

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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The Nile of Rosicrucian Park (Frontispiece)	361
Thought of the Month: A Return to Reason	364
"God Spoke"	367
Truth of Being	369
Clues for Parents	370
The Technique of a Mystic	374
Questions of the Times: "Should Marriage be Delayed Until Financial Security Has Been Attained?"	377
Traditional Initiation	378
Pages From the Past: A Study in Script and Scroll	383
The Standard of Genius	386
"Excerpts from a Letter to a Troubled Soul"	388
Understanding and Application	389
Cathedral Contacts: A Pictured Plan	390
Occult Digestion	393
Sanctum Musings: The Cross of Aspiration	395
City of Miracles (Illustration)	397

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

A RETURN TO REASON

By THE IMPERATOR



THE GLORY in the benefits of our modern, highly-mechanized world. We consider it a tribute to our intelligence and perseverance. We know as fact that no previous civilization — neither the Periclean era of Greece, nor the Augustan Age of

ancient Rome — afforded its citizens such diversified interests and the opportunity to gratify individual whims, as does ours. The Roman patricians, intoxicated with wealth, may have indulged in more fantastic orgies, in ignorance of such consequences as gout and angina pectoris, than our dissolutes of today, but certainly their ways of dissipation were more limited. As for our modern Mr. and Mrs. average citizen, they can see more of their world, hear personally more of its great personages, and have demonstrated to them more of the world's achievements than did any other people of the past, of like strata of society. Our so-called man of the street is more indulged by and has more intimate knowledge of his dictator, king, prime minister, or president than any humble citizen of any previous century.

There is no question of the fact, therefore, but that the individual's world has greatly expanded. This expansion he deems progress, and he gladly lays down his life to preserve it. In most everyone's mind this expansion is dependent upon two factors. The first is freedom — the right to have a minimum

of restriction placed upon our innate desires and consequent ambitions. The second is that such freedom shall lead to a maximum of personal pleasure or *happiness*, and, obviously, a minimum of distraction and discomfiture. This freedom further permits and sanctions the individual's selecting the kind of happiness he wishes to pursue. He may decide upon mental pleasures as the highest end of life. He may, therefore, cultivate his mind, sharpen his reasoning, and find joy in intellectual conquests. On the other hand, he may find his greatest happiness in spiritual pursuits. To him the communion of the soul and contact with the Cosmic forces surrounding him may afford that *afflatus* he seeks.

There are still others, who like to find pleasure where they may, who interpret it in a different light — to them this pleasure is attainable through intensifying emotional stimuli, playing to the fullest extent upon the scale of the instincts and emotions. To do this, they find it necessary to have the radio blast in their ears nearly hourly, with either swing music, the dramatic and highly emotional incidents of plays, or the words of a demagogue pleading a cause fashioned to the sentiments of his listeners; and in between they must see motion pictures also intended to arouse emotion, rather than to stimulate thought. They also find it necessary to have engendered within themselves, by martial music and by highly competitive sport contests, elemental and primitive urges. These latter pleasures in small doses are quite innocuous, and help us to find the necessary escape from a harsh realism, a *realism which is ever*

present — whether such realism is a block away or five thousand miles distant — because of the facilities of our modern press and radio.

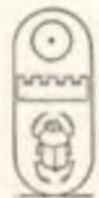
This highly mechanistic world, therefore, which affords a certain kind of superficial pleasure to some, is dependent for its commercial existence, not upon the few but upon the multitudes. Consequently it is deemed necessary that all classes of peoples be weaned away from the more sober interests, from individual expression, and a tendency toward even occasional introspection, and be drawn into its whirlpool of activities. There is an assiduous attempt to avoid an appeal to reason, for that requires thought. Thought is a personal effort and might alienate the affections of the individual. He might find thought a new and *strictly personal* pleasure, and turn away from the radio chain entertainments, mass sport contests, and the *positive* authorities on this and that, who orate over the air and manufacture the conclusions or opinions they wish their listeners to assimilate. Mr. Average Man is, therefore, obviously kept in a constant state of near hysteria by the ultra important talks by some plenipotentiary or dignitary, who, according to advance announcements, is going to say something momentous concerning the average man and his freedom. It is made to appear that if Mr. or Mrs. Citizen fails to listen to such a program he is missing an essential requirement of life itself. That most of these talks and sensational news articles and editorials are traductions, he might suspect, but he fears to pass them by.

These mechanical advantages of our age, of which the facilities of transportation and communication are the most conspicuous, have their very evident blessings, but they also have veiled evils, of which most persons today are unconscious. They have suddenly made the average man a citizen of the world, while he still resides within a territory having national boundary lines. Every part of the world is his neighbor, or just next door to his neighbor, in point of time. Every calamity, hatred, or political ill, even though across a sea and a continent from him, is now made contagious, and he feels immediately susceptible to them. There is now nothing

that occurs of any importance—good or bad—in any part of this world which is outside of the range of modern man's experience, if vision through the medium of the newspaper and motion picture, and hearing through the medium of the radio, are considered experiences.

Just how much does this all-embracing experience of world affairs acquired in the above manner benefit us? To many, if the experience seen or heard by the above-mentioned means is pleasing, it affords them the kind of pleasure they seek; however, now that we have a contact with the entire world, in all probability the average man sees and hears more morbid and disheartening than inspiring and elevating things. It is also quite true that the instincts, passions, and lower emotions are more frequently aroused by these induced experiences. The more elemental an emotion or appetite, the more generally it can be aroused; consequently most of our present-day broadcasts and magazine articles and newspaper stories are of the sensational kind, which appeal to these lower phases of our nature.

There are millions who are credulous. A credulous person may, for example, be as seriously affected by the tale of witches as one who would actually have an experience with such a creature if it existed. There are, therefore, millions in many nations of the world who are kept in a state of agitation by the pounding in their ears of world affairs, many of which affairs can not or will not affect them directly or indirectly. Their minds are preyed upon by subtle suggestions. They are made to fear that their own reasoning or thinking is insufficient, and that their own plans for the future are futile and that they must, for survival, attach themselves to this or that influence in order to have any degree of personal safety or success. In a world teeming with people, catastrophes have always occurred hourly somewhere on the face of the earth, and they are almost always sordid and depressing in their details. To alienate people's consciousness from self-stimuli, from the process of cogitation and ratiocination, and bind them to influences which keep them emotionally aroused, and then inculcate them with these disturbing mental impressions of things that are always



going on in every part of the world, is to breed *hysteria* and to break down self-reliance.

We are fortunate, notwithstanding certain political regimes, that in our age there does exist a greater freedom of knowledge as a whole, than ever before in the history of mankind. This, it is recognized, is possible because of the modern means of disseminating knowledge through the facilities of our highly mechanized world. This true knowledge comes to us by means of a rational, quiet presentation of facts and one which does not force conclusions upon our minds. Paralleling it and under the banner of freedom is an entirely different kind of information, it is the rantings of mongers of sensationalism who try to shape public opinion to their personal ends. It is because of these mongers that persons who, three decades ago, would have calmly and collectively "*thought things out.*" are now in a state of perplexity and bewilderment. They fear to trust their mental resources; they live from day to day waiting to hear or read what a Mr. So-and-So has to say, for maybe he will offer a plan or solution, or some advice, or will mediate this or that. Their initiative has become paralyzed by their state of emotionalism. This is also due to the fact that these modern facilities which *keep us in touch with every part of the world* have likewise linked the peoples of our globe together into a family of dissatisfied relatives, in which family there is constantly some turmoil.

Worse than all of this is the attitude of *abandonment* which it causes millions of persons to have. Their personal fortunes have not yet been affected; they have their health, their jobs, and homes,

and yet they are so swept off their feet by this constant tide of world persuasions which flows into their very front yard that they wish to desert things which they have intelligently and through their own efforts previously built up. They needlessly curtail cultural pursuits, plans for the future, studies, and activities which actually further their advancement, which, if they resorted to reason, they would not abandon, but reason is submerged in this overwhelming wave of emotionalism which is engulfing the world. Peoples thousands of miles distant from national disturbances allow themselves to have their lives definitely affected by such situations, which are not changing and may never infringe upon their personal affairs.

If you must keep your ear to the radio and your eyes to the newspaper column a number of hours each day, try, as well, for your own welfare, to devote an equal number of hours to *your own personal thoughts*. At that time, cast out the impressions you have heard or read and start afresh; begin with yourself and your immediate world. Accept nothing in your planning and thinking that you do not know by personal experience or that does not coincide with your *inner conviction*. Do not abandon the flow of your personal ideas for the blandishments or ominous warnings of others, until you have proof of their motives. It is time that we get away from the radio speaker and the editorial column for awhile, even if but for an hour a day, and find refuge in our own thoughts. It is time that we become human beings again instead of mere mental recorders for impressions imposed upon us by others.

THE ROSE-CROIX RESEARCH INSTITUTE AND CLINIC

We are pleased to announce that Dr. Roberto Herdocia, physician and surgeon, and a Rosicrucian of long standing, has been appointed chief physician of the Rose-Croix Research Institute and Clinic. Dr. Herdocia was formerly a member of the Faculty of Medicine and Surgery at the University of Leon, which is the oldest University in Central America. He later was resident physician in Saint Joseph's Hospital in San Francisco, and, prior to entering into an extensive private practice in San Francisco and Los Angeles, he was resident physician in Mary's Help Hospital in San Francisco.

The Rose-Croix Research Institute and Clinic employs not only certain of the outstanding drugless methods of healing, including the *Rosicrucian technique* of treatment, but has available the latest equipment and apparatus in the recognized fields of therapy. It accepts as patients both Rosicrucians and non-members. It invites YOU to learn of its facilities. Write today for free descriptive literature explaining its methods. Address: Rose-Croix Research Institute and Clinic, Forrest and Bascom Avenues, San Jose, Calif.

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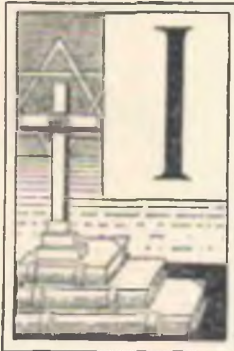


"God Spoke"

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

(Reprint from July, 1925, "The Mystic Triangle")

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



OUR mad ambition to conquer the formidable and attain the very pinnacle of material heights, we lose sight of the little, sweet essentials of life; and it is often in the twilight of life only that we realize we have wandered far away from that

narrow road which, after all, leads to the only goal of contentment and peace.

More especially do we wander from the natural elements of religion. We enter those modern, recently constructed, and as yet untrammelled paths of "interpreted" religion where the true and real God is little or not at all considered or understood. We lose sight of the simple laws and words of God and our worship of Him becomes so involved, so complex, so profound, that God actually becomes a stranger to our hearts and consciousness.

Yet God is so close, so near to us, so intimate and so easily understood that we may hear the Divine Voice, feel

the Divine Presence, and realize the Divine Mind every hour in the day.

I make plea for a return to the simple worship of God. I urge that we unite in an endeavor to realize God, consciously, as a living presence, and to hearken unto the Voice and observe His handiwork.

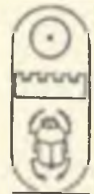
"God spoke!"

You have thought that exclamation to be a doctrinal reply from the overzealous Bible student. You have, perhaps, thought it to be the blind belief of the religious fanatic; or you may have thought it to be the metaphorical reply of the religious idealist.

But, my beloved friends, I have heard God speak; and I say it, declare it, in the coolness of careful thought, without undue fervor or zeal. To me it is beautifully true, wonderful, inspiring; but it is not phenomenal, supernatural or mystic in any sense.

"God spoke!"

I have wandered idly through a field of daisies, lying in a peaceful valley, with the great blue heaven above me, the sun shining brightly, birds light-heartedly passing from bough to bough, all nature gay, sweet and glorious; strife, turmoil and evil far away; nothing near



but the goodness and Godliness. And I have felt the oneness of all nature, all God's manifestations: I have forgotten personality of self and individuality of ego; I have lost myself in the simplicity and grandeur—not the complexity and marvels—of all about me. And, I have sat down in the midst of the daisies to try and attune my consciousness with their simplicity. And I have reached out and drawn close to my cheek one of these daisies that I might feel its soft, innocent face against mine, and I have looked into its eyes, its soul. Then—the occasion will ever be remembered—I saw the harmony of its form; the grace of its design, the symmetry of its yellow head, the regularity of its petals, the method of its unfoldment, the simplicity of its anatomy and—God spoke! Through the daisy God revealed to me in unmistakable language, the infinite wisdom of His mind, the superiority of His ways and His laws.

God spoke! Truly, and I heard, and understood; God spoke as only God can speak. Could man but speak as God speaks—Ah! the vanity of the thought. Yet man demands that, to be heard and understood, God must speak in his limited, self-made, finite language, and man, therefore, hears not the voice of God.

The organist, rambling over the keys while his soul expands and vibrates to greater areas, hears sweet chords, beautiful notes, harmonious, euphonious arias, peal forth, while he is still unconscious of the mechanical features of his playing. And when he has completed one passage of divine music he knows that God spoke—and in a manner as only God can speak.

The artist, the writer, the sculptor, each has heard the Voice of God and has understood while others seek the Voice in place and manner demanded by doubt, skepticism and "higher criticism."

Watch the little imprisoned gold fish in the crystal aquariums. Let a beam of sunlight strike the silvery surface of the water and refract its rays through the world in which they live and you will soon see the revived activity. Drop some crumbs upon the water and note the instinct of preservation; tap the aquarium suddenly and see the instinctive action of fright, basic law of self protec-

tion manifested. Study the periodicity of breathing of water, then air; analyze the perfect mechanics of motion in swimming, diving, rising and immobility. And, as you do these things, God will speak to you and you will learn a lesson that only God can teach.

Look into the eyes of the heart-hungry, poverty-stricken child as it gazes into the windows of the stores at this holiday time. Note its pathetic, quiet, philosophical acceptance of conditions which in truth are making the young heart and mind bleed and ache. And as you look, smile! Take the child into the store and buy for it, give it those simple—not complex or luxurious—things which it longs for and which our children in this advanced (!) education would spurn; and when those deep set, longing, sweet eyes look up into yours with tears and silently say "thank you," you will know that God spoke—spoke as only God can speak.

And turn your way to the desolate home where the father has not heard the Voice of God but has sought the voice of evil; where the young-old mother is striving to make the widely separated ends meet; where sickness has stricken one child and medicine is unobtainable, and food—of the simple kind, not luxurious—is required for the baby that brought God's voice once to the mother; where all is sad at the time of greatest rejoicing elsewhere. Go there, not to Temple, Church or Cathedral, to hear God speak, and give that which you would give with less appreciation to yourself. And, as you sleep in your bed of comfort that night the poor mother's prayers of thankfulness will come to you in the silence of the night; and your soul, your consciousness, will know, if you do not, that God spoke!

And, pass the corner of the busy thoroughfare where time and tide move swiftly by; where each in eager pursuit of self-satisfying interests sees not the lips of God about to speak; where stands upon the corner, 'neath shelter from the cold and storm, the ragged urchin boy urging all to buy his wares: his hands are cold, his face is wan, his eyes are filled with tears; at home there are a few who wait his belated coming in; he is hungry, too, yet he must not spend one single penny of the fund his mother needs for food; his thoughts are

of the family and "sister," his chum and friend; he would gladly sacrifice most anything to take her just a gem. Stop there and speak to him, as you pass by, and then go on and return again; this time give him just a big red rose and say: "for 'sister,' lad, as friend to friend"; then watch the eyes enlarge with pride; and see the sorrows flee; you'll find the boy is a man at once, with God-light in his soul. And then, as in your throat you feel that lump, and in your veins a tingle comes, you'll know

that somewhere in the aura of your life, God spoke, as only God can speak.

Yes, God speaks, and He has spoken to me. God waits and waits to speak to you and if in this life you give no chance for interview, a time will come, when life is done, that through the sorrows, pains and lessons of the past, your soul will feel, your heart will know, your mind will hear and you shall find that God did speak at last as Father to His child.



Truth of Being

By SOROR FLORENCE CLARKE



BEFORE I began the study of Being, my mind was quickened to receive much knowledge concerning subjects that I had considered little before. As my expanded vision rose into the reaches of the universe, as a little child first taking in the world

around him, my mind constantly queried, "Why?" and "How?" Among the answers I received was the following, heard within my mind, but brought down to be put into words that I could comprehend, as the music of a great orchestra may be brought down to pour forth from a weak and toneless radio set. For this reason its expression may be faulty, but can physicist or metaphysician deny its essential verity? Herewith is the "message"—

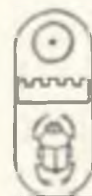
All force, all life comes from the desire of two particles—call them what you will—to meet, merge and absorb each other. Movement is created from this magnetic drawing together of two particles, positive and negative, of elemental "ether," in the desire to merge. Heat is generated by the movement, in greater degree as the desire, or magnetic attraction, is stronger. In ratio to the

vibration of the particles, from gases yet unknown to man, down to the heaviest substances of known matter, is movement started, heat produced, force generated. The drawing together of positive and negative particles starts movement, throws off heat, creates electric currents. All life starts with the positive and negative elemental particles desiring to meet and merge. Electrical force created by this desire is the creative force of all being. Desire to express is begat of love, and Love is the Infinite Spirit from which sprang the Great Design and Plan of all that fills the reaches of space.

Love's expression is in a desire for one-ness—the two always seeking to merge and create one. Love, the unit of creative Spirit, seeking expression, released the spirit of Harmony, seeking to absorb the negative, inharmony or discord. Essential to harmony are peace as opposed to confusion, light as opposed to darkness, order as opposed to chaos. Love's purpose is to draw back into itself the two polar forces, into perfect peace, infinite light, complete harmony.

So is the circle of life spun out into the rhythm of the spheres—from Love through Harmony into Love—Alpha and Omega, the Beginning and the End.

Love is the Law—Law, Order, Harmony are Cosmos. *I AM COSMOS.*





Clues for Parents

TO THE NATURE OF THE CHILD'S INTELLIGENCE

By EDITH BRANDIS



OTHERS and fathers sometimes vainly seek a clue to the native or in-born differences between their young children. Busy people have neither time nor inclination to look into heredity from the scientific angle (Genetic psychology), and the "folk wisdom" has little to offer the seeker of knowledge about individual differences.

Too, what the teachers' colleges designate as "E," modern study of the nature of the human mind and its reaction to the materials of learning, is a comparatively new subject. As the sciences go, it is very young indeed.

It waited the development of objective tests of the intelligence, which were notably employed in classifying the many thousands of our soldiers in the drafts for the World War.

As yet vastly more study has been given to the study of the low-grade atypical and what is called the average-normal type of mind than to the superior atypical from which come our national and our world leaders.

The real education of the masses of parents as to the nature of the human mind will begin when the subject can be interpreted to the level of the minds of

newspaper readers without fear of focusing too much attention on the genius-type.

For without the protecting agencies of workers in the Kingdom of Light, it is not yet safe for the genius in the average-normal world.

This essay deals with two cases, one of a genius all gone wrong—so we will always believe—through bad handling on the part of whoever reared him from babyhood.

The other is the true and detailed story of a little girl who could so easily have gone wrong, but who is now going on her own well-defined road through a fortuitous series of situations which the writer will always believe were watched from *Very High Up* to the end that her art shall serve and delight humanity.

Case I—*An Oklahoma Boy.*

About three months ago an item appeared in an Oklahoma newspaper to the effect that a certain 15-year-old boy—not named—held in the insane asylum of the state had been given an educational test. By means of the test he was discovered to be *among the upper ten per cent of all eighth grade students of the country.*

Note, "Held in the insane asylum," and his rating in the "Upper decile."

It is not possible to check that item so we are going to use the imagination.

Let us suppose that boy with his rarely gifted mind was born to the old fashioned "Don'ting" type of family. Let us imagine them to be of the ortho-

dox so-called Christian stock whose sole idea is rather vaguely to be "good," and who had not one single constructive idea about how to build character and develop ability.

One of the characteristics of genius is a flow-through of creative energy. From the day when that little boy got up to walk one of his characteristics was likely to be excessive activity. He would have a native or inborn curiosity about everything he saw and everything he heard of. He would naturally be constantly pursuing knowledge.

Suppose "Mother" hated mental energy. It made her uncomfortable because she herself never read a book in her life. There are plenty like that, and Oklahoma has no monopoly of them.

Suppose "Father" believed all time wasted except that given to getting money, and that sort, too, is highly represented among our citizenry.

And suppose that "Mother" set out to curtail the mental and physical activity of that wonderful being as soon as he got up to walk, and "Father" set to work as early as possible to teach him to "Make money."

Presently the child's own intuition would tell him that attempting to adjust his actions to his mother's steady pressure against his great mental activity was hopeless. He would in all probability never be able to make the acquisition of money mean anything. So as time passed he would be found taking his freedom any way he could get it, but always conditioned by fault-finding, stinging and bitter words, criticisms, perhaps physical indignities.

His movements and actions and words might become erratic, in which case the parents would say, "Oh, he's crazy!" and soon after that the whole neighborhood would be saying the same thing. The final incarceration in an insane asylum might follow inevitably.

Now this is, of course, pure imagination on the part of the writer, but the real true inside story of that case is likely to be much worse than anything suggested here.

The true lover of humanity hates to contemplate the loss to the world of even one superior atypical. We need every specialized user of creative energy

to raise the mental level of the rest of us.

Just as in the first story here are clues for parents on what not to be and what not to do, so in the following story are clues of two kinds and, Praise God and the little girl's Watchers, there is a happy ending; for the person, child or adult, who is going in the direction of the special gifts is already in the happy ending.

This is a true story. The details are not fictionized in the slightest.

Case II—*A Missouri Girl.*

About three years ago Associated Press carried far and wide the story of a little girl, who, given an ordinary mental test, proved to have what is called the "Genius-type" of mind.

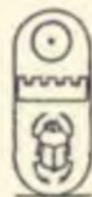
The idea that there are vast differences in mentality among the members of the human family had never been aired in that environment and immediately discussion began to rage.

The little girl's parents remembered that as a baby she learned early and easily the things little children acquire from the mother. She had always been well and strong and somewhat above the average in size. She was possessed of excess energy which always had to be reckoned with in games, plays and childish tasks.

But a genius? No! No! To an assorted patriarchal family of grandparents, aunts and uncles and many cousins, and to a naive and unsophisticated community, the fact that here among them was a genius, was as disconcerting as though a blackbird colony had suddenly discovered a white nestling among its young.

The child's story was featured in a great national magazine, which did nothing to quiet the discussion.

Then, without at all realizing that to be a genius is usually to be highly specialized, some one remembered that Shirley Temple is called a genius. After that it was inevitable that a friend should come round with a wild plan to take the small girl and her parents to Hollywood. Her services would be sold to a great movie company, the friend would be her manager, and all of them would "make a million."



Confused with all the talk and furore stirred up by a perfectly innocent test given in certain states to all children entering public school, the parents finally consented to accompany the "Manager" to *Hollywood with the little girl*.

The mother and father knew nothing of the attitude of Hollywood toward the so-called baby genius. Nor did the would-be manager know anything about how to approach those who might be interested in development of box-office material. In the end the scheme failed. Bitterly disillusioned and humiliated, facing the ridicule of their respective families and their friends, the party returned home.

Immediately the parents were brought face to face with the problem of how to handle a child known to learn at a rate nearly twice as fast as that of the average. So long as they had not known it the ordinary school and home procedure was all right. Now something must be done.

By and through the advice of a child psychologist the child went back to school with her age or social group. The teacher began to enrich her program.

To meet the requirements of excess energy the parents sent her to a music teacher who gave her lessons, using an old piano stored in the house, for the parents were too poor to afford what they considered a really suitable piano for practice.

Soon the child had learned many little exercises and pieces and the teacher discovered that she had a remarkable musical memory. She loved practice and never needed to be sent to work.

One day the father had business in the city forty miles away. He took the child. Walking past a downtown music store they saw in the display window a handsome old rosewood piano of an incomparable make.

The card on the instrument said, "Only \$25.00." Father and little daughter discussed buying the piano, wished that mother was there, but in the end walked on without entering the store.

A week later they were again in the city passing the same store. They saw the same instrument still for sale. This time, having discussed the instrument

with the mother, they went in to try its tone.

One of the partners in the store came forward. The two men began to talk.

Unnoticed the little girl slipped away and began to move around the great salesroom touching the pianos with loving fingers. Presently she sat down and began to play. Spontaneously, freely, easily, she wandered from one fine instrument to another, playing the brief, bright classical pieces she had memorized.

The second partner came from the office and watched and listened in awe.

Presently he could wait no longer. He came forward to the two men.

"Listen!" he said. "We are hearing the most remarkable program ever played in this place. Gentlemen, this is the performance of a musical genius!"

The young father said, "You may have read of my child." They said, if they had they didn't remember. He told of the Associated Press story of the mental test, of the feature and picture in a national magazine.

One partner remarked, "I've that magazine in the office." He brought it, the two men checked the facts with the father and he added what information they requested.

Presently the two partners became too excited to talk coherently. One finally said, "Bring the child's mother and come back a week from today. This will give us time to consult together. In the end you may expect an offer you'll be proud to accept."

At the appointed time the parents appeared. Then the partners explained that they were already having three musical prodigies trained for the concert stage. They needed a fourth to complete a troupe.

They would provide a suitable instrument and the best piano teacher to be had. They would pay for lessons in any art, craft or medium required to prepare the future artist for the stage.

She would live in her own home, be cared for by her mother. She would go to the public school in her own community. The entire program as outlined could be carried on in a wholesome, natural way among the child's own friends and the friends of her parents.

To such a program the parents were happy to consent. When the simple informal contract was drawn, the partners said, "When our quartette of musical geniuses is ready for the concert stage, they will be the only artists of their kind in America. They'll never have to work for money. Money will simply be a by-product of their artistry."

Today the little girl is having music lessons which cost \$35.00 an hour.

For her dancing lessons she goes to a class with playmates and neighbor children. There she gets no set or formal teaching. She observes every step and every routine given to individuals or to the various groups. She learns by that process, and she has begun to show a natural teaching method. With complete freedom she does what she wishes spontaneously.

Her playmates love her because she is kind, gentle and unassuming. They are not envious of her because so far as they are able to understand she works harder than they do.

The teacher finds the class easier to handle because of the presence of the gifted child. The high vibration of this type tends to pull up the rate of vibration of dozens of other children, the more so because they are all happy together.

Talk among the kin has died away. They have accepted the facts impressed upon them at the time when the test was given. Some may never understand the presence of the gifted one among them, but on the other hand there may be those who will profit by the knowledge about the human mind which they might not otherwise ever have known.

Motion picture studies in genius have begun. A few months ago *The Story of Alexander Graham Bell* appeared at the local motion picture house. People liked it. Some went to see it more than once.

Here is a great field for the motion pictures. Arts, crafts, sciences, sociology, economics, statesmanship, all have their very great, their geniuses.

One could study the first scene in the picture of Bell and learn exactly how the uninformed still act toward those who are disinterested, unselfed, concerned only with what they do, never with what is done to them.

That play shows how greatly needed is the sympathetic person or persons in the environment. Bell found such a person in his wife. (In the movie.)

It will be better for all the world when the value to humanity of the rare and unusual, the highly specialized, is realized and their path made easier. The world has lost too much of leadership in the past through harsh and unfriendly usage of its gifted. That may be one of the things that is wrong with it at the present time.

As it comes to us to do, let us take steps that this waste of the gifted, the leaders shall stop. How we do it, I do not know, for many, indeed most parents, are not yet convinced of their value.

But this we must do, begin where we can, and go as far as we may. Who better to think along this line, to try to bring about changes in education and in the attitude of the normal people toward those who lead them, than Rosicrucians?

The writer knows of none!

A PERSONAL SATISFACTION

Write for This Literature

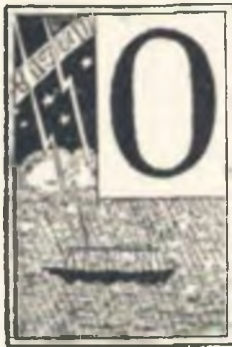
Did you ever do some little impersonal thing that brought you much pleasure? Life is livable because of the number of these simple joys we experience each day—if it were not for them most of us could not endure the hardship of waiting for the grand finale of our *big* plans. Speak a kind word—point out a direction to another—answer a question—set aright someone who is wrong. It will also afford you much pleasure to watch someone pick up an AMORC leaflet, read it, and place it in his pocket—*when you know* you were the one who was instrumental in getting it into his hands; therefore, write now for a small packet of AMORC literature for distribution—and help us reach the thousands who need its message today. It will be sent to you without obligation, postage paid. Address Rosicrucian Extension Department, Rosicrucian Park, San Jose, California.





The Technique of a Mystic

By SOROR MARIAN DEWITT



IF THE making of books about a mystic's experience there is no end. The libraries are full of them. We read with longing of the heights attained and the rewards reaped. Then we turn from our reading and ask, in the language of

the very ordinary persons that we are, "How did they get that way?"

Close upon the heels of the first question comes a second: After paying the price in prayer or renunciation or prolonged meditation, does it pay? We are practical people. We expect even our dreams to pay dividends. A feeling of satisfaction, a sense of having arrived, an indescribable emotion—these do not pay the grocer or cancel the mortgage. Spiritual elation is discounted when offered at the teller's window. No wonder that the average person shies away from the mystical. He fears vagueness; the tenuous is suspect.

No more convincing answer to these questions can be found than that presented in the poems of Wordsworth. Concisely and cleanly he sets before his reader the steps necessary to the attainment of a profound mystical experience. He goes further; he justifies the effort. He shows us that in a very true sense

the mystic experience pays. The people of the immediate future will be better prepared to cash in on those dividends than were those of the last generation, for the new impulse towards a synthesis of the fields of knowledge is battering down the dividing walls between the material and the spiritual.

One no longer needs to subscribe to certain religious dogmas in order to assert the non-existence of matter as commonly understood; he need only be scientific. From his popular magazines he discovers that mind—that nebulous territory of the psychologist—has been invaded by the chemist; into the workshop of the physicist, vibrating awesomely under the impact of its man-made lightning, has come a strange still voice. At the heart of the universe is discovered a spiritual essence whose presence subtly transforms the laboratory into a sanctuary.

Man is less hampered by the incredulous. Science has developed to a point from which it is possible to glimpse its own beginnings. Specialization is fruiting in synthesis.

This new recognition of the underlying unity of all experience makes it easy for the modern man to accept the interplay of forces which combine to produce the ordinary phenomena of life.

And this new attitude, in turn, makes easy the understanding and acceptance of such a technique as Wordsworth spreads before us. There is no need to convince the reader that mind does af-

*The
Rosicrucian
Digest
November
1939*

fect matter. The period for proof is past. Without inner wrangling we can take the formula and use it. Without waste of energy we can transmute our days of poverty into days overflowing with abundance; our meager, undernourished bodies into temples of radiant life.

One need not search painstakingly through Wordsworth's poems to find his technique. It is all in *Tintern Abbey* and the *Daffodils*. Wider reading of his verse may add more examples but no new procedure. For the sake of brevity, therefore, we can confine ourselves to these two poems.

Stripped of the imaginative qualities that make great literature, this process stands out almost as cut and dried as a chemical formula.

1. *The gathering of the rich sensuous images.* The poet was more keenly alive to the external world than many people are. Even more, he was able to recognize the value of the so-called commonplace. He knows from past experience that the present is furnishing him with the raw materials for future use.

*Here I stand, not only with the sense
Of present pleasure, but with pleasing
thoughts
That in this moment there is life and
food
For future years.*

Deliberately and consciously, he stores his materials as a herbalist gathers his plants, knowing that he can work them up into medicines later when the gathering season is over. He hears
*These waters, rolling from their mountain
springs.*

He beholds *the steep and lofty cliffs,* the *dark sycamore,* the orchards, he notes the greenness of the season of *unripe fruits* and the farms *green to the very door.* From the smoke that rises above the trees, he reconstructs in imagination the cottage or the hermit's hut hidden in the woods.

He is not haphazard. He is purposeful, for he knows the power of images stored in the mind. They are the grist for his mystical mill.

2. *The necessity for solitude.* This point he touches lightly but with no uncertain note:

*But oft, in lonely rooms,
And again
Oft when on my couch I lie.*

He goes further and tells us that when he finds himself in the crowds, he has a way of withdrawing into his inner self. He has developed an ability to be alone even

'Mid the din of towns and cities.

Without this solitude he could not utilize the raw materials. It is his time for meditation. He enters in and shuts the door and with no curious eye upon him, he sorts and classifies his specimens.

3. *The need for relaxation.* The materials gathered, the specimens grouped and analyzed, the forces of thought set in motion, the poet then relaxes. And we should note that he relaxes all over,

PHYSICALLY

Oft when on my couch I lie:

*The breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body;*

MENTALLY

*The heavy and the weary weight
Of all this unintelligible world
Is lightened.*

EMOTIONALLY

*That serene and blessed mood,
In which the affections gently lead us on;*

In vacant or in pensive mood.

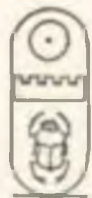
When these three steps are accomplished — the external activity, the internal activity, and the relaxation, then the mystical experience begins to form. As the steps leading to the experience are three-fold, so is the experience itself. First there rises before his inner eye the psychic counterpart of the physical images which he has perceived.

*They flash upon that inward eye
Which is the bliss of solitude.*

Then there comes the quickening of the inner self, the awareness of the soul and its powers.

*We are laid asleep
In body, and become a living soul;*

And last there comes the characteristic understanding of life. Its pattern



and its purpose shine forth. Simplicity is revealed at the heart of multiplicity.

*With an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.*

From that inner vision, that cosmic understanding flows healing. Not a vague imaginary healing, but a current of well-being that floods the entire man. He is conscious of a definite three-fold restoration,

PHYSICAL

*sensations sweet
Felt in the blood;*

MENTAL

*Passing even into my purer mind
With tranquil restoration;*

EMOTIONAL

*And felt along the heart,
Feelings of unremembered pleasure,
And then my heart with rapture thrills
And dances with the daffodils.*

There we have it all, the three steps leading to the mystical experience; the three-fold experience itself; and the three streams of healing flowing into the conscious life of the one who has attained.

How simple the technique; how sublime the attainment. There is no goal more to be desired than this—to have glimpsed, even from afar and faintly, that divine essence that stirs at the heart of creation, to have apprehended that

sense sublime

*Of something far more deeply inter-
fused,*

*Whose dwelling is the light of setting
suns,*

*And the round ocean and the living air,
And the blue sky, and in the mind of
man.*



Truth is a lighted candle set in a hall of mirrors. —Sebe.



ATTRACTIVE CHRISTMAS GREETING FOLDERS

You will send Christmas cards and folders again this year—it is a hallowed tradition of which we are all mindful. But why not have your greetings unique—*something distinctive*—that truly bespeaks the *mystical spirit* of Christmas? The Rosicrucian Supply Bureau has again especially designed distinctive Christmas folders, with which you will be well pleased. Non-members to whom you may send them will also appreciate their symbolic importance. The folders are made of select, artistic paper *with envelope to match*, and the design is printed in two colors and embossed in gold. In addition to appropriate wording, they contain an attractive and inconspicuous emblem of the Order. This special design has not added to their cost. They may be purchased at the reasonable price of: six for 80 cents; and one dozen for \$1.30. *We pay shipping charges.* Order now and avoid last minute Christmas congestion of the mails.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park, San Jose, California, U. S. A.

*The
Rosicrucian
Digest
November
1939*



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

“SHOULD MARRIAGE BE DELAYED UNTIL FINANCIAL SECURITY HAS BEEN ATTAINED?”

As a teacher of adults, Bernice Fuller has had occasion to become familiar with their problems, among which this month's question holds a prominent place.

Helen Hawkins, commercial artist, has seen many couples attempt to solve this problem in accordance with the economic stress of recent years.

I THINK marriage should be delayed until financial security has been attained. For some people this problem is solved by a government which gives sufficient relief to prevent death from starvation and exposure to cold. Most of us do not want this type of financial security. We have no right to expect others to assume our obligations for us.

For other people the problem of financial security is solved by both the husband and wife working. It is true that many women do not like to stay home or care for children, and in such a case there is no reason why this solution is not a good one.

In my opinion, however, marriage means children and a home, and I would consider it my pleasure and duty to devote my time to them. In such a case, I think a man should be earning a large enough salary to support a family before he marries.

If the salary is too small for a couple to continue living according to their own standards, it is likely to cause friction.

(Concluded on Page 382, Col. 1)

OUR economic state of today is not so essentially different from those which have been faced at various times in history. But solutions to the same problems will vary with the times. The bride of yesteryear had her dowry, the wife of today may work as a full partner in the business end of marriage.

When two people are sure that they love one another and are suited to each other, they should not waste years in waiting. She would be happier married and working than she would have been working and waiting. Prejudice and discrimination against the working wife have, in a large measure, disappeared. Her husband need not fear the aspersions which once were cast upon the man whose wife “had to work.”

If the young couple were to put off marriage till a more suitable time, they would doubtless seek privacy in the cinema palaces and on the park benches, but there is no privacy like that of your own home, even though it be one room. They may have little in the way of

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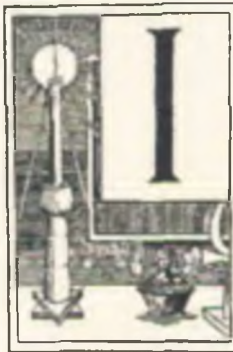




Traditional Initiation

By SAR AGNI, F. R. C.

The following extremely interesting and mystical interpretation of initiation was transmitted to the late Emperor of AMORC of North and South America by the Grand Secretary of the Order in France. It is a syllabus of a discourse on the subject delivered to members of the European Rose+Croix in Paris. Exchange of manuscripts and documents between the European Rose+Croix and the AMORC of North and South America is fairly frequent and is further substantiation of the collaboration between the two Rosicrucian jurisdictions. Since the contents of this article are of a general nature, they can be published in the Rosicrucian Digest. —Imperator.



INITIATION is derived from the Latin word "Initium" (beginning); it is therefore the beginning of (a) a new state or condition, (b) in a new path, or way.

a. The profane is fettered, blinded, is a prisoner of darkness and of errors; he is a wanderer; and through the initiation, which really and truly places him in a new condition, he becomes enlightened, free from the bias and prejudices of the mundane world, and he is therefore stronger and more powerful.

b. A new path is opened to him, and the Cosmic Truth is revealed to him by means of *symbolism* which is the *key* given to the new initiate to unravel the Mysteries which are hidden to the profane world.

c. The consequence of it is: a *possibility*, and also a *duty* to utilize his newly given light on behalf of humanity; he must become himself a focus of radiations and free himself from all selfishness, all self-centered interests. And this emission of light will be at one

and the same time: warmth, energy, and power.

The nature of this power:— It is the result of a *mental induction*, running from the Initiator to the Initiate, and creating a new mental condition in the initiate.

He is upheld by a *magnetical polarization*, born from the action of the Initiator, and which tends to create a more perfect equilibrium in all the actions of the initiate. For there is no doubt that a current is established between the giver and the receiver—that is the Initiator and the Initiate—which is creator of Harmony, and once awakened, the new power becomes *permanent*: "tu es sacerdos in aeternum" and that which has *been done* can *not* be *undone*, even though the new initiate should become unworthy. The Initiator is a father for the Initiate, and when a son has been born unto his father, nothing can undo it.

Transmission of this power:— This power has been transmitted from man to man, through the uninterrupted chain of Initiates, through the ages; the Initiates being the human vehicles of Light and Power and this is called "APOSTOLICISM."

It is transmitted with the help of a *special Ritual*, which unlocks a current

The
Rosicrucian
Digest
November
1939

of celestial help, and causes the intervention of spiritual forces that are omnipresent and act as catalyzer: the burning up of the dross in the initiate is coming into effect and a new being is being born unto him.

The responsibility of holding such a power:— Man is at one and the same time beneficiary and vehicle for this power, and *he is under the obligation* to radiate it. This obliges him to choose for himself a disciple who will become his substitute and his successor so as to ensure the permanency of the uninterrupted initiatic chain. He has received the flambeau and he must pass it on and not let its flame be extinguished or be choked by the ashes of neglect or unworthiness.

And so also it entails an ineluctable punishment for him who uses this power for material or self-interested ends, like it is done in certain practices of magia, or through simony, as in the case of trading with initiations, or selling charts for money.

The purpose of this Initiation:—It is, individually, an inestimable source of elevation and salvation. Evolutionally, it is a means to understand, and to outrun and uphold the march of humanity toward the destiny that has been assigned to it by the Supreme Power. The Initiate climbs up the direct path leading to the final goal and helps men to leave the long and tedious paths of ignorance and evil. The Initiation makes of man a conscious, active and happy particle of the great cosmic and spiritual current, source of the life of the world.

The Individual Initiation:— There exists, however, an exception to the rule of Traditional Initiation, that is the acquisition: (a) Of the *Light*; (b) Of the *Initiatic Power*, without intervention from a human Master.

It is produced through a pure *spiritual Osmose*. It is, however, exceedingly rare, and is the case only with saints and the great Initiates who have become leaders of men or founders of Secret Orders; amongst them we may cite Moses, Pythagoras, Raymond Lulle, Martinez de Pasquallis, Louis-Claude de Saint-Martin.

Its validity is proved: (a) through certain *signs* representing certain cosmic secrets which are found in the oral

transmission at the summit of the hierarchy of the traditional Initiation; these signs, in the initiatic parlance, are called *locks*; (b) certain *powers* which are the consequence thereof, and are its *keys*; they are utilized for beneficent purposes.

The negative or malefic Initiations:— They are of two kinds: (a) those produced by *the action of man*; (b) those produced by *the action of black forces*.

a. Man may transmit a malefic, selfish and destructive power either through *his conscious will*; or the *unconscious use of a malefic ritual* as is the case in some practices of masonry or spiritualistic proceedings. It is possible to *counteract and remedy* the evil that is thus done, and then one must proceed in two stages: first, by *neutralizing the malefic power* with the help of a destruction of same, following with a purification of the bewitched neophyte; secondly by *creating a beneficent power* through the use of the completely traditional method.

b. The black forces, in some cases, are capable of *vampirizing* a human being, who may be *possessed* by them.

The remedy is then to *dislodge* the malefic forces through *exorcism*, following with a mental and physical purification. Next to this, a protecting barrier must be created, and furthermore it must be periodically renewed through prayers.

How to distinguish a good from a bad initiation:—By their effects, "as the tree, so the fruit."

1. The good initiation awakens in the Initiate altruism, personal disinterestedness, faithfulness, simplicity, the spirit of sacrifice; and it implies forgiveness of the offences; from these, the initiate derives inner peace and joy, and an ineffable feeling of harmony.

2. The victim of the bad initiation becomes a prey to a ferocious selfishness, to pride and cruelty, to the spirit of domination and material ambition; the malefic initiation also leads to jealousy, treachery, to revenge, to the traffic of influences and simony. A constant restlessness is the sign thereof, as also a tendency and need to injure people.

The importance of Ritual in the Initiation:— The Ritual is indispensable, thus the importance that has been uni-



versally granted to it; there are several reasons for this: (a) It is an *immutable frame* where is enacted the magical operation, the purpose of which is always the same. (b) It is the support of the *spiritual operation*. (c) It is a help to the operators, whom it protects against all distraction; it moves them and has a dynamical power upon them, placing them in a condition of radiation, at the same time harmonizing their radiations, condensing and amplifying them. (d) It is the direct link with the Heavenly Power, and without it, no contact can possibly be established.

Several conditions are required for the Ritual to fulfill its purpose:

1. *The place*: the place where the Ritual is performed must be exclusively reserved to it; it must also be regularly consecrated, periodically purified, and a *living fire* (that of a candle, for instance —not *electricity*) must be maintained in it.

2. *The time*: considering the situation of the place, on the earth, the best cosmical moment must be chosen, and some days must be proscribed. There is also a well known fact in wireless, or broadcasting; that is that the sun's rays interfere with the transmission of waves. Therefore it is preferable to perform the Ritual at night, or during the evening; not with the full day light.

3. *The condition of the operators*. (a) It is necessary to take off from the assistants all that differentiates them in the profane world; this is done by means of ritualistic and obligatory garments which create a *physical unity*. (b) It is also necessary to put them in an harmonious and spiritual frame of mind; for this, ritualistic recitations are used, which create *mental unity*. (c) All that tends to disturb the physical or mental unity must be eliminated: the bearing of profane insignias must be prohibited; the presence of non-members or profane people must not be tolerated; and the participators must have been very carefully and severely selected, so as to admit only the candidates who have met with unanimous sympathy.

The relationship between the Initiator and the disciple: (a) A great stress must be put upon the link that unites them: it is a *true paternity*, for there is *gift of life* upon the spiritual plane. Consequently, the initiator is a father,

and the disciple is his child; between them there is a real family link which entails *reciprocal duties*.

1. The initiator must give as much Light as possible, control the efficaciousness of his teachings, defend the disciple against errors, weaknesses, discouragement, and profane temptations or harmful influences.

2. The Initiate must respect his Master, and give him affection, confidence, faithfulness and support.

a. Is it possible for a Master to initiate several disciples? A Rose-Croix tradition requires *at least one* disciple for each Master, in this, moreover, resides the obligation to *pass on the flambeau*, for the Master must not let his be extinguished, or choked under the ashes of neglect.

Another tradition (which is even exclusive with the Rose-Croix of Bohemia) dissuades from the abuse of initiation, and they say that it is better to form one sole good child, than to have a number of imperfect and badly conducted children. And truly, there can be improper paternities on the spiritual plane as there are in the profane world.

In conclusion, it is better to limit oneself to a selected and small number of disciples, but to follow them through the course of their lives so that they may truly continue their Master's work.

b. What does the proverb, "The initiate kills the initiator" mean? It has two principal meanings: (a) the bad disciple, who has been wrongfully chosen, takes off from his own Master his secrets, his teachings, his powers, then he employs them not only self-interestedly—which is selfishness—but at times he does even return them against his benefactor—which is ingratitude. The proverb, therefore, means that the Master must be most careful and must not give initiation to whosoever asks for it, because it is then giving real powers to imperfect beings who may misuse them and be unfaithful to their trust. Consequently there is a punishing reaction against the imprudent initiator and this reaction is a terrible sanction: the rebellion and treachery of his own children.

This reaction is explained by the principle of the echo or of the returning shock; in effect, the magical force radiated by the initiator upon an imperfect

disciple (who is untransparent), instead of being absorbed, is reflected and comes back to strike the initiator. In virtue of the law of action and reaction, this returning shock is always noxious.

One must never forget that one is responsible for the seed one has sown.

c. The second meaning is this: The disciple must naturally succeed to his master, as the son succeeds his father in the natural order of things. The initiate prolongs the personality of his master and it is obvious that on the day when he has acquired the same dynamism and the same science, the flambeau will be transmitted, the initiatic chain will be assured, without the initiator being indispensable to the permanency of the link. He may therefore disappear, the same as the flower which has given the fruit and ensured the continuity of the species, may disappear.

d. May a power once given be annulled? No: the father always continues to be the father of a son who has become unworthy. The birth, be it physical or spiritual, is a fact that can not be suppressed.

There is only one recourse, which, in case of treason, is to suspend, for the future, the powers given unto the culprit; it is the "suspensio a Divinis" of the Church, thus cutting off the link that connects the unworthy disciple with Heaven.

Is this efficacious? It can be so, under certain conditions which are: (a) to give notice thereof to the traitor; (b) to give notice thereof also to all the members of the Order who shall be obliged to consider him as being dead; (c) to really demand to the Supreme Power to cut off the channel through which the spiritual force goes down. This formula, however, presents very grave dangers, for almost infallibly the excluded member will fall in the black current and use in a malefic way what remains of his power of initiate.

II. Three essential initiatic currents must be taken into account:

a. *The Egyptian current*, the most ancient, teaching the immortality of the Soul, the *Post mortem psychostasia*, and the *astral evolution* of the Double.

At the basis of this doctrine is the theory of the *weight of our actions* and the predominating feeling of *the fear*

of the weighing. A proof of it is found in the embalming, as a means to avoid the astral storms, thus constraining the double to an almost eternal fixedness: through this method the Egyptians tried to retard the sufferings awaiting the double after it has left the physical body, or, at least to alleviate them by extending them upon an indefinite period of time; whilst, were it not so, the double would have to pass in a comparatively short time through what is called by Catholics as the Purgatory purification.

But the consequence of it is surprising, because reincarnation becomes impossible; the influx of souls into matter ceased, and it was degeneracy and death in Egypt.

In this we also find the image of the eternal cycle of the drop of water.

b. *The Buddhist current*, teaching the *immortality of part of the Soul*, the *multiple and inelectable reincarnations*, the final annihilation (Nirvana).

It is based upon the belief that *our actions follow us* and condition our future; the dominant feeling is the desire to liberate the spirit from matter, through disinterestedness of the material realities; it requires the spirit of sacrifice and austerity, and teaches the principles of charity (alms) and the respect of all that is *living*.

c. *The Christian current*: it teaches the immortality of the soul, a *unique post mortem psychostasia*, no *reincarnation*, but an *immediate and definitive sanction*.

The basis of this doctrine is also the *weighing of our actions* classified in two categories, as *faults*, or *virtues*.

The prevailing feeling in the Christian doctrine is *LOVE*, going as far as solidarity with the defunct ones, at least in what refers to Purgatory; from there the prayers for the dead and the celebration of masses to help them pass through the sufferings of Purgatory, and to advance their liberation.

d. *The relation of the R+C* with these three currents: The R+C traditionally teaches the *immortality of the soul*, the *post mortem judgment of our actions*, our *destination to a blissful eternity*, and the *doctrine of reintegration*.

This last doctrine is derived from a kabbalist idea upon the concept of the origin of the soul, fallen from heaven



into matter, and remembering its origin, (the body being only its prison) and tending to be reintegrated. As an addition to this, the R+C affirms that Christ is the *Mediator*, who works out this reintegration for the souls, with the help of the Holy Ghost (Logos).

The initiate must therefore prepare the reign of the Holy Ghost. At the very beginning of the R+C we find the "Templum Sancti Spiriti."

e. *Relation of the other Orders with the three Currents:*

Hermetist Order: It is the Egyptian current, modified and amplified by Pythagoras who revealed the harmony of the world, or *Harmony of the Spheres*, and affirms the existence of the *Islands of the Blissful*.

A *trusting serenity* basing itself upon the ethical principles of Pythagoricism is its characteristic.

Martinist Order: It is the Christian current, modified and amplified under agnostic influence. It states the existence of *mediators other than Christ*, and who may be terrestrial beings (great initiates) or spiritual entities (angels).

Dissimilarity between Man and Woman with regard to Initiation:—Throughout all eternity, man alone has had a right to priesthood, because he is polarized to be, naturally, the generator, the father, as well materially as spiritually; alone, therefore, he has the right and the power to initiate, that is

to transfuse the spiritual life from the Celestial Power into the disciple's soul. He is the chosen intermediary to pass on the flambeau.

The part of the woman is that of the mother, collaborating in the spiritual action to which she brings the support of her radiation, through prayer; and also collaborating in nourishing the mind of the initiate through her teachings, in her lectures, works, or studies.

She may help to the revelation of the Spiritual Light, through her sensibility and her clairvoyance, as she has a greater predisposition to perceiving the spiritual currents; as examples we may cite the Pythia, the Sibyl, the Saints.

She may acquire such a really deep enough elevation so as to be capable of opening the spiritual path to other women in whom, acting with a strength and affinity of sentiment of which man is hardly capable, she will reach better the emotive centers, and will unlatch a more enthusiastic outburst.

The creation of religious orders by such mystics as Saint Theresa of Avila is an example of the above.

The same as the Church grants to woman the right to baptize, the Order also admits her right to practice the rituals of the first degrees of Initiation, which are the entrance on the Path.

She can not, however, initiate a man, nor, in any case whatsoever, communicate the major Initiation, which constitutes the true sacerdotalism.



QUESTIONS OF THE TIMES

(Continued from Page 377)

Bernice Fuller

Our divorce statistics show that even at best there are many causes of friction between married couples. It is only reasonable to eliminate as many of these causes as possible. Therefore, I think that for most people a happy marriage is partly dependent upon financial security.

It might be well to add that I do not know of a single case in which marriage was postponed solely because of our present economic state, but I do know of many marriages which are unhappy due to the financial situation.

Helen Hawkins

household furnishings, but their combined salaries would, in due time, make possible the realization of their desires. The average man of today cannot attain a good salary until he is approximately thirty years old—yet man may marry when he is eighteen. What shall he do in the years between?



*The
Rosicrucian
Digest
November
1939*



In this department we present excerpts from the writings of famous teachers and thinkers of the past. These give our readers the opportunity of knowing their lives through the presentation of those writings which typify their thoughts. This month we present excerpts from the classic work entitled, "The Imitation of Christ." These quotations have been chosen by Hazel Fowler, F. R. C., who presents them with the following comments:

Life is full of unexpected moments and unexpected gifts. One or both may transform the ordinary hour into an exalted memory. Rummaging through the shelves of a library the other day, I discovered an old book unique in content and design—a rare, old-world treasure teeming with the profound reverence and passionate searching of a mystic soul.

There are several and varied editions of "The Imitation of Christ," but that translated from the Latin by W. Benham, B. D., and published by John C. Nimmo, London, in 1886 is worthy of the attention of all Rosicrucian students, particularly those in the advanced degrees; its essence being vitally adaptable to the quieting hour of meditation and contemplation when Being questions Spirit and Spirit reveals and informs.

The preface of this book discusses at some length the various authorships attributed to it. Whether the work belongs to Thomas Kempis or another, it is a noble masterpiece of mystical application from which any reader must receive divine inspiration. It is only natural that words of such profound vision should receive both favorable and adverse criticism. Some argue that the author preaches self, and self alone; that the book falls for lack of the "social aspect." However, it is only through the inner development of the individuals who make up society that society itself may be improved.

But, the preface continues: "... in the history of the Divine Life . . . we are told that in the midst of His toils He went aside into a Mountain and continued all night in prayer unto God. The life of activity was sustained and nourished by the life of inner communion. Therefore it is useless to condemn the book before us on the ground that it is contemplative and unpractical. . . . If we would not be conquered by the world that we are seeking to conquer, we must study daily the Conqueror in His meekness, His perfection of beauty, His world-embracing redemption, His sacramental Grace, His two-fold nature."

Such is the everlasting mission of the Brothers and Sisters of the Rose and Cross, for the activity of their lives indeed, is sustained and nourished by the life of inner communion. To them in utmost reverence I commend "The Imitation of Christ."

There are four Books or sections with the following inviting titles: Book I, Admonitions Profitable for the Spiritual Life; Book II, Admonitions Concerning the Inner Life; Book III, On Inward Consolation; Book IV, Of the Sacrament of the Altar. The following excerpts taken at random from the Books radiate the rich spiritual economy of the mystical life, as practical today as yesterday to one quickening in the Light of Regeneration.

A STUDY IN SCRIPT AND SCROLL

By HAZEL J. FOWLER, F. R. C.



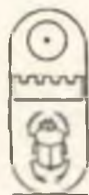
HOSO followeth me shall not walk in darkness, saith the Lord. These are the words of Christ, and they teach us how far we must imitate His life and character if we seek true illumination, and deliverance from all blindness of

heart. Let it be our most earnest study,

therefore, to dwell upon the life of Jesus Christ.

The more a man hath unity and simplicity in himself, the more things and the deeper things he understandeth; and that without labour, because he receiveth the light of understanding from above. The spirit which is pure, sincere, and steadfast, is not distracted though it hath many works to do, because it doth all things to the honour of God, and striveth to be free from all thoughts of self-seeking.

We may enjoy abundance of peace if we refrain from busying ourselves



with the sayings and doings of others, and things which concern not ourselves. How can he abide long time in peace who occupieth himself with other men's matters, and with things without himself, and meanwhile payeth little or rare heed to the self within? Blessed are the single-hearted, for they shall have abundance of peace.

If each year should see one fault rooted out from us, we should go quickly on to perfection. But on the contrary, we often feel that we were better and holier in the beginning of our conversion than after many years of profession. Zeal and progress ought to increase day by day; yet now it seemeth a great thing if one is able to retain some portion of his first ardour. If we would put some slight stress upon ourselves in the beginning, then afterwards we should be able to do all things with ease and joy.

Established custom is not easily relinquished, and no man is very easily led to see with the eyes of another

Without charity no work profiteth, but whatsoever is done in charity, howsoever small and of no reputation it be, bringeth forth good fruit; for God verily considereth what a man is able to do, more than the greatness of what he doth.

One hath said, "As oft as I have gone among men, so oft have I returned less a man." This is what we often experience when we have been long time in conversation. For it is easier to be altogether silent than it is not to exceed in word. It is easier to remain hidden at home than to keep sufficient guard upon thyself out of doors. He, therefore, that seeketh to reach that which is hidden and spiritual, must go with Jesus "apart from the multitude." No man safely goeth abroad who loveth not to rest at home. No man safely talketh but he who loveth to hold his peace. No man safely ruleth but he who loveth to be subject. No man safely commandeth but he who loveth to obey.

Lose not, brother, thy loyal desire of progress to things spiritual. There is yet time, the hour is not past. Why wilt thou put off thy resolution? Arise, begin this very minute, and say, "Now is the time to do; now is the time to fight; now is the proper time for amendment." When thou art ill at ease and troubled,

then is the time when thou art nearest unto blessing. *Thou must go through fire and water, that God may bring thee into a wealthy place.*

Remember always thine end, and how the time which is lost returneth not. Without care and diligence thou shalt never get virtue. If thou beginnest to grow cold, it shall begin to go ill with thee, but if thou giveth thyself unto zeal, thou must find much peace, and shall find thy labour the lighter, because of the grace of God, and the love of virtue. A zealous and diligent man is ready for all things.

BOOK II

ADMONITIONS CONCERNING THE INNER LIFE

By two wings is man lifted above earthly things, even by simplicity and purity. Simplicity ought to be in the intention, purity in the affection. Simplicity reacheth towards God, purity apprehendeth Him and tasteth Him. The soul that loveth God looketh not to anything that is beneath God. God alone is eternal and incomprehensible, filling all things, the solace of the soul, and the true joy of the heart.

He will easily be contented and filled with peace whose consciousness is pure. Thou art none the holier if thou art praised, nor the viler if thou art reproached. Thou art what thou art; and thou canst not be better than God pronounceth thee to be. If thou considereth well what thou art inwardly, thou wilt not care what men will say of thee. *Man looketh on the outward appearance, but the Lord looketh on the heart:* man looketh on the deed, but God considereth the intent. It is the token of a humble spirit always to do well, and to set little by oneself. Not to look for *consolation from any created thing* is a sign of great purity and inward faithfulness.

BOOK III

ON INWARD CONSOLATION

I will hearken what the Lord God shall say within me. Blessed is the soul which heareth the Lord speaking within it, and receiveth the word of consolation from His mouth. Blessed are the ears which receive the echoes of the soft whisper of God, and turn not aside

to the whispering of this world. Blessed truly are the ears which listen not to things without, but are fixed upon things within. Blessed are they who search into inward things and study to prepare themselves more and more by daily exercises for the receiving of heavenly mysteries. Blessed are they who long to have leisure for God, and free themselves from every hindrance of the world. Think on these things, O my soul, and shut the doors of thy carnal desires, so mayest thou hear what the Lord God will say within thee.

These things saith thy Beloved. "I am thy salvation, I am thy peace and thy life. Keep thee unto me, and thou shalt find peace."

Put away transitory things, seek those things that are eternal. For what are all temporal things but deceits, and what shall all created things help thee if thou be forsaken by the Creator? Therefore put all things else away, and give thyself to the Creator, to be well pleasing and faithful to Him, that thou mayest be able to attain true blessedness.

"Write MY words in thy heart and consider them diligently, for they shall be very needful to thee in time of temptation. What thou understandest not when thou readest, thou shalt know in the time of My visitation. I am wont to visit My elect in twofold manner, even by temptation and by comfort, and I teach them two lessons day by day, the one in chiding their faults, the other in exhorting them to grow in grace.

"Think not thyself totally abandoned, although for the time I have sent to thee some tribulation, or have even withdrawn some cherished consolation; for this is the way to the Kingdom of Heaven. And without doubt it is better for thee and for all My other servants, that ye should be proved by adversities, than that ye should have all things as ye would. I know thy hidden thoughts; and that it is very needful for thy soul's health that sometimes thou be left without relish, lest perchance thou be lifted

up by prosperity and desirous to please thyself in that which thou art not. What I have given I am able to take away, and to restore again at My good pleasure.

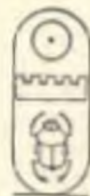
"I am He who in an instant lift up the humble spirit, to learn more reasonings of the Eternal Truth, than if a man had studied ten years in the schools. I teach without noise of words, without confusion of opinions, without striving after honour, without clash of arguments. I am He who teach men to despise earthly things, to loathe things present, to seek things heavenly, to enjoy things eternal, to flee honours, to endure offences, to place all hope in Me, to desire nothing apart from Me, and above all things to love Me ardently.

"For there was one who by loving Me from the bottom of his heart, learned divine things, and spake things that were wonderful; he profited more by forsaking all things than by studying subtleties. But to some I speak common things, to others special; to some I appear gently in signs and figures, and again to some I reveal mysteries in much light. The voice of the book is one, but it informeth not all alike; because I inwardly am the Teacher of Truth, the Searcher of the heart, the Discerner of the thoughts; the Mover of actions, distributing to each man as I judge meet.

"Follow Me: I am the Way, the truth and the life. Without the way thou canst not go, without the truth thou canst not know, without the life thou canst not live. I am the Way which thou oughtest to follow; the Truth which thou oughtest to believe; the Life which thou oughtest to hope for. I am the way unchangeable; the Truth infallible; the Life everlasting. I am the Way altogether straight, the Truth supreme; the true Life, the blessed Life, the uncreated Life. If thou remain in My Way thou shalt know the Truth, and the Truth shall make thee free, and thou shalt lay hold on eternal life."



A pessimist is a man who is keenly conscious of the scars of humanity. An optimist is one who has pried up some of the scars and observed how nature has healed the raw wounds underneath. —Sebe.





The Standard of Genius

By FRATER GEORGE D. BLAKE



AS THE standard of knowledge increases, so does the standard of genius. What I mean by that is, that the genius of yesterday was only a genius compared to the knowledge of the times; and compared with present day knowledge, a

work of genius from yesterday seems to fade, although admittedly it has been an essential contribution to the knowledge of today.

In fact, the work of yesterday's genius becomes the standard of knowledge of today, and today's standard of genius will become the knowledge of tomorrow.

Admitting that all contributions to knowledge are not genius, but presuming the intelligent person of today, who is acquainted with the arts and sciences, could transport himself back through time two or three centuries, and still retain the knowledge of the present day, that he has acquired, and the people around him were only conversant with the knowledge of their times—to them he would be a genius! They probably would regard him as a God, or they might burn him at the stake, for knowing too much, or for trying to guide public opinion along different lines of thought.

Now supposing it were possible for a person of two or three centuries hence to come into existence at the present day, and still retain the learning and knowledge that will be known at that time; he would soon accomplish something to attract the attention of science. The scientists would regard him—in comparison to the knowledge of the times—as a super-being. He could make Einstein, Carrel, Baird, and so on, look more like ordinary intelligent persons, compared to him, although they helped to contribute towards his standard of knowledge.

Not a few people, including some of our best scientists and psychologists, would regard him as insane; because possibly he could tell them where—and perhaps why—they are wrong in their researches. The trouble is that they might not believe him, for he could also disprove a few theories, and that alone might be enough to turn them against him.

Perhaps that is why genius is usually regarded as being on the border of insanity. Such a one knows more than the people are capable of comprehending. Why should genius be on the border of insanity? Very, very few geniuses go insane. All the people who are in our mental homes today are not geniuses. Quite probably the majority are no where near the genius mark. Any one can become insane, whether he be a genius or a bottle washer. Insanity is more of a lack of control, a case of feeling overcoming reason, instead of reason controlling feeling.

The
Rosicrucian
Digest
November
1939

Take Einstein and Hitler—they are both “men of genius” in their respective fields of activity, but one has a mental control that the other does not possess. It is when genius loses its reasoning powers that it goes insane.

I think that the reason why a genius is often said to be “modest,” is because the work that gives him the title of genius is not his real limit; he has a higher concept, something beyond what he has done. To him the work he has accomplished is not genius, it is only the beginning of something greater. His work of genius appears a *natural* thing to him, it does not seem genius because it was something he more or less expected to do, he had an idea of what he wanted to do, and found a way of accomplishing it. When the work was finished he would probably be pleased

with it—yet perhaps he might be disappointed with it, according to his mental concept of the finished article, whether a painting, scientific device, or any of the other things in which genius excels.

Then, when the work of genius becomes known and understood, it immediately falls from the heights of *genius* to the lower level of *knowledge*, and the level of knowledge is of course constantly rising.

It appears to be like a huge reservoir, containing an unlimited supply of water, with pipes running into smaller reservoirs. The main reservoir acting as the source of knowledge, the pipes act as the conveyor of knowledge, and the smaller reservoirs act as the containers of the amount of knowledge known at present.

MYSTICAL PLAY CONTEST—THE WINNERS

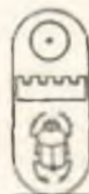
All manuscripts received in the Mystical Play and Reading Contest were carefully read, and final selections were made by three judges, all of whom have had experience on the stage and in public speaking. Due to the nature of the material submitted, it was found necessary to make decisions upon the basis of technique and theme, irregardless of the suitability of the script for presentation at a future Convention. Those contestants whose entries were considered in the final judging, but failed to place, have been given honorable mention. The judges wish to thank all contestants for their enthusiastic response and participation in this contest, and to congratulate the following winners:

PLAYS

- First Prize:* “The Mirror” by Raquel de Sulerzyski (Credit for one year’s dues)
Second Prize: “Whilom” by Cora Mabel Silvius (Credit for nine months’ dues)
Third Prize: “The Sentient Tree” by Melanie Margaret Lind (Credit for six months’ dues)
Fourth Prize: “The Great Juggler’s Handful” by Marcella Whitaker (Credit for three months’ dues)
Fifth Prize: “Karma” by Aline Buetow (One complete sanctum set)
Honorable Mention: “Mme. Du Barry Returns” by Mable V. Couse; “The Legend of a Master” by Tressie Dunbar; “Is It Too Late” by Vicki Mackay; “Fool’s Gold” by W. C. Ray; “Cycle” by Raquel de Sulerzyski; “Sunrise” by Frances Vejtasa.

READINGS

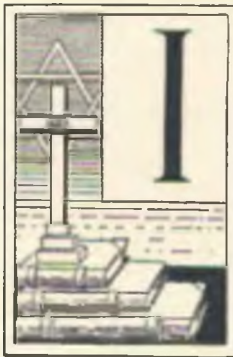
- First Prize:* “Bacchus and the Monk” by Lester Knorr (Credit for six months’ dues)
Second Prize: “A Parable” by Alice Stickles (Credit for three months’ dues)
Third Prize: “Festina Lente” by Tressie Dunbar (Choice of any two Rosicrucian Library books)
Fourth Prize: “A Place in the Sun” by Lenore (Choice of one Rosicrucian Library book)
Fifth Prize: “The Virgin” by Frances Vejtasa (One year’s subscription to the Forum)
Honorable Mention: “I Found the Rosy Cross” by Charlotte F. Gunter; “The Sun Shines Over the Mountain” by Millie L. Kochan; “The Universal Magnet” by John H. Phillipson; “Rigor Mortis” by K. P. Laurence; “A Bean a Day” by Marcella Whitaker; “The Lost Word” by Alma Lacock; “Children at Play” by Winonah T. Pence; “Chaliced Tendrils” by Hazel Fowler.





“Excerpts from a Letter to a Troubled Soul”

By AMORIFER



TIRKS YOU because the affairs of the world are at what you describe “A pretty pass.” You are grieved that your efforts to make the least change in them are futile — and you, also, are now perplexed, and riding high on the crest of the de-

structive wave which, it seems to you, will surely engulf the world.

Let me remind you that “Charity begins at home.” I assure you that it is not in conflict with natural laws, to look after your own interests first—always providing, of course, that your actions do not interfere with the welfare of your fellow-man.

First, get your own affairs in order—have them functioning as smoothly as your understanding can make them so—and then, will be time enough to think of your brother’s interests. When your own household is in order, and the affairs of it are under control, then, and then only, will you be in a position to help him.

So long as you *worry* and *fret* about what the country and the world are coming to, who collected the thirty pieces of silver, and what demagogue can do acrobatics with pretzels—you’ll have troubles—and plenty of them.

This, however, is no excuse for closing your eyes to the discrepancies that

exist in our social life—*merely a warning to relegate your actions to their proper order.* After all, you are an integral part of society, so never lose interest in what the rest of it is doing, or your relation to it will be an abnormal one of isolation. The mass expression of morals and ethics—in religion, economics, and politics — can only be what you help to make it.

Let me draw for you another picture of your problem, different from the one with which you are now acquainted.

The world is made up of positive and negative currents of thoughts and actions. You are a small—but nevertheless, necessary—part of this world, and contribute an infinitesimal fraction of the currents and cross-currents in which it whirls. Comparatively, these currents are beyond your control. Unfortunately the negative currents now seem to prevail. As an individual you are powerless to effect any material change in them by a frontal attack. With your present approach, you are not closely enough in contact with the whole wide world to do so.

Within this larger world is a smaller one of your own creating, which consists of your immediate environment, i. e., your family, your friends, and acquaintances—your associates in business and recreation. In your own little world there is an intermingling of positive and negative currents. In this world too, the negative current is now strongest—to which fact your plaint of woes bares witness. Unlike the larger world that you can not readily

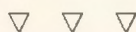
contact, your relation to this smaller one is more intimate—your personal environment is more susceptible to your influence. *You* are the center of this world—it is within *your* power to transform all the negative currents of strife and contention in it to positive ones of peace and harmonious cooperation.

Just imagine, how quickly the negative currents of the whole world would be changed to positive, if all the centers of the millions of individual small worlds, within the larger, should decide to radiate nothing but the positive currents, henceforth.

Now this, my dear brother, is the

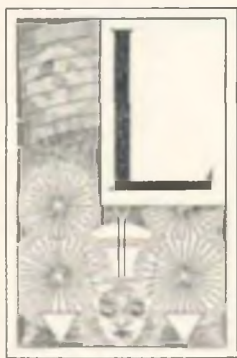
natural way of bringing about the reform that you so ardently desire. Much more could be said about it, but our analogy is sufficient, I believe, to emphasize the necessity of changing the negative currents in your own little world to positive—if you would change the currently manifest evil in the world to the good that you wish it could be.

An understanding knowledge of the Laws of God is the *one and only* generator of positive currents. These Laws are LOVE—not *strife!* Demagogues, pretzels, and pieces of silver will be unknown to you—when you've cut in on the main source of supply!



Understanding and Application

By SOROR ETTA M. RICE



LAWS of great importance may be stated in such simple language that we fail to comprehend their deepest meaning. This is especially true in regard to the science of numbers. To the mathematician, the fact that one and one are two is a simple

axiom, but to the mystic this is a law worthy of his earnest study and sincere contemplation.

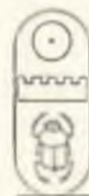
In order to understand this law another law must be taken into consideration—the Law of Duality. Each *One* is dual in nature, and for this reason when properly united with another *One* produces not *Two* but a third *One*. But an understanding of this law is not enough for a student of mysticism; knowledge of the law is a joy to the mind, but the application of the law brings wisdom and understanding.

Each problem in life brings a different set of numbers to be added — numbers which must be reduced to the fundamental *Ones* before a satisfactory conclusion can be reached. Then we must

realize that, unlike a problem in mathematics, these numbers must fuse or blend before they will produce the desired result. A careful analysis of the numbers with which we are working often reveals the fact that the very nature of these numbers makes union impossible. Then we must either change our numbers or become alchemists and alter one or both of the numbers until they will blend to produce the desired sum. Difficult indeed is the task when we are dealing with human weaknesses and materialistic tendencies. But those who have gone before us have left their tested formulae for our instruction.

We are told that *in the beginning God geometrized*. We can rest secure in the knowledge that the Divine Mathematician never placed a problem before His students until the correct solution was recorded in the Cosmic Book of Answers. It is for us to harmonize our effort and our repose, our work and our faith, our perseverance and our patience, and to apply the resultant understanding to each problem along the way.

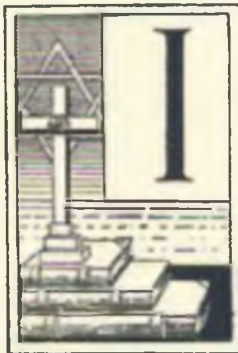
Yes, to the mathematician one and one are two, but to the mystic One and One may produce a result beyond the comprehension of human mind—an answer bounded only by Infinity.





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

A PICTURED PLAN



IT WOULD be interesting to determine from among the regular readers of this Department of The Rosicrucian Digest, how many have carefully analyzed the illustration which constitutes the heading of this article, and what the individual

interpretation of each one might be. Actually, the illustration clearly serves to signify social activity. In all ages, there have been those who taught the opposite, that is, isolation. I mean by this those who would, in order to ad-

vance themselves as individuals, intellectually and spiritually, isolate themselves in order that by forced separation from the material world in which they found themselves they would be better able to face the needs of their spiritual systems, with less temptation to give too much consideration to the physical, due to lack of its proximity. Such a theory no doubt has many good points in its favor, but it is also practical for us to consider the fact that not every individual can separate himself from the physical world and still be in a position to carry out the fundamental purposes of his existence. The fact has been stated by many mystics that considering we are placed here in a material form surrounded by material conditions, faced by physical manifestations on all sides

*The
Rosicrucian
Digest
November
1939*

is certainly sufficient evidence clearly to indicate to us, as humans, that we must consider the physical world in which we live not as being something the demands and temptations of which we must avoid or from which we must completely separate ourselves, but as something concerning which we should gain some understanding.

Therefore, we might say that physical existence is purposeful, it tends to give us a medium through which to express ourselves, that is, the real part of our beings, a medium which is in harmony with and, in fact, a part of other physical conditions about us. The body, chemically and physically, is the same in composition as other physical substances about us and it serves as a vehicle for the Soul which is the real part of us.

In consideration of these connections let us again consider the illustration previously referred to in these comments. Here we see the manifestation of physical existence as primarily conceived in the present time. We see illustrations of industry, transportation and commerce. These illustrate the progressiveness of man in promoting and making use of the potentialities of the material things he faces in his environment. It might be stated that this illustrates man's attempt to fit himself more comfortably into his physical existence. Whether or not the attainment of physical achievement contributes to his eventual well-being and progress might be a point for discussion, but it is sure that such advancement does lead to contentment upon the part of those seeking a better way to use the physical things about them. At least we know that man is attempting to progress insofar as he understands his position in the physical world.

Further illustrated here is man's desire to live comfortably. We see opposite these illustrations of mechanical progress, edifices which indicate the bringing of intelligence into his plans. We see buildings which apparently are those which serve as the source or point of direction from which material change is considered and evolved. We might consider those who from here direct the industry and the destinies of physical and material progress as those who illustrate man's ability to rise above the

limitations of the physical universe in which he finds himself, and to be those who apply the intelligence with which the human being is endowed, planning his progress, even though at times not perfectly, but at least intelligently insofar as man can grasp the purpose of his existence in relationship to the material world of which he is a part.

Parts of this illustration are vague, but a little imagination points out to us, that in addition to industry, there exist other great institutions. Institutions which cannot be represented in such an illustration as this by distinguished edifices, but institutions which perpetuate the very essence of human existence; those which contribute to his spiritual understanding such as religious institutions; those which prepare him to be able to assimilate an understanding of what man has already gained through history, that is, the schools which through a process of education attempt to prepare human beings by equipping them with knowledge so that they may devote their effort, not to the discovery of facts through a long process, but by the utilization of what others before them have already discovered. Also illustrated, and of great importance, is the institution of the home, which in a sense combines all these other factors which should represent a certain acquisition of those material things which are developed by industry for the promotion of happiness and contentment, which should be an illustration of the education gained through the schools which leads to intelligent understanding and cooperation and, above all, should have directing its purposes the spiritual qualities exemplified by religious teachings to emphasize the part that the soul of man has to learn in this environment.

I presume this illustration to depict the hour of dawn; the sun is rising indicating strength, power, and the beginning of renewed activity of all the factors which I have enumerated, that are lying waiting for the day which brings them all into active manifestation and which causes them all to work together to coordinate their purposes for the benefit of humanity. It further exemplifies the coming of a new day, a day when the imperfections in these systems which I have outlined, which we cannot deny do exist, will no longer be



existent, when the dawn of a new day at some future time will bring with it the wisdom and the peace sufficient to set aside the petty jealousies, hates, fears, and misunderstandings which now exist to detract from our picture those qualities which make it a true representation of harmony and peace. Rising above all this is the illustration adopted by this department of the Rosicrucian work to indicate the possibility of contact with forces that lie outside the physical limitations of our being. It is not only representative of a non-physical existence, but it is representative of an all-inclusiveness which goes beyond even the highest aspirations of man to focus his attention upon the oneness of all things. In a materialistic world wherein we find ourselves torn by doubts and by differences of opinion, it is necessary, if we are to advance individually and collectively, that we must ever give due credit to the source of our existence and take some time from whatever our activities may be, whether our part be great or insignificant, to attempt to place ourselves in communion

with the forces which make us and to which we owe our being.

Acknowledging our necessity for certain connections with physical factors, we must develop the habit of approaching this point or source of being wherever we may be or whatever may be our circumstances because, through unity, strength can be evolved. As has been frequently stated, The Cathedral of the Soul was conceived to be a place where many might meet together for the purpose of directing themselves toward the Cosmic which is all inclusive of non-material factors as well as the material things which surround us. If you feel that there is a lack in your daily life of something vital, of something that will be a challenge to you, a means of existence, a staff upon which to lean, we invite you to learn more of the activities and purposes of The Cathedral of the Soul by requesting a copy of the booklet entitled, "Liber 777," which will direct you toward a better understanding of the purpose of devoting a few minutes in participation with others in The Cathedral of the Soul.

IMPORTANT

Special Cathedral Period

We wish all members to participate in a special Cathedral Period, on Monday, November 20, from 7:00 to 7:10 P. M., Pacific Standard Time. Determine the difference in time between your locality and Pacific Standard Time in order to ascertain the equivalent time for your locality. In the United States this will be 8:00 to 8:10 P. M. Mountain Standard Time, 9:00 to 9:10 Central Standard Time, and 10:00 to 10:10 P. M. Eastern Standard Time. Members residing in other countries can easily ascertain the equivalent time.

We are requesting members to devote this special period of concentration to the promotion of peace, harmony, and universal love. In times of material stress it is important that we give consideration unitedly to such a purpose and it is hoped that every member will cooperate with the Emperor, the Supreme and Grand Lodge officers who will also at that time join with you in this special Cathedral Period.

NEW YORK PUBLIC LECTURES

If you enjoy a forceful, instructive lecture on metaphysics and the application of its principles to every-day living, attend this interesting lecture series. Under the auspices of the New York Chapter of the Rosicrucian Order, AMORC, Frater Gilbert N. Holloway, an impressive speaker, will deliver an address at The Pythian Temple, 135 W. 70th Street, on each of the following dates:

Sunday, November 5th, at 8:00 P. M.
 Sunday, December 3rd, at 8:00 P. M.
 Sunday, January 7th, at 8:00 P. M.
 Sunday, February 4th, at 8:00 P. M.
 Sunday, March 3rd, at 8:00 P. M.

Each evening session will be preceded by an organ recital of exceptional compositions. Everyone, whether a Rosicrucian or not, is invited to attend—*there are no fees or charges.*

*The
 Rosicrucian
 Digest
 November
 1939*



Occult Digestion

By DANIEL K. BETTS, F. R. C.

"The modern Christians have a building of stone, wherein they serve the goddess of vanity, where they dissimulate, where the people exhibit their fine clothes and the preacher his learning, but the true Christian has his church within his soul, wherein he teaches and listens. This church is with him and in him wherever he goes and he is always in his church. His church is the temple of Christ wherein the Holy Ghost preaches to all beings and in everything he beholds, he hears a sermon of God." —*Jacob Boehme.*



WHAT would the world be without its leaders, political, industrial, educational, scientific and spiritual, especially the spiritual, who bring to man a realization of his dual self? Man cannot actually live by bread alone and Rosicrucians are confident

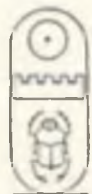
of this reality. Man's proper sustenance in maintaining his metabolism in this earthly life necessitates nourishment of uniform balance, substantial nutriment for his physical body and spiritual food for his Soul.

There are dietary laws to be observed for the physical body. In the spiritual or psychic life should also be recognized and observed a similar set of dietary laws for the nourishment and growth of the Soul and its attributes. Rosicrucianism demonstrates its worthiness in being one of the most projected and systematized courses of instruction ever attempted by any mystical or occult body in this country, or in fact throughout our known world, wherein man is made familiar with the correct regimen for the absolute development of Man as God planned it.

Analogy of the dietary rules governing the nourishment of the physical body and the Soul self of man clearly demonstrates and portrays the fallacies existent in the various teachings and modes of Soul evolution as being promulgated in the world today. An overabundance of material food consumed by the physical body at one time will bring much discomfort. Too much psychic instruction taken at one time will, in the same manner, cause due discomfort and a feeling of being lost in a sea of complexity.

Partaking of the wrong nutriments, or those not best qualified to provide the physical body with that which it demands to retain a salubrious condition, is readily manifested. An attempt to digest some occult or mystical subjects which no longer are practical—due to their antiquity or because they are related to one particular country—effects much frustration after digested and so creates a mental and physical up-set in the physical body as well as in the psychic self.

A child's diet is constantly and cautiously guarded in a most conscientious manner as at first he is given only soft foods to digest. The Neophyte on the Path might well be likened to the child, in this respect or simile, who does not know what is beneficial or detrimental in the way of occult knowledge and, like



the child, he will taste, chew, and swallow everything that comes his way. The individual who is hungry for enlightenment in this life and is attracted by a yearning for a more illuminated understanding of the finer life, as a rule, is most gullible, insofar as digesting the teachings of the various societies, cults, and other organizations of mystical category is concerned.

Be sure of your diet before you begin your studies; then be sure you digest each morsel of occult knowledge which you read or hear. Material food is first received or procured, but it must be digested if our physical bodies are to benefit by it. If the food is not digested, it is to no advantage, and worthless. Digestion, as used in this analytical analogy, might best be demonstrated to students of the occult by likening the functions of the digestive system to the experiments which are performed in the Rosicrucian studies. Experimenting with the studies and transmuting the knowledge we garner into good practical use, or in other words, "Service" to mankind, demonstrates fully that the lessons have been digested and that the student is ready for additional nutriment in such proportions as will not overburden the system nor disturb the harmony in the Soul.

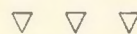
Many have experimented with various dietary practices in their everyday physical lives, just as many have experimented or tried out some of the occult diets of the various schools and cults before affiliating with the Rosicrucians. Each sect or belief has its special guide who confidently expects that he is right in his claims. Just as with the many dietary systems relative to material food consumption, each leader has his individual beliefs, and endeavors to demonstrate the benefits therein. Regardless of the meritorious efforts which many of these individuals exemplify in the occult field today, we cannot fail to acknowledge the truth that that which they are contending is often only the interpretation of their own individual reasoning and realization. That of which they have acquired knowledge may be

of either remote sagacity or a recent discovery on their part. They can possibly find a basis for their teachings in age-old antiquity, and many of these leaders can do that very thing by stating that their teachings are based upon the old Yogi studies of India, the Buddhistic rites of Asia, or an order of some other country. The old, unmodified teachings are not wanted today by the average seeker of the western world, but rather does the student want those teachings which have been brought up to date. We cannot afford to use those old methods efficiently today, without changes or deletions, any more than we can use the oil lamp of yesteryear as practically as we use the electric light of today.

It must be remembered, however, that from the oil lamp the electric light evolved. Improve on our old teachings, substituting electric current for oil and a wick, so improving the light of our understanding, and our purpose will have been fulfilled in a most modern and practical way. The electric light was not a *new invention* in one sense of the word, but simply *another form* of light which was needed by the world. The Light we need spiritually can be, and is, so improved today by using the old ideas but changing the ways and means of producing or interpreting the Light which is essential to our keener comprehensions.

Improvement in the material light is an aid to competence. The modification of the Light of the ancient wisdom will also aid in the application toward mankind of a better and more efficient "Service."

Finding this Light and Illumination, is finding the God of your heart. God will not be found principally in the church, the temple, or in the greatest cathedral, but looking within, there in the deep hush of the Soul, He is discovered. As Jacob Boehme, the profound mystic so frankly stated, a man's church is the temple of divine manifestation, wherein the Soul is taught the wonderful mystical laws and principles for the evolvment of man, God's own marvelous creation!



No man is wrong until he is proved to be. No thought is error until the truth is known. —*Validavar*.



SANCTUM MUSINGS

THE CROSS OF ASPIRATION

By ANNE RUGGIRELLO, F. R. C.



THE Seeker awaits at the North — he has planted the Seed. How will the Seed develop?

Oh Seeker! Banish all anxiety from the mind. Dwell not upon the when and wherefore of the fruit you will receive as a reward. Think not, "The

progress of its growth is much too slow." Would you become impatient with the acorn because it is not yet a towering oak?

All things manifest in cycles — the waxing and waning of the moon, the ebb and flow of the tide, the seasons, night and day—so Seeker, will your travel on the Path thus be. You must endure the Night.

The Seed will need steadfast continuance in its nurturing. Any hardship or pain must be borne calmly and with equanimity, for calmness, outcome of the attribute of Patience, alleviates the burden of the trials encountered by the student on the Way, and the mind, fortified with Patience can endure all perils.

Patience then, oh Seeker, if you desire the Light.

TOLERANCE

The Seeker, having endured, and thus, fortified with Patience and

strengthened by the trials encountered and overcome has passed now to the Greater Light, and dwells in the West.

Peace unto you and may you gather greater strength at this point through communion with God and silent prayer.

You become conscious of a greater unity with the universal scheme, that you are not merely living in the world but are a part of it. You are in all and all is in you. You no longer view the actions of others through the mortal understanding, but rather with this sense of universality.

You no longer judge, condemn—for you are a part of all and a display of intolerance shows in yourself a weakness.

You recognize the right of choice and freedom of will. You do not presume to set your judgment above that of others, for this presumption of mortal judgment is lacking in the imperative qualities of Light, Life and Love. Thus it is that this judgment would be unfair and dismal.

To the mind of the ignorant the truth becomes like unto a falsehood. Would you then not pity such a mind rather than censure it because it had not received the Greater Light? Would you not seek to interpret through the Inner understanding, the all embracing Beauty and Universal Love?

Tolerance then, oh Seeker, if you desire the Greater Light.



GLADNESS OF SPIRIT

Thus you have attained, through constant vigilance and practice at these two stations, the privilege to journey further and you dwell now at the South, where the Light shines forth most brilliantly.

Here you pause while the purifying vibrations of prayer surge through your being and expand the power of soul-expression. This energy radiates to those whom you contact and is an inspiration to them.

As the operation of the Law is precise and inevitable, this inspiration is in turn returned in abundance to the giver

And once more goes forth this increased energy into Service, stepping stone in the evolution of man.

You serve humbly; you serve with a Joy, serene and celestial you serve with a Gladness of Spirit.

UNDERSTANDING

Many have been the obstacles that have confronted you on your travel on the path thus far, many the sombre clouds which struggled to envelop you. But with each obstacle overcome, each action controlled, you gained increased strength to direct into beneficent channels the Fire, the power that was gradually growing within you.

And now, having qualified for higher expression, you stand at the East, to share with others the Light which has come to you.

As the sun, with its penetrating rays, shines upon him who emerges from his hiding place of shadows, cleansing him and uplifting his consciousness, so let your Light of Understanding shine upon the sincere seeker, to guide him into the Path for the perpetuation of higher ideals.

Your mind is now open to more varied strains of vibrations, for having gained experience at the three preceding points there has developed in you a higher perception. With this sublimated perception, you are able to discern the motive, the purpose behind divers manifestations, and thus obtain the true interpretation. You see how all things ultimately merge into One-

ness, how each individual is necessary in the Greater Scheme, and how each is carrying out his particular mission in life. And you see how every atom chants a song of the same magnificent Creation, each sounding its own note, making for the one Great Symphony.

COMPASSION

You have lived on each station of the cross. You have known the fortitude and courage it has taken to make this travel.

You carried with you the great lesson of Patience from the North, where in darkness you waited, sustained only by the light of your Faith and Sincerity, for the direct light of the sun never reaches the North. Upon qualification you proceeded to the West, home of the setting sun. Here your way was illuminated by the intensity of the brilliance of your mental faculties, and you developed that degree of Tolerance necessary for continuing on the Path.

At the South, where the sun reaches its zenith and glows with all its glory, the fire of the sun permeated your being, purifying your emotions, giving you strength to express unselfishly, with a supreme Gladness of Spirit. Finally you reached the East, point where the new day is born. Truly it was an awakening for the Soul.

At the fifth point of your cross of aspiration, there is unfolding the Rose of Compassion, that profound Love that eludes all definition. Your Heart has become a perfect blending of the component subtle forces embraced by the four stations of the cross. Your Heart has become a focal point of divine vibratory energy, radiating abundantly unto all. You are a blessing to your friends, to humanity, to the world. And your voice is uplifted in prayer, that others may start on the road of Soul-expression.

Each one journeys around this cross of aspiration daily, hourly. The journey exists in every act, in every experience of everyday life. Each one is ever completing a cycle of manifestation, whence a new one begins.

May the spiral of cycles lead ever upward, until the ultimate Goal is attained.



CITY OF MIRACLES

Earthquake and fire devastated this city of Bussano in Northern Italy in 1887, since which time it has been deserted. Recently, it is related by the people of the countryside, a helpless cripple spent the night in the place and its peculiar influence so affected him that when he awoke the next morning he had been miraculously cured. Was the cause psychological or otherwise? It will be interesting to see the effect of the place and tale upon others so afflicted.

(Photo by Acme)

Rainy Day Reading



FALL and WINTER *Inside Information*

A COLD driving rain, wet streets and slippery highways have one merit—they are conducive to the full enjoyment of good reading in comfortable home surroundings. Make your inside hours during the long fall and winter evenings provide you with inside

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Is the earth after all a cell with life on its surface when all other cells have life in their centers? Is the earth a great ball inside of which man lives? Here are startling facts about our earth not generally known. (21 discourses.)

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Can we prove by logic that life continues after death? Or is the concept but a fable of mankind? Learn in simple language what one of America's greatest historians and philosophers had to say on this subject. (4 discourses.)

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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
RALPH M. LEWIS, F. R. C. -- Imperator

DIRECTORY

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

CALIFORNIA

Los Angeles:

Hermes Lodge, AMORC Temple, Mr. George A. Baldwin, 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, Lala Seymour, Master; Leo D. Grenot, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Sts. Inquirers call: Fruitvale 3139W.

Sacramento:

Clement Le Brun Chapter, Mr. Joseph O. Le Valley, Master. Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellows Building, 6th and K Streets.

San Diego:

San Diego Chapter, Dr. F. P. Horan, Master; Mrs. Omar G. Schmidt, Secretary. Phone La Mesa 2396. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Esboia Park.

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.

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Denver:

Chapter Master, Mr. Oscar D. Pleasant, Secretary, Margaret Farrell, 637 E. 8th Avenue.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter, Mr. Wm. Thomas Ramberg, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W. every Friday evening 8:00 p. m., Secretary, Miss Carrie A. Ricker, 1875 Mintwood Pl. N. W. Apt. 36.

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Miami:

Mr. Charles F. Merrick, Master, 411 Sunset Dr., S. Miami, Phone 4 5816; Miss Dorothy Mainwaring, Secretary, 2366 No. W. 2nd St., Miami.

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Chicago:

Chicago Chapter No. 9, Mr. George H. Ellis, Master; Mrs. Eva H. Read, 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, Mr. Nehemiah Dennis, 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 E.

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MICHIGAN

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Kansas City:

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

St. Louis:

St. Louis Chapter, Mr. Carl Mueller, Master. Melbourne Hotel, Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 p. m. Mrs. O. W. Dunbar, Secretary. Telephone Jefferson 1809.

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H. Spencer Lewis Chapter, Mr. John D. Zeppernick, Master. Meeting every Monday, 8:15 p. m., 37 Washington St.

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Rockert T. Washington Chapter, Miss Ida F. Johnson, Master, 272a Halsey Street, Brooklyn; Mr. Clifford Richards, Secretary, 123 W. 115th St. Meetings every second and fourth Sunday at 8 p. m., Y. M. C. A. Chapel, 150 W. 135th Street. Inquirers call: Prospect 9-1079.

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TEXAS**Dallas:**

Judge Earl R. Parker, Master, Tel. 2-7278. Mrs. Mayda Crews Heller, Secretary, 218 Heckleywood Blvd. Phone 5-4096. Meetings at Jefferson Hotel, 2nd and 4th Tuesdays, 8:00 p. m.

Fort Worth:

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

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OKLAHOMA**Oklahoma City:**

Oklahoma City Chapter, Alfred H. Trostman, Master, Phone 4-7792; Ward D. Brosam, Secretary, Phone 5-4510. Meetings every Sunday night (except third), Shrine Auditorium, Sixth and Robinson, third floor.

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

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Mr. C. M. Platten, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Avenue.

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

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Victoria Lodge, Mr. David Bird, Master. Inquiry office and reading room, 725 Couriney St.; Librarian, Mr. J. T. Albion, Phone E-7662.

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Charles Dana Dean Chapter, 122a Phoenix Bldg. Miss Muriel L. Michael, Master, 631 Lipton Road. Sessions for all members on Tuesday at 7:45 p. m. throughout the year.

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

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

SWITZERLAND

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

Spanish-American Division

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

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

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.

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



Inspiration . . .

IT IS the reassuring word that gives comfort to the disconsolate. It is light, no matter if but a tiny glow, that becomes a beacon to the traveler in the dark. So, too, a weary, sordid world needs the hallowed tradition of Christmas, regardless of the controversies of the creeds, as a reminder of the nobler purposes of humanity. Every man and woman needs a Christmas day to *inspire* his or her higher nature to transform and transcend the dismal influences of environment. It is our wish, therefore, that the spirit of this Christmas bring to you that Cosmic harmony of body, mind, and soul that constitutes the summum bonum of man's existence.

Christmas Greetings

The AMORC Staff

PERPETUATING THE ORIGINAL ROSICRUCIAN TEACHINGS



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ARE you seeking for that knowledge which will open up a new world to your consciousness, and reveal a path that leads to personal power? If so, you are cordially invited to accept this kind offer of the Rosicrucian Brotherhood.

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Rosicrucian Park
San Jose, California

(Those who are Rosicrucian Students are now receiving these instructions)