happiness) as we sow (happiness).

We must keep ourselves as busy as possible doing things as useful as possible. We must remember that we are here on earth to *do* things; we should realize how much there is to live for and how easily it is procured. Inaction is unhappiness. No one can avoid unhappiness unless he or she has a predominant inclination towards some useful pursuit; it is one of life's most important principles.

"The working fire is Action strong and true,  
And helps ourselves and friends;  
And Speculation is the chimney-flue  
Whereby the smoke ascends;  
Be busy in trading, receiving, and giving,  
For life is too good to be wasted in living."

Before we can get a real "kick" out of life we must have some real object in living. Our interest in life increases in

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1939*



the same degree as we sense life's purpose. Happiness is to get enjoyment from everything, which is to get *life* from everything. At this point we get *power* from all things. This power is happiness. But there must always be Action.

All sensual pleasures depend for their effectiveness upon continued cessation and recurrence. Hence the reason why great riches sometimes bring misery, instead of happiness. Being able to appease all wants as soon as they arise, many soon reach a point where monotony decides that it is no longer worth while doing *anything*. These people cannot or will not understand that happiness comes through satisfying wants, not in having no wants.

Where riches do bring happiness there is always evidence that the possessor of both has been wise enough to continue one or more pursuits, thereby multiplying his wants. There are such men in the world today—men who know through life's experience that "it is better to wear out than to rust out." Wear and tear is a form of happiness I would say: happiness minus the peace element.

If it were possible to write out a happiness formula it might be well to specify *health* as the principal element. This—together with its two by-products: good humour and *la joie de vivre*—is the battle half won. Then by adding *optimism*, *knowledge*, and *faith*, we would have, I think, a very good mixture for experiment.

One must possess a certain minimum knowledge of life, as distinct from mere belief, and one must have faith in what one knows. The inscription on the Bacon monument at St. Michael's Church, St. Albans, reads:

"No doubt the sovereignty of man  
lieth hid in  
KNOWLEDGE  
wherein many things are reserved  
which  
kings with their treasure cannot buy  
nor with their force command."

Among those things which cannot be purchased or acquired is the secret of happiness, which is divulged only to those who take the trouble to dig it out.

Usually, what seekers find is not so complicated a formula as they had

imagined at the outset. It is: that we should spend time in *being* happy, not in scheming how to *become* happy.

"I'll live tomorrow," 'tis not wise to say,

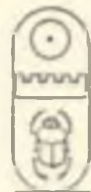
"T'will be too late tomorrow, — live *today*."

Many people are unhappy because they are not receptive to happiness; it is rejected by their consciences. One must be ripe for it. "If I read my friends' books, or listen to their conversations," says a French philosopher, "I am almost ready to conclude that happiness is impossible in this modern world. But I see the absurdity of this idea as soon as I start talking with my gardener." What strange force does this simple-minded gardener possess? One thing is certain: his heart is imbued with the tranquillity of Nature. He is *in a fit condition* to be happy. His conscience is receptive to happiness.

Many have found Nature study an important contributory factor in building a State of Happiness. Like the gardener, they study and work with the first-hand products of the Master Hand; their hearts, minds, and souls become merged with their subject. Thus, scientists accomplish great and useful things. Pasteur, while under the intense persecution of the medical "authorities" of his day, spoke of the "peace and happiness of the laboratory" and "the immense happiness" of knowing that one has contributed something towards the welfare and progress of mankind.

So many are "almost, but not quite, happy" because they are heedless of the existence of the "Court of Law of Compensation," where it is decided whether the candidate has caused distress, pain, or strife to any fellow creature—whether his happiness includes any part or parts obtained by unfair means from another. Possessors of borrowed or stolen happiness are never "perfectly happy."

The law of this court is subjective and its buffets and benefits are felt through our spiritual senses which react upon our outer senses and determine the quality or durability of our worldly happiness. Subjective happiness must exist before we can ever know its counterpart, objective happiness, which is only a reflection of the real. If we are unhappy within we cannot be happy without.





Real happiness is within. There is an adequate supply in each of us. Those who are happy have found the means of tapping the supply; those who are unhappy have not. The secret lies in knowing how to open the storeroom and help oneself. Life is a lesson, and if we shirk part of the lesson we must rub

along as best we can with the part we haven't shirked. If that part is not productive of happiness it is entirely our own fault, for we are what we make ourselves; we receive only as we give and only as we deserve, always in accordance with the just judgment of our conscience.

### REGARDING RESEARCH INSTITUTE AND CLINIC

*Our members generally, and especially those who have sponsored and helped me to inaugurate the new and wonderful Rose-Croix Research Institute and Clinic, will be glad to know that the building is so rapidly approaching completion that it probably will be prepared to accept patients about the middle of January. Already it has been examined by physicians, scientists and others from various parts of United States and even Europe, who have gone out of their way to interview me on these new plans, and they say that it is the most complete and beautiful laboratory research institute and clinic they have ever seen. And, again, I want to thank the hundreds of members who have so completely trusted me and are sponsoring this great project with me, and are giving me all of their spiritual and moral support. I intend to make this Rose-Croix Research Institute an individually eminent success with their loyal support.*

H. SPENCER LEWIS,  
*Imperator.*

### CONTEST FOR MYSTICAL PLAYS

Frequently we receive requests for mystical plays and dramatic readings which can be presented before clubs, schools, or as an extra Chapter or Lodge activity of an unusual and interesting nature. Therefore, we have decided to hold a contest in which all members of the Rosicrucian Order, AMORC, may participate. A series of ten valuable prizes will be offered for the ten most interesting and inspirational plays and readings of a mystical nature submitted to the Minister of the Extension Department between the dates of February 1st and June 30, 1939. There is a possibility that if the plays submitted are of a sufficiently high standard, they may be compiled into a book and published by the Supply Department.

If you are interested in entering this contest, kindly write to the Extension Department for a letter of complete details concerning the contest. Remember, no previous writing experience is necessary, nor is the contest barred to those who are professional writers. This is a chance for all members with writing talent to perform a real service to AMORC.

Those who would be interested in having access to plays or dramatic readings of this nature may also write us an expression of their interest. Do not delay writing. Let us hear from you at once.

### WE THANK YOU

The officers and members of the Supreme and Grand Lodge staffs of AMORC take this opportunity of thanking the hundreds of Rosicrucians from throughout the world who sent them Christmas and New Year's Greetings. The sentiments these messages expressed are indeed appreciated, and though we cannot individually acknowledge them, because of their number, we wish you to know that this announcement none-the-less voices our sincere thanks for your thoughtfulness.





## Little Things

By FRATER CARL THOMAS



AN OLD tale says that during the revolutionary war in this country, General Rochambeau, to further his own personal interests, kept insisting that he meet General Washington. And Washington was just as insistent in putting him off.

Finally, however, Washington arranged a "Council of War," inviting Rochambeau and his staff.

The council was dragged out so long that when Washington finally left to return to his headquarters, he made a detour from his usual route to save needed time. It was on this detour that Washington learned of Arnold's traitorous activities.

Think what might have been if the ambitious Rochambeau had not been satisfied. Such a little thing in itself, but what vast potentialities were wrapped up in that little thing!

Sometimes, when we are talking to a friend, we are asked where we get our ideas. Then we will quote a book or magazine. "But I have read that," the friend will say, "and I didn't see any such thing."

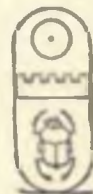
It is amazing how much people see and utterly fail to comprehend. We have all heard of the five blind men who were asked to describe an elephant. One felt the side and described the ele-

phant accordingly, another felt the trunk and said his friend must be mistaken for an elephant is similar to a length of rope, etc. We are all looking at the world through our own particular knot-hole and are confident that what we see is a perfect and complete view of the whole. That little difference called bias is an impassable barrier for most of us.

So many beginners in Rosicrucian study impatiently await the next lesson. They have heard so many wonderful things about the Order and its work. What new mystery lies concealed in next week's lesson? They meet the postman at the door, and with trembling hands open the envelope. The lesson is literally devoured, huge chunks being gulped down without any attempt at mastication. Rather like the conventional picture of the hurried business man eating breakfast. The student is in such a hurry to see what is there that the next day he has no idea of what he has read. Or perhaps he snaps up some one phrase or sentence and considers himself a master of that particular lesson. Then when he gets to his examination papers he says, "This must be a trick question; I didn't get anything like this in my lessons." No, he didn't "get it," in spite of the fact that it was right under his nose all the time.

If we could only keep before us the importance of the present moment. All that is necessary is that you *make the most of each minute while you are still in that minute.*

Then there is the member who writes to headquarters saying that he has been





studying his lessons faithfully and performing the experiments exactly according to instructions, yet a particular phase of his progress to date has been absolutely nil. Many of these members are answered with a tactfully worded letter suggesting that a searching examination of the member's personal life might help. Perhaps he should not be so violent in his thoughts toward neighbor Jones, or he might be a little too intolerant regarding the corner grocer's political affiliations. The letter may even point out that he should be a little more temperate in one or more of his habits of personal conduct. Some members resent this and say that surely the letter could not apply to them: "Anyhow, even if it were true, how could a little thing like that have any bearing on psychic development!" If it did not have, would an organization as complex and eternally busy as our Order waste valuable time thoughtlessly and carelessly criticizing its members' personal lives?

The old line about worthwhile things being obtained by the sweat of your brow is a very real thing. Almost every member looks up to some other member with a feeling very near to reverence. The things this member does—almost magical things, from where we see it—make us wonder if even a lifetime of training will enable us to do those things. We sit around and think how nice it would be if the same degree of attainment were ours. Comparatively few students look beyond the surface and see the vast amount of blind seeking, the years of painstaking effort and experimentation, the countless sacrifices of the personal element, that went into the building of that more or less high degree of attainment.

Hero-worship can be made a valuable quality if it is used as a spur to goad us on to greater activity. We must remember that if our first two or three attempts at some new experiment fail, the failure is only apparent. For each time we repeat that experiment we are just so much nearer to ultimate success.

We spend a lifetime of restless, harried search for some priceless jewel of thought or some principle that we unconsciously know—if only we can find it—will repay us a thousandfold for all the efforts of our search. We are journeying through a strange land, looking for signposts of reassurance. In the course of our searching we hear of the Rosicrucian Order and avail ourselves of its knowledge.

After a time we find that book knowledge in itself is comparatively unimportant. That is only scratching the surface of our ambitions. We have acquired a few rules, but what of their application? Where else can we look for the transforming elixir? In desperation we try "being a good man" according to the conventional human standards. Perhaps we join some benevolent society, or go to church more often, or are a little more honest in our business dealings. That clears away a little of the chaff, but we are still far short of our goal. Why? What more do we lack? Perhaps what we seek is some intangible quality, some something not bounded by materiality.

Then gradually it dawns on us that the transmuting element is contained in a few little things that make for inner harmony; things like spiritual loyalty and fidelity, soul loveliness, soul insight, forbearance, "faith, hope, and charity, . . . but the greatest of these is charity."

### ADDITIONAL ROSICRUCIAN RADIO PROGRAMS

CITY	Call Letters	Kilo-cycles	Begins	Day	Hour
Detroit, Mich.	CKLW	1030	Jan. 11	Every Wednesday	8:45 P. M. East. Time
Salt Lake City, Utah	KSL	1130	Feb. 7 (Sub. to change)	Every Tuesday	9:15 P. M. Mt. Time
Colon, Rep. of Panama	HP5O HP5K (Sh. Wv.)	1440 6005	Feb. 9	Every Thursday	8:00 P. M. East. Time
Havana, Cuba	CMQ COCQ (Sh. Wv.)	1100 9740	Feb. 7	Every Tuesday	9:45 P. M. East. Time
Panama, Rep. of Panama	HOC	180	Feb. 9	Every Thursday	8:00 P. M. East. Time





### THE SILENT OVERSEERS

For centuries the pyramids of Egypt, massive, imposing, time-resisting, have looked down upon the affairs of the men of the Nile Delta Region. They have witnessed invasions, ravage, strife, and famine. They have also seen toiling in the fields at their bases thousands of generations of peace-loving people. The peasants seen here, like thousands of others of Ages past, are threshing grain with rude implements which are oxen-drawn, and toil unmindful of the impressive monuments of antiquity at their backs.

*(Acme Photo.)*





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Earth . . .

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This book, entitled "*The Magnificent Trinity*," also reproduces for the first time some of the large *personal paintings* by Dr. H. Spencer Lewis. These paintings, now hanging in the Rosicrucian Egyptian, Oriental Museum, depict historical incidents such as the sculpturing of the bust of the beautiful Queen Nefertiti, wife of the Pharaoh, Amenhotep IV. This book constitutes a *visual journey* to the Rosicrucian Museum. Order your copy today.

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## THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

Supreme Executive for the North and South American Jurisdiction  
**H. SPENCER LEWIS, F. R. C., Ph. D. --- Imperator**

## DIRECTORY

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

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

### CALIFORNIA

#### Los Angeles:

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

#### Oakland:

Oakland East Bay Chapter, Geo. R. Russell, Master; Ruth Bernston, Secretary. Phone Berkeley 5381. Convocations 1st and 3rd Sundays. Pythian Castle, 12th and Alice Streets.

#### Sacramento:

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

#### San Francisco:

Francis Bacon Lodge, 1655 Polk St.; Mr. Frank C. Parker, Master. Mystical convocations for all members every 2nd and 4th Monday, 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

### COLORADO

#### Denver:

Chapter Master Mr. Walter Taylor, 944 St. Paul Street. Secretary, Margaret Farrell, 637 E. 8th Avenue.

### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter Mrs. Nellie G. Hardy, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W., every Friday evening, 8:00 p. m. Secretary, Mrs. Evelyn Paxton, 5357 Broad Branch Rd., N. W.

### ILLINOIS

#### Chicago:

Chicago Chapter No. 9. Mr. O. F. Haupt, Master; Mrs. Sue Lister Westlund, Secretary. Telephone Randolph 9848. Reading room open afternoons and evenings. Sundays 2 to 5 only. Lakeview Bldg., 116 S. Michigan Ave. Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10. Mrs. Lulu Ford, Master; Mr. Robert S. Breckenridge, Secretary. Inquirers call Cedarcrest 5509 and Hyde Park 5776. Meetings every Friday night at 8:00 12 W. Garfield Blvd., Hall B.

### MASSACHUSETTS

#### Boston:

The Marie Clemens Lodge, Walter Fitch, Secretary. Temple and Reading rooms, 739 Boylston St. Telephone Kenmore 9398.

### MICHIGAN

#### Detroit:

Thebes Chapter No. 336. Mr. William Hitchman, Master; Mr. Ernest Cheyne, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue, every Tuesday, 8 p. m. Inquirers call Tyler 4-8539.

### MISSOURI

#### St. Louis:

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.

### NEW JERSEY

#### Newark:

H. Spencer Lewis Chapter. Mr. George F. Hirschfeld, Master. Meeting every Monday, 8:15 p. m., 37 Washington St.

### NEW YORK

#### Buffalo:

Chapter Master Mrs. George Marlon; Secretary Eleanor K. Redner, 88 William St., Tonawanda. Meetings every Thursday at 8 p. m., Parlor C., Hotel Lafayette, Washington and Clinton Streets.

#### New York City:

New York Chapter, 250 W. 57th St. Mr. Carl H. Johnson, Master; Martha L. Mullins, Secretary. Mystical convocations each Wednesday evening, 8:00 p. m. for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Mr. James M. Richards, Master, 159 W. 121st Street, New York City; Ida F. Johnson, Secretary, 286 McDonough St., New York City. Meetings every second and fourth Sunday at 8 p. m., Y. M. C. A. Chapel, 180 W. 135th Street. Inquirers call: Prospect 9-1079.

### OHIO

#### Toledo:

Chapter Master Mrs. Ina Daniel, 1646 Shady Dr., West Toledo, Ohio, Telephone Lawndale 8935. Convocations for all grades each Friday, 8:15 p. m. Lodge Room, Dorr and Parkside Blvd.

#### Youngstown:

Ralph M. Lewis Chapter. Mr. Gerard Angelot, Master. Meetings every Wednesday, 7:30 p. m. to 10 p. m. in Public Library, Corner Rayen and Wick.

### FLORIDA

#### Miami:

Chapter Master, Mr. Clyde E. Holland, Rt. 3, Box 1192, Little River Station, Miami.

(Directory Continued on Next Page)



## OREGON

### Portland:

Portland Rose Chapter meets every Thursday, 8:00 p. m. at 714 S. W. 11th Ave. Robert G. Stone, Master, 1126 S. E. 50th Ave. Information by appointment week days 9 to 5 at 405 Orpheum Bldg.

## PENNSYLVANIA

### Philadelphia:

Benjamin Franklin Chapter of AMORC: Mr. Daniel K. Betts, Master. Meetings for all members every second and fourth Sunday 7:30 p. m. at 1821 Ranstead St.

### Pittsburg:

Penn. First Lodge. Mr. Ernest Jeffries, Master, 610 Arch Street.

### Reading:

Reading Chapter. Mr. R. K. Gumpf, Master; Mr. Lincoln Steigerwalt, Secretary. Meetings every 1st and 3rd Friday, 8:00 p. m. Washington Hall, 904 Washington Street.

## WISCONSIN

### Milwaukee:

Wilwaukee Chapter. Mr. Fred C. Bond, Master; Miss Ellen Brown, Secretary. Meetings every Monday at 8 p. m. at 3431 W. Lisbon Avenue.

## PUERTO RICO

### San Juan:

Nefertiti Chapter of AMORC. Alice Brown, Master, Candina Street, Condado, Santurce, Puerto Rico. Mr. Guillermo Gonzalez, Secretary. Meetings 1st and 3rd Thursdays.

## TEXAS

### Dallas:

Mrs. Lillian M. West, Master. Mrs. Mayda Crews Heller, Secretary, 2505 Maple Avenue. Telephone 2-2345. Meeting at Jefferson Hotel, 2nd and 10th Tuesdays, 8:00 p. m.

### Fort Worth:

Susa C. Bailey Chapter. Mrs. A. C. Twining, Master. Meeting place at Mrs. W. J. Bailey's, White Settlement Road.

## WASHINGTON

### Seattle:

AMORC Chapter 586. Mr. George A. Peterson, Master, Hemlock 1481; Mrs. Emma L. Holden, Secretary, 615 Terminal Sales Bldg., First Ave. and Virginia St. Reading room open week days 12 noon to 4 p. m. Visitors welcome. Chapter meetings each Monday, 8:00 p. m.

## Principal Canadian Branches and Foreign Jurisdictions

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

## CANADA

### Toronto, Ontario:

Mr. Joseph Benson, Master. Sessions 1st and 3rd Sundays of the month, 7:00 P. M., No. 10 Lansdowne Avenue.

### Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Dr. Kenneth B. Casselman, Master; Mr. Arthur V. Bighling, Secretary, AMORC Temple, 878 Hornby Street.

### Victoria, British Columbia:

Victoria Lodge. Mr. J. V. Kent Fawkes, Master. Inquiry office and reading room, 725 Courtney St.; Librarian, Mrs. C. Baugh-Allen. Phone W6539.

### Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. John Meara, Master, 639 Valour Road. Sessions for all members on Tuesday at 7:45 p. m. from May through September. Other months at 2:15 p. m. on Sundays.

## AUSTRALIA

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

Sydney Chapter. Mr. S. Riches, Secretary; P. O. Box 1103-H G. P. O. Martin Place.

## AFRICA

### Accra:

The Grand Lodge of the Gold Coast, AMORC. Mr. William Okai, Grand Master, P. O. Box 424, Accra, Gold Coast, West Africa.

## CHINA

### Shanghai:

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

## DENMARK

### Copenhagen:

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

## DUTCH and EAST INDIES

### Java:

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

## ENGLAND

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

## EGYPT

### Cairo:

Cairo Information Bureau de la Rose Croix, J. Sapporia, Secretary, 27 Rue Salomon Pacha.

### Heliopolis:

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

## FRANCE

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

## HOLLAND

### Amsterdam:

De Rozebruikers Orde: Groot-Loge der Nederlanden. J. Coops, Gr. Sect., Hunzestraat 111.

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### Auckland:

Auckland Chapter, AMORC. Mr. W. T. Hampson, Master, 317 Victoria Arcade Bldg., Shortland St. Inquiries, Phone 45-869.

## SWEDEN

Grand Lodge "Rosenkorset," Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo.

## SWITZERLAND

AMORC, Grand Lodge, 21 Ave. Dangles, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes,ully-Lausanne; Pierre Genillard, Grand Secty., Surlae R. Mont Choisi, Lausanne.

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Armanda Font De La Jara, F. R. C., Deputy Grand Master; Cecil A. Poole, F. R. C., Secy. General

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

## JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.

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





### ANCIENT TEMPLE ON MYSTICAL ISLAND OF MALTA

This photograph shows the ruins of the Temple of Hajar Kim constructed some 4000 years ago. The portals were hewn out of the solid rock with simple flint implements. Wave after wave of civilization has swept over the Island of Malta and left edifices dedicated to past religious and philosophical ideals. Also, because of its strategic location in the Mediterranean Sea, it was used as a military base as early as the third millennium B. C. by the Phoenicians, then by the Greeks, and later by the Carthaginians and Romans. From 1530 to 1798 Malta was controlled by the Knights of St. John, who, with Rosicrucians, were said to have conducted initiations there consisting of allegories portraying their altruistic principles. Since 1814 Malta has been a British possession and still exerts an influence on the fortification and military control of the Mediterranean.

*(Underwood Photo.)*



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