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ROSICRUCIAN DIGEST



November, 1942
25¢ per copy



... And By This Sign
Shall They Be Known



CHRISTMAS SEALS

(In Colors)

These Rosicrucian Seals are about the size of a twenty-five-cent piece, and beautifully printed in red and embossed in gold. Each Seal is gummed and therefore easily attached to packages or letters. The symbol and name of the Order are artistically presented. They are economically priced at

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WE THINK in terms of pictures. Our ideas are not composed of mere angles, straight lines, or cubes, but are the complete mental forms of things we have heard, seen, tasted, felt, or smelled. A thing need not always be seen in its entirety to suggest its complete nature to us. One snowflake can convey the idea of a storm, a flag can signify the nation it represents, and the appearance of one uniformed police officer denotes the forces of law and order. One little sign or symbol, simple, even inconspicuous, can by association bring to the fore of human consciousness a vast and detailed mental picture of that which it represents. A handsome, yet small, Christmas Seal often can arouse more curiosity by the imaginative picture it creates in the mind than a long letter or persuasive argument.

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ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA, U. S. A.



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GUARDIAN OF THE SACRED FLAME

Since time immemorial, fire has been a symbol of the mighty forces and divine purpose in the universe. To the Zoroastrians, it was the earthly manifestation of the "heavenly light." In ancient Attica, it burned perpetually in every temple under the aegis of the Goddess Hestia. In Rome, a temple to the Goddess Vesta was erected, in which chosen, chaste maidens in idealistic surroundings cared for the Sacred Fire, emblematic of the divine flame which burns within each man's breast. Today in every Rosicrucian temple and lodge room, this symbol of the Sacred Flame is perpetuated. It depicts the *light* of understanding and the ever-burning zeal of righteousness. Ritualistically it is tended by young girls, daughters of Rosicrucians of excellent repute, who ceremonially are known as *Colombes*. Above, the Supreme Colombe, Marjorie Nylin, is shown depicting an historical rite within the Supreme Temple of the Rosicrucian Order, AMORC.

(Courtesy of the Rosicrucian Digest.)



DO WE LIVE IN VAIN —
Or *Return Again* To
AN UNFINISHED WORK?

Is There But . . .

ONE LIFE TO LIVE ?

THERE MUST BE MORE to the Cosmic plan. What purpose would be served by a single span of human existence? Why must man die in the height of his achievement, or suffer untold agonies—unless he live again to compensate for his deeds or profit by his experiences? Everywhere in the Divine scheme *change* is evident. The tree turns to coal, the coal to ash; one form of matter dies only to live again in a new substance.

Have you been taunted by the memory of past experiences—partial recollections unaccounted for in this life? Have you not seen those who are *born masters* of music and of art, old in the greatness of their talent, but *young in years*? Whence came the familiarity with their skill, if not from an inheritance beyond this life?

If we live again, can we prepare for the next life? If we have lived before, how may we seek again our former earthly interests and intellectual loves? Reincarnation is the world's oldest doctrine. Of all of the profound thoughts of man, it has suffered most by bigotry, ignorance, and by being shrouded in false ideas. In its clear understanding, man answers age-old questions that have left him confused, cynical of his purpose, and blind to his opportunities.

Read This FREE Book

Let the Rosicrucians, *not* a religious organization but an age-old fraternity of thinkers and inquirers into nature's laws, send you as a *gift*—without any obligation—a copy of the book, "The Mastery of Life." This interesting book will put you in touch with simply-worded truths and principles of life. This is an age of change—of breaking loose from narrow prejudices, old and obsolete beliefs that permitted the intolerable condition to develop which the world now experiences. Face the truth about your existence. Do not depend upon the preachments of others—investigate for yourself. Let this book tell you how you may no longer be a stranger to yourself, and how you may enjoy that happiness, confidence, and *power of accomplishment* that come from a conviction born of useful knowledge.



THE ROSICRUCIANS ♦ AMORC ♦ SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XX

NOVEMBER, 1942

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THE THOUGHT OF THE MONTH

WHAT OF TOMORROW?

By THE IMPERATOR

The following is the sixth in a brief series of articles by Ralph M. Lewis, F. R. C., on the changes today's international involvement will produce in the world in the near future. He will project an outline of the effects current events will have on nations and on the minds, lives, and customs of the people who live in them. In presaging these events, he is using nothing more mysterious as an aid than a pencil, a world map, the immanent faculties of observation and abstraction, and an analysis of what he perceives to be the present trends.

—EDITOR.



RELIGION will have a strong rival for its appeal to the spiritual nature of man after the conclusion of the present world conflict. The state will attempt an aspect of that instruction which is now considered almost the exclusive do-

main of the church.

The world has many times experienced a *state religion*. There are numerous examples in history of the state apotheosizing certain actual beings or legendary ones and compelling worship of them. The pharaohs of Egypt and the kings of ancient Sumer were the first to proclaim official gods for public acceptance. The Roman Emperor Justinian suppressed the Hellenic philosophies and established Christianity as the authoritative religion of the Roman state. Also today, in Europe, a nation has deified its political system to the point of a form of state worship.

However, the post-war status of established religion will be entirely different than these cited examples. The state will not supplant the church as in the past, neither will it absorb the powers of the church, as the latter has often

mimicked and usurped the functions of the state. The modern state will continue to look upon the church and religion, in principle, as an essential requisite of civilization. Consequently, the church, as an institution, will continue to enjoy that freedom it has had throughout most of the civilized world.

However, the church or religion will be evaluated by the state, not in terms of its purpose, but to the extent of the effects that purpose has on society. The state will realize that notwithstanding religion's claims to extensive membership in the Western World, its moral influence upon the people is negligible. The state will rightly reason that the church's most valuable contribution to society is its quickening of the individual's moral discernment. All else which religion expounds such as the doctrines of creation, eschatology, and immortality, the state will consider dogmatic creeds. To the state, such creeds will have little or no influence upon the character of the citizenry; in other words, whether one believes he must first reside in purgatory after death, before attaining a divine existence, or will find perfection within himself, are concepts which will affect one's conduct in society but slightly.

The state will take the position that in most religions the content of *morals* and *ethics* has been confounded by being woven in a maze of liturgies and

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dogmas. For the awakening of the moral sense and to learn the value of ethics, religion requires one to accept its creeds, by which the former are approached. In other words, for a comprehension of moral values and a development of the individual's response to them, religion first requires a long ecclesiastical preparation and an allegiance to a creed. The state, therefore will affirm that since millions of people cannot intellectually, for one reason or another, embrace such churchianity, they become morally destitute. The sum and substance of the state's position in the future will be that *instruction in morals and ethics* must become more accessible and understandable to the masses of the people. The progressive nation will hereinafter consider it its duty to make this possible.

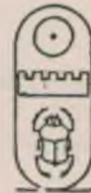
Whereas religion and much philosophy affirm that the individual's moral sense is *divinely prompted*, the state will begin with the fact that man possesses such an attribute regardless of the theories of its origin. In other words, the state will not enter into the controversy as to the abstract origin of man's ability to discern a good and an evil in human conduct. It will recognize that these concepts apparently spring from an admixture of his intellectual, and what the state will choose to call his emotional, nature. To the state, then, good conduct and moral standards will fall into the category of the science of *psychology*. The state will therefore have these human qualities accelerated by means of certain methods and practices, as part of its program of social welfare. It will be realized that a state which must compel a support of moral idealism by might, that is, by the penalty of the law, is weak. No nation is stronger than the voluntary public support of its citizens. When increasing compulsion of obedience to law is required it signifies that there is either a degradation of the people as a whole, or the law fails to rightly express public desire.

The content of good, the theories of which began in philosophy, has a psychological root, which the state will recognize and develop. The notion of the good of anything exists first in what we perceive to be the fulfillment of its

nature; second, the real value of that thing to ourselves. Thus, for example, a horse is *good* if he is a strong, draft animal or a fast racing steed. If he is these things, he is fulfilling our understanding of the nature and function of a horse. For further example, a book is good if we personally find it useful and enjoyable.

The state will recognize that the average man and woman, regardless of their social background, have such ethical conceptions of the good and of the bad as these examples. In fact, no individual could be entirely devoid of them. However, the problem exists in the fact that this ethical good does not always conform to the *moral good*. When, for further example, the individual commits a deed which may result in a good to him, but an injury to another, we then have a moral evil or wrong. It is obvious, therefore, that *moral discernment* is very important. Ethics as used in the sense of good and evil, as shown, has strictly a personal content, and is very gross in its appeal. Moral acts, however, appear to have an *impersonal* basis. We speak the truth—why? We refrain from the theft of another's property—why? We abuse no weaker person—why? Each of these acts of commission or restraint takes into consideration others than ourselves.

I think it will be agreed that morality manifests as virtuous acts. Virtuous acts in turn consist of that conduct for which self has sentiment. In other words, there are acts which are motivated by our minds, not by our passions and our appetites, and which we *feel* are good. These feelings of goodness are the sentiments. What causes self to adjudge certain acts as good? Let us consider the negative aspect of this question first. Things or conditions which attack and tend to disrupt or destroy the very existence of our life and its inherent functions cause us to have an instinctive repugnance and avoidance of them. Consequently, acts which we institute, the results of which are familiar to us, and which cause others to experience the same instinctive disturbance of their well being, by the sympathetic power of suggestion, cause our own inner beings to rebel against them. Such acts we morally designate



as *wrong*. Conversely, then, those acts which, if extended toward ourselves would further us, when we think of them in relation to others, cause us to have the sentiments — the feeling of goodness — of satisfaction.

The basis, then, of moral impulse is to *do as you would be done by*. Every act which we are about to commit, if its probable effect upon others is known to us, causes us inherently and sympathetically to respond to it to some degree, as if it were perpetrated against ourself. This sympathetic moral response exists in every human being, but the more profane and objective the environment and coarser the heredity of the individual, the less is his subjective response, *the moral impulse*. For example, whereas one individual may be quite conscious of moral turpitude in the dispassionate killing of another human, he might be quite morally undisturbed by the telling of a lie which would seriously damage the reputation of another. The more animalistic the life of a human, the more primitive the moral discernment. The individual becomes conscious only of such suggestions to the moral sense as amount to acts of intense physical hurts to others. Those finer sensibilities that would respond to such hurts to self esteem, as come from misrepresentation of character, the reflections upon the integrity, do not exist.

The self finds gratification in that *idealism* which the mind can cultivate. Anything which shatters such idealism pains the self—it disturbs the harmony of mind. A person who could experience a hurt by having aspersions cast upon his idealism, can likewise morally discern as wrong such conduct of his own which would so affect others. The more sentiments which can be aroused within a man, that is, the more a feeling of good can be attributed to things as they are related to *self* and his peace of mind, the more expansive becomes his moral sense. Apperception, or understanding enters into this moral sense as well. One must have the mental capacity to realize the outcome of his acts, so that he may inwardly respond to them. If he cannot do this, he cannot experience "the voice of conscience." Persons

with moral deficiency are frequently morons and diseased of body and of mind. Insane persons who had developed an excellent moral structure prior to their insanity will often continue to display it so long as it remains a part of their subjective nature. At still other times, insanity destroys the mental mechanism by which the moral impulses direct the will.

How will the state or society meet these conditions in the world following this war? It must begin with the child. Little or nothing can be done to quicken an adult's moral discernment, unless a complete revision of his habits and ways of living can be brought about, which would be a laborious ordeal. In almost all children, the emotions are especially responsive, as psychologists know. The psychic reactions of their nature are frequent, and facile. They experience hate, love, jealousy, envy, fear, and compassion much more readily than the average adult. As they grow older, they are often compelled, for various reasons, to suppress their emotions, even those which are said to be virtuous. Consequently, their moral fiber becomes inflexible. They become as diffident about others as they often are towards that which affects their own lives intimately.

Through the public school system, by means of examples, the state will arouse compassion, pity, sympathy, and a sense of justice in the subliminal natures of its child students. By means of visual education, they will see portrayed such conduct as will instinctively arouse within them a *sympathetic feeling* for the victims of misconduct. Likewise, they will responsively experience the happiness and kindness of which the characters in the story are recipients. These will actually be *moral lessons*. Instruction in moral lessons, with the giving of moral examples, is not new, but these will be based upon new psychological principles. There will be no attempt to rationalize them to the child, that is, to make out of them a meaningless ethical code of "do's" and "don'ts," which the child is now obliged to repeat parrot-like. Rather, the child's *self* will

tell him, by sensation, by intimate feeling, as related to his own well being what is *wrong* and *what* is right. The right will be that which he would want to experience himself. The wrong will be that which he would want to avoid.

The psychic functioning of a child will never be allowed to become crystallized in favor of mere intellectual attainment. Thus the state will gradu-

ally take over the moral development of the members of society, for its own self-preservation. Rather than this instruction conflicting with religion, it will make men and women far more responsive to those higher spiritual precepts, which today appear to many only as vague abstractions, and for which, therefore, they now have no true affection.



The Source of Divine Essence

By SOROR MABEL M. DEMRICK



WE have made trial of the concepts of man and found them wanting. We have followed the diction of the church, and have listened for the Voice of Elijah and it came not, so we stand alone upon a desert isle, and see only darkness surrounding.

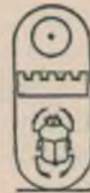
The stench of mortal miasma hangs foul in our nostrils. Evil forces, distorted like masks, peer through the gloom, and we are paralyzed with frantic fear.

But hark! far back in our mental reaches, there sounds a Voice which whispers, Call upon me, for I am that Golden One, that Voice of your soul, your daemon, who stands with bowed head and folded wings awaiting your voice to awaken me and send me forth on missions which may render you Master of your individual Kingdom, or may let the forces of the material kingdom master you. For far above the Archangel planes, in the shadow of the Hills of the Virtues, lies the deep blue lake of Universal Essence, where I may go and return to you with whatever measure you have sent me forth to bring.

With this Divine Essence you may do as you see fit. But think long and carefully upon that which you will use, for if you pour it into a vessel which contains hatreds and jealousies and revenge, that vessel will spew forth those passions increased a hundred-fold, and they will contaminate all that lies before them in the cycle on which they are set forth, and as they gather in force they will return to the sender increased a thousand-fold and you will find that you have reaped the whirl-wind.

But if you pour the Essence into a vessel containing the Heavenly virtues of love and forgiveness and hope, these too will go forth upon a cycle increased a hundred-fold, and bright flowers of kindness and compassion will grow upon their path; and when they have returned to you increased a thousand-fold, all that you have desired and dreamed of in the name of the Father-Mother-God shall be yours.

Remember that my pinions are folded ready to spread forth, mighty and strong at your bidding. Remember that, contrary to common belief, religion is not abstract, but is a concrete science, lying dormant like any other potential energy ready to follow your bidding. Remember only to ask for that which is good.





Occult Enigmas

By HARVEY MILES, *Grand Secretary*



SINCE the dawn of human consciousness man has been baffled by forces, powers, physical and mental manifestations which were occulted by a condition that does not appear mental, nor is there any recollection of physical phenomena which

explain the psychic occurrences that manifest to some people and are baffling beyond words.

For no seeming reason at all people are stopped abruptly in their daily routine and given a message, instruction, or direction. Sometimes it is audibly clear as if a physical being had spoken. Again it may be a pressure on the hand or the whole body. Sometimes the message will be like a "hunch." It may be a sudden recollection of some past thought or action. Some people claim the experience of witnessing a crawling serpent before them which suddenly disappears as if into thin air. The most common experience of all occult nature is that of seeing familiar, as well as unfamiliar faces which after a moment of gazing and staring, disappear. People all over the world have reported these occult occurrences of every description from seeing white elephants to fighting with Mexican jumping beans. Always their experiences are phenomenal to them, and always do the ones who have

these experiences believe they carry significance and important meanings.

The Christian Bible contains many stories of occult experiences of those who are responsible for the Christian doctrines — Moses' experience of the burning bush in the desert from which came the voice of God, the walking stick of Moses which turned into a serpent before the arguing crowd, Jesus walking on the sea, the Red Sea dividing and swallowing the armies of the Pharaoh, and the transfiguration of Jesus.

Libraries are replete with volumes relating occult phenomena that are almost beyond the wildest imagination. Ghosts of departed beings that direct the lives of superstitious people are received by thousands; in fact, many will not exert their own will or judgment without first communing with their favorite ghost. They become slaves to something they dare not investigate for fear they will discover themselves to be fools and their pet "spook" will be lost. I firmly believe that the greatest fear of people who have unusual experiences of psychic nature is the fear of discovery—discovery of the truth—for if the truth be learned the mystery would be gone, the enjoyable hallucination would be lost, and the beloved ego that is diseased with the desire to be unusual, moving among acquaintances with a mysterious air, inviting the attention of those who are appalled by a queer attitude, would be cruelly deflated.

Study the personality of the professional psychics, seers and spiritualistic mediums. On your first interview they

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shy from you as a cat does from a strange dog, a mental sparring match begins as soon as you meet. They invite you in, but cautiously, and are wary of your approach. They are either unusually polite or ignorantly crude. They begin their discussion first by attempting to discover you objectively before they can reveal anything from their subconscious minds. The essence of fear is photographed in their faces until they are sure you are ignorant of their game and are a believer in their witchcraft.

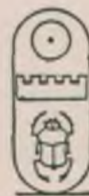
By now you are beginning to ask yourself the question, "What is the truth about the occult enigmas that occur to thousands of sane and millions of unbalanced people?"

Blessed are we of the Rosicrucian Order who can rely upon the law of the triangle in solving the so-called mysteries of life, and surely these enigmas referred to are mysteries. We may use the triangle here to symbolize man in his complete physical and spiritual expression—soul, body and mind. It is the first point, or soul, that uses the second point, or body, to express power and intelligence through matter. The third point, or mind, arises after body and soul forces unite, and it is the mind that gives us individuality and personality on this material plane. It is at this point, the mind, that the occult enigmas occur and generally remain unsolved. It is in the mind that the mysteries reside, and only through understanding the mind can we ever solve the phenomena that so frequently occur, and fix in our consciousness things that become mental realities—manias, phobias, and other derangements. The soul is fixed—it is universal, enduring, unlimited, Cosmic, and is one in all things. The body has form and is limited in ability, growth and duration. The mind is flexible—it is unlimited if given freedom. It is constricted and limited if enslaved by form. The mind can rise to the heights of heaven or sublimity and perfection, but can also sink to the depths of degradation. It is a vibratory force established by soul and form; it is the vehicle that directs the animal man in his climb to perfection in matter. It is through the mind that man can come to God and it is through the mind

that man can discover the truth about soul. I emphasize, *it is here in the mind*, the third point of the triangle, that the occult enigmas occur.

The mind is the storehouse of all vibrations, impressions, mental and physical experiences, ideas, knowledge and wisdom. The avenues to the mind are many—from the five objective senses to the hundreds of nerve terminals and plexuses. Every vibration, be it light, color or sound, etc., that affects man's nervous system, is recorded on the mind whether or not you are objectively conscious of it. These vibrations enter through objective channels. They are released through subjective consciousness. It is due to the subjective function of mind that the occult phenomena are experienced. It is because of this subjective function that the layman believes the enigmas to be actualities impressed upon the objective consciousness by some mystical power that is independent of the earth plane and entirely separated from his physical or mental self. Failure to comprehend these subjective functions of mind makes dupes of innocent and sincere people and causes them to look upon the baffling occult enigmas as realities of soul growth, and signs that special mystical mastership is soon to be theirs.

Let us examine some of these occult experiences: A man came home from work and went directly to his room. Upon entering he casually looked at a chair and across it lay a large reptile. This sight shocked him and as he stepped back he gave another glance at the chair and the serpent had disappeared, as though into thin air. The man examined his room carefully to see that this serpent had not hidden somewhere, but he failed to find a real, physical reptile and considered this a sign of the Cosmic or spirit world to be aware of enemies (a throw-back to witchcraft). If this person would try he could undoubtedly recall seeing just such a serpent on a chair or some similar structure at a circus or movie. Or possibly he read a story sometime in his life or had a dream of a serpent which left this impression deeply embedded upon his subjective consciousness. Coming into his room rather nonchalantly, no doubt tired and relaxed, and seeing the chair,



this complete picture from the subjective consciousness was "photographed" on his objective mind. He was startled, but when he regained his poise and concentrated upon the chair and room, he realized the incident to be a product of supernaturalism.

A mother was working in a factory; her object was to help improve the family budget. She hired a young school girl during vacation to take care of her children. While she was working an apparition suddenly arose before her. There was no spoken word, no sign or gesture—it only stood and looked at the woman. She at once thought of her children and the young girl and became suspicious that something was wrong at home and thought the apparition came to warn her. She quit her work and hurried home but found everything in order—the children were playing in their room and the girl was reading a book. The mother was mentally relieved about her own home but at once began to worry about some of her relatives. What caused the apparition and what was the significance of it? Was it a spirit sent by some Cosmic agent, or did an angel come to warn her of imminent danger?

A little investigation showed that a few years prior to this the mother had visited a spiritualistic medium for the first time in her life and was told there were spirits that direct the affairs of men and women. This thought impressed her deeply for the moment. However, she gave little thought to it after leaving the medium. But when she left the children in the care of a stranger, a young girl, and went to work in a factory, a new factor arose in her mind—*worry*. Mental agitation began about the possibilities that could occur to her children while she was gone, and as the day passed and she became tired, her work being of a monotonous and routine nature, she lapsed into a mental stupor and in this relaxed state of mind, this impression of the spirit so long buried in the subjective consciousness, "photographed" itself objectively. The woman accepted this as a warning, but it was objective, mental agitation or worry that permitted the subjective mind to bring about the manifestation of the apparition.

A lady once experienced the phenomenon of seeing herself burning in purgatory, while at the same time sitting in church listening to a sermon. This experience was so real that the woman almost lost her reasoning power. The experience was caused by the constant repetitions of the minister, his references to damnation and his unconscious habit of looking at this lady when he mentioned the subject of hell, fire and brimstone. She became so hypnotized by the suggestion that during an unguarded mental moment this realization of hell possessed her objective mind completely and she suffered mentally the damnation the minister had so often pictured in his sermon. Here again the subjective consciousness released this picture and caused the objective realization. Had this person not become objectively affected by the repetitious sermon and the staring of the minister, and had she not taken the minister's use of damnation so seriously, she would never have had this experience.

The thing I would impress upon my readers is that there is not a thing in this world that is unnatural; all things you realize are in the mind. You either create them yourself by imagination or you receive them from the mental and audible suggestions of other people, and through the objective channels. If you have unusual mental experiences, examine them just as you would a new philosophy, religion, or science before accepting it. Do not accept any mental phenomenon as a special sign from the Cosmic or God without first giving it careful analysis. But if you must have a favorite "spook," know the truth about it and realize it is the product of mind, either of your own or the mind of someone else. Remember also that you have the *will* to repulse the influence and ward off the bad effects of any so-called supernatural phenomena.

The subjective mind is responsible for many other enigmas. They do not all savor of occultism but, nevertheless, are mysterious, and the causes are hidden from ordinary observation. In our everyday life we read, observe and discover things that occur for which no one seems to be able to offer a logical solution. Divorces are obtained and often afterwards both husband and

wife ask, "Why did it happen!" It seems mysterious to them that after years of friendship, love and marital companionship, it all at once ends in disaster before the court.

A woman poisons her husband and after examination says she cannot account for her actions. A young man shoots his sweetheart and claims that some force compelled him to act but he does not understand what this force is. It does not seem as though it were his real self.

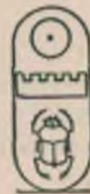
Just recently we read a news item regarding a young husband, twenty-six years of age. He has a wife and four children, his wife being only twenty-one years old. One morning just as they were sitting down to breakfast the milkman walked up on the steps to leave the daily quart and suddenly the husband jumped up exclaiming, "The Japs are coming, but by the Almighty they are not going to get my wife and babies for I'm going to kill them myself!" The wife managed to get three of the children away and ran outside to call for help, but the husband went to the crib where slept the infant child, picked it up and dashed it against the wall. It is needless to repeat here the injuries he caused to the infant, and what occurred after he was taken to jail. The important thing to mystical students is what caused the man to go berserk.

The fact is that the man had been worrying about the war and the probability of enemies landing and invading his home. At the plant where he worked the conversations were all about the war, each friend and buddy expressing his individual opinion as to what he would do if the country were invaded. These thoughts and ideas stimulated his consciousness. The newspaper headlines, the movie newsreels, and radio talks all had their effect upon this unfortunate husband. When he went to bed his last thoughts were about his wife and children in the event of invasion. These thoughts he created about the Japanese invading our shores, creating havoc, marauding among the people, and visions of all the beastly things our enemies could do, sank deep into his subconscious mind. He had objectively resolved to destroy his whole

family so that they would avoid the miseries he had read about which occurred to people in invaded countries. One morning he was exceptionally nervous and tired from the long hours he had been working. The noise on the steps shocked him and without objectively reasoning, he permitted the subjective mind to act and it did just the things the man had instructed it to do in his previous objective thinking. This man is not a criminal because of his act—he needs rest and strength and a philosophy that will give him a new outlook on life, and above all he needs to learn how to guard against the destructive functioning of the subjective mind and learn how to use the power of the mind for constructive living.

It would be well for everyone who reads this article to give some thought to the safety valve which controls the functions and actions resulting from the power of the subjective mind. This safety valve is *will*. It depends largely upon the strength of *will* whether or not the destructive ideas that creep into the subjective mind through objective reasoning and thinking, will bring about injuries to yourself or to others. If one maintains a well-balanced mind objectively and gets sufficient rest physically and mentally, plenty of relaxation, and does not spend a great deal of time worrying and creating inhibitions, he will save himself the sorrow and misery which an unguarded subjective mind can bring about.

I might point out that it is not my intention to create the idea that the subjective mind is a cesspool of evil imaginings and that the subjective mind is only a storehouse of mean, lewd and cruel thoughts: In contradistinction to the ideas I have presented, the subjective mind can be a veritable storehouse of beauty and wonderment, for remember that whatever you think, reason or concentrate about objectively, whether it is good or bad, constructive or destructive, will enter the subjective mind through normal channels. And whatever you plant in the subjective consciousness will surely grow and manifest objectively at the most opportune time.





Sir Francis Bacon

A STUDY

By THE GRAND MASTER



HERE is hardly a person in this country that has not heard of Shakespeare. Every school child is familiar with some of his plays. His comedies and tragedies still appear on the stage and have been successfully produced on the screen. It is still the ambition of every actor to play Hamlet and of every actress to play Juliet. Shakespeare still ranks first among English playwrights and poets. Shakespeare is still a big industry, and his plays have netted a fortune to publishers and producers. Yet scholars admit that less is known of this outstanding genius than of any other great writer in English literature. The Shakespeare tradition is firmly entrenched and has become so deeply involved in men's reputations and pockets that it is difficult to persuade scholars to re-examine the evidence on which the tradition has grown up.

The question confronting the student today is: Who did write the Shakespeare plays? Only five badly written signatures are extant of Shakespeare's. The details of Shakespeare's life before he left Stratford and after his retirement are unbelievably petty. Could a man of this limited education and un-

derstanding of life have written of a class of society he knew nothing of? Yet the Shakespearean plays are written "in the most courtly, refined, and classical English, replete with learning, full of evidence of wide reading, dealing with aristocratic life and manners, and instinct with poetry of the very highest order." Shakespearean scholars freely admit that the plays show knowledge of the Neo-Platonic philosophy, are full of Masonic symbols, reveal a familiar knowledge of the Bible, a masterly knowledge of the ancient world, and an extraordinary vocabulary. William H. Furness, one of the greatest Shakespearean scholars that ever lived, said: "I have never been able to bring his life and his plays within a planetary space of each other." The plays and sonnets, however, harmonize perfectly with the life, character, attainments, and learning of Sir Francis Bacon.

The questions then are: Did Bacon write the plays of Shakespeare? Was he the son of Sir Nicholas Bacon, Keeper of the Seal of Queen Elizabeth? Was he the true son of the Queen and was he the brother of the Earl of Essex? What is the truth about the trial that resulted in his removal from the chancellorship?

Every textbook on Philosophy and on Essays has maligned the character of this extraordinary genius, the one man that England owes so much to, the one man who brought English life and letters into an honored and respected

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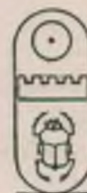
place in the Christian world. On pages 214-215 of "A Student's History of Philosophy," a work in many ways authoritative, is the following sentence: "In Bacon's checkered career—a career ending in his disgrace and removal from the Lord Chancellorship—there is rather too obvious a lack of any very delicate sense of personal honor and dignity to arouse an unqualified respect . . . and Bacon was not always able to recognize the value of their (other scientists) work; he never accepted the Copernican theory, for example." It is difficult for the college student to think that the textbook placed before him is wrong in many respects, in point of view and in information; in fact that it is propagating falsehood and slander. One scholar glibly repeats the misinformation announced with the certitude of truth by another distinguished scholar. The curse of scholarship in many ways is still authority, precedent, and conformity.

Sir Francis Bacon was not only the greatest genius that ever appeared in England, but one of the greatest in the world. His scope of activities was phenomenal. He was the most brilliant legal mind in England and rose to the position of High Chancellor of the English court. The great Code Napoleon is based on his digest of law. He was a great statesman; he prevented the depopulation of England; a founder of new states — the Virginias and the Carolinas—thus making the New World English instead of Spanish. He established the Royal Society of Science in England, in existence to this day. His work in both philosophy and science marks the beginning of modern research work in England. His essays are among the finest in English literature. They are written in simple, trenchant modern prose, a century before modern prose appeared. They are replete with worldly wisdom. In addition to all these activities of major importance, Sir Francis Bacon wrote the Shakespearian Plays and poems, and was the translator of the King James version of the Bible, the classic text as far as beauty of style and felicitous phrasing are concerned. People say that it is impossible for one man to have done so much. To genius nothing is difficult. To a highly illuminated

soul, such as Sir Francis Bacon was, is given the power of extraordinary achievement that he may do his destined task in the world.

Will Durant, in his "Story of Philosophy," gives a brilliant survey of Bacon's encyclopedic mind and far-reaching intellectual projects. "He was an orator without oratory. He was excellent in debate. He was an unusual diplomat, statesman, lawyer, and judge. It is almost incredible that the vast learning and literary achievements of this man were but the incidents and diversions of a turbulent political career. Although philosophy was his first love, he did not admire the merely contemplative life. Like Goethe he scorned knowledge that did not lead to action. Bacon says in "Advancement of Learning" that men ought to know that in the theater of human life it is only for Gods and angels to be spectators."

Francis Bacon was a well-balanced individual. Since he was a Rosicrucian, it does not surprise us to read in his essays on Atheism: "I had rather believe all the fables in the legends, and the Talmud and the Alcoran, than that this universal frame is without a mind. . . . A little philosophy inclineth a man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." In another place he says: "Without philosophy I care not to live. Philosophy directs us first to seek the goods of the mind, and the rest will either be supplied, or not much wanted." He dreams of scientists coordinated in specialization by constant communion and cooperation, and by some great organization holding them together to a goal. This organization must be international. His great dream is the socialization of science for the conquest of nature and the enlargement of the power of man. Solomon's House in "The New Atlantis" is a description of an extraordinarily advanced type of government—a government of the people and for the people by the selected best of the people; a government by technicians, architects, astronomers, geologists, biologists, physicians, chemists, economists, sociologists, psychologists, and philosophers. These governors are engaged in controlling nature rather than in governing man.



*The works of this author are recommended to our readers. One of his books, "The Secret History of Francis Bacon" (\$1.45) is now available from the Rosicrucian Supply Bureau

I shall summarize for you the results of Alfred Dodd's* researches. It may be of interest to you that this scholar is not a member of the Rosicrucian Order. He also makes the statement that he began his research work severely prejudiced against Francis Bacon.

Alfred Dodd spent ten years in the most painstaking research work to gather the necessary data. In the course of his investigation he discovered that the halo woven about Stratford-on-Avon is utterly spurious. It is not the birth house. The gloves are not the ones Shakespeare wore. The ring is not the right one. The Chandos portrait is a fake. It is most difficult to get a newspaper, or magazine, or publishing house to publish the true story.

Mr. Dodd begins by telling us that he began his research severely prejudiced against Bacon. But after closely examining all available documents, after studying the various biographies pro and con, he unhesitatingly declares that Bacon ranks with the martyrs of the world and that he was the victim of a plot as diabolical as ever stained the pages of history. There is now abundant proof that not only did Francis Bacon believe that he was the Queen's son, but that others knew it also as a State secret. His father was Robert Dudley, later known as the Earl of Leicester. The Queen and the Earl were married privately and the boy was born four months later. At the age of fifteen Francis accidentally learned the secret of his birth. Then he was sent to France in the entourage of the Ambassador to the French court. He traveled over the very scenes immortalized in the Shakespearian plays. He visited Spain and Italy, Verona, Padua, and Florence. While at the French court, Francis fell in love with Marguerite of Navarre who was then taking steps to be divorced from her husband. Queen Elizabeth would not sanction the engagement, and the loss was bitter even to the end of his life.

All efforts to persuade the Queen to acknowledge him publicly as her son and heir to the throne failed. Unofficial records state that he was compelled to keep the knowledge a secret at peril of his life and to swear that he would make no claim to the succession. While on

the continent, he was initiated into the Rosicrucian Order. He had also become imbued with the New Learning then spreading from Greece to Italy and France. He conceived the idea of teaching the common people the cardinal virtues in great epics of moral passion, the Drama—similar in principle to the way we find truths embedded in the myths, the wisdom of the ancients. In Elizabethan days the language of culture was Latin. There was virtually no English save barbarous country dialects. The custom and manners of the people were rude and coarse. He began the herculean task of giving England a language, building up a vocabulary, and refining the ethical standards of the masses. He spent all the money he could make or obtain to further his aims; so, too, did Lady Bacon and his foster-brother, Anthony Bacon, fired by the same ideals. This hidden work was known to the fraternities. When Bacon died, the great scholars of the day united to acclaim him the greatest poet who had ever lived. Yet Francis Bacon never wrote poetry openly over his own name, save one or two translations, any more than he claimed openly to be a Prince in the House of Tudor.

The Queen's intimacy with Leicester resulted in another child known to history as the Earl of Essex. The two men knew each other as brothers. They arranged that if ever Essex should be acknowledged heir, Francis should have a free hand for his literary and philosophic ideals. When Essex was condemned for treason, Francis had no fear that Essex would actually go to the block. Essex had the Queen's ring in his possession. The Queen had promised that if Essex would send her the ring, she would refuse to sign the death warrant. The ring did not come. The ministers pressed Elizabeth for her signature. The fact is that Essex had sent the ring relying on the Queen's promise. The Countess of Nottingham kept it back. On her deathbed she sent for the Queen and confessed her guilt. History records that the horrified and enraged Queen shook the dying woman on her bed, screaming at her, "God may forgive you, but I never can." For historians to declare that Essex was the Queen's lover is absurd. All the facts

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point to this: That she had the love of an imperious woman for a wayward child, and that false pride on both sides led to their joint undoing.

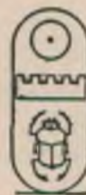
All this time Francis was known as the straightest man in the House of Commons by all the Freeholders of England. At James' first parliament he was returned by two constituencies, always a rare honor. It was a signal tribute to virtue and ability. At fifty-one he was made Attorney-General, and then successively, Lord Keeper, Lord Chancellor, a Peer of the Realm. He held the office of Lord Keeper for three years, and at the age of sixty he was created Viscount St. Alban. Yet within three months after receiving this honor, England's greatest Chancellor fell—a catastrophe so surprisingly dramatic that its equal can be found only in the terrible tragedies of a Shakespeare. It is a tangled tale of the deceit, hypocrisy, and corruption rampant at the Court. "Lord St. Alban" was falsely accused of taking bribes and perverting justice in the Chancery Division by political enemies who wanted to get rid of him, who coveted his position and who despised his uprightness and his intellectual genius. Bacon was so taken back that his health was broken. Nevertheless he began to prepare a defense. The King, full of fear of ruin and revolution, begged him to plead guilty lest the Throne be jeopardized. At last the King commanded him to enter a plea of Guilty. Then the Chancellor submitted. Bacon's enemies, to humiliate him, demanded that he plead guilty to each particular charge. There was no way of escape. He could not draw back. The truth is, however, that Lord St. Alban pleaded guilty to technical carelessness only, not to crime; carelessness, too, when he was new to the office, his registrars, his secretaries, and his clerks.

After his fall, his enemies were in power. Dissatisfied suitors were encouraged to obtain a reversal of his judgments. The fact emerges that though there were many attempts to set aside his verdicts, not one was reversed. They stand sound in law and sound in fact. That in itself is sufficient to acquit Francis Bacon from the common verdict passed by elementary history books.

A ruined man socially and politically, and penniless, Bacon turned to his literary work. Within five years he turned out work after work of prose, philosophy, and numerous secret volumes. He compiled the Shakespearian Folio and published it secretly so that it should not be tarnished by his personal disgrace. He completed his personal poems, Shakespeare's Sonnets, which contain the secret of his true personality. These sonnets were sold only to the Brothers of the Masonic and Rosicrucian Orders. He requested the Brothers not to divulge the secrets of his birth, life, and death. Ben Johnson believed in his innocence. A note is extant of Bacon's interview with the King in which Bacon declares that he is ready to make an oblation of himself for the King. The name Shakespeare is a pen-name taken from the Goddess Pallas Athene, the Shaker of the Spear of Knowledge at the Serpent of Ignorance. The final e was not added to the name till the nineteenth century.

Some time ago a well-known literary man wrote words to this effect: "We have the plays: what does it matter who wrote them?" It matters a great deal to honest men. It means the reestablishment of a man's character. Milton and Addison knew the truth and kept silence loyally, knowing that State Secrets were involved in his birth, life and political death. Pope knew it when he erected the Shakespeare Monument in Westminster Abbey.

The Abbey authorities knew the secret when they allowed the monument to be erected, for the statue is graced with the head of Francis Bacon, the stockings are engraved with Tudor roses and a crown, and the lace work of the ruffs of the sleeve is an exact repetition of the ruff worn by Queen Elizabeth. Between his feet are the Sonnet initials, T. T., referring to Masonry. The finger of the statue points to the Queen at the side. The place of honor in front is given to a beautiful youth, a crowned Prince, young Francis Bacon of the Hilyard Miniature. On the left side is the figure of the Queen's second son, the Earl of Essex, or the Queen's husband, the Earl of Leicester. The Hilyard Miniature of Francis Bacon as a youth of eighteen appears in the Queen's own prayer-book.



Alfred Dodd states: Think you that the Abbey authorities would have allowed all this apparently meaningless foolery if they had not known to whom the Shakespeare Monument was actually being erected—Lord St. Alban, a Prince of the House of Tudor? Not likely. . . . The High Dignitaries knew the truth as the State Secret. And it is known today in the Highest Quarters. The time is now ripe when the inscription on Francis Bacon's tombstone must be made manifest . . . "Let Compounds Be Dissolved."

I close with the words of Alfred Dodd: "Let me, then, appeal to you in the sacred name of justice to help to touch the public conscience, to restore to one of the noblest of men his good name, so that this generation may hand to posterity the lamp of truth respecting this most lovable character, the pure soul of a World Master."

Our students will find this brief summary of the evidence of the Baconian authorship of the Shakespearian plays helpful:

1. Edwin Reed, the English scholar, has pointed out 885 parallelisms in the Baconian books and the Shakespearian plays.

2. Only five badly written signatures are extant of Shakespeare's. The details of Shakespeare's life before he left Stratford and after his retirement are unbelievably petty. There is not one sign of interest in the plays. There is not one indication of love of culture. Yet the Shakespearian plays are written "in the most courtly, refined, and classical English, replete with learning, full of evidence of wide reading, dealing with aristocratic life and manners, and instinct with poetry of the very highest order." Shakespearian scholars freely admit that the plays show knowledge of the Neo-Platonic philosophy, are full of Masonic symbols, reveal a familiar knowledge of the Bible, a masterly knowledge of the ancient world, and an extraordinary vocabulary. William H. Furness, one of the greatest Shakespearian scholars that ever lived, said: "I have never been able to bring his life and his plays within a planetary space of each other." The plays and sonnets, however, harmonize perfectly

with the life character, attainments, and learning of Sir Francis Bacon.

3. The ornaments placed at the head of the Sonnets in the Quarto are also found in Francis Bacon's works, Shakespeare's plays, and the King James Version of the Bible.

4. The *De Augmentis* published at Leyden in 1645 contains a frontispiece which is a pictorial allegory. Bacon is seated before a table pointing with the forefinger of one hand to an open book. The other hand restrains a figure clad in a skin that is struggling to reach a temple on the top of a nearby hill. Bacon is here represented as the author of two works—one open and acknowledged; the other, enigmatical, dramatic, and unacknowledged. The figure clad in the beast's skin struggling to reach the Temple of Mysteries is the Muse of Tragedy.

5. The head ornament of *The Tempest* in the Great Folio and that of the *Novum Organum* are the same, thus externally indicating the close connection between the two books: the one inaugurating the "Inventory of Things in Nature," the other the "Inventory of Human Passions."

6. That ciphers were popular in Queen Elizabeth's day is well-known. At least five of the ciphers that Bacon used have been deciphered. These ciphers are discovered profusely scattered through the plays, sonnets, and ornaments, revealing his name and identity, also his position in the two brotherhoods.

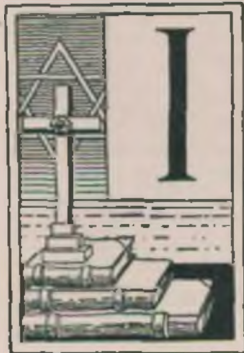
7. The dangers of publication were so dreadful that Bacon's concealment of his identity is readily understood. "In 1530 Press Censorship was established until 1694. If by chance anything to which her Majesty took exception happened to find its way into print, the unhappy writer, if he was not broken on the rack or if he did not have his feet smashed into a pulp with boots, had his hands cut off and the stumps seared with a hot iron." (Harold Bayley)

If we take a firm stand on the Truth, the time must come when public opinion will compel the authorities to acknowledge all the facts in the case. The old tale of William Shakespeare of Stratford-on-Avon will fade away like the legend of George Washington and the cherry tree.



Prerequisites of Inspiration

By ANNE RUGGIRELLO, F. R. C.



INSPIRATION is generally accepted as being the creative influence of genius. But we must not limit this elevating incentive to the realm of genius only, for it is ever present, ever within the reach of anyone who desires to use this

force in even the seemingly ordinary affairs of every day experience.

We must realize that there are certain prerequisites determining an influx of inspirational thought, that before we receive that which we desire, we must first qualify for it. There are certain necessary steps to be established before there can be any incoming of inspiration.

For conscious petitioning for direction, one must bring his whole being into harmony and accordance with the Universal Mind. Every faculty must be aligned with the Supreme Will and an infallible attunement must be established as a primary essential. This attunement can be attained only if the incentive and aim in view, or that which one intends to accomplish, are kept chaste and pure and free from adulteration.

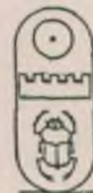
The remaining and indispensable factor involved is awareness. One must maintain constant vigilance and watch-

fulness for an answer to the plea which has been sent forth.

Then there must be present the ability to translate and interpret the impression into a workable formula. The musician cannot express a musical impression unless he has first mastered all the preliminaries, all the basic fundamentals of various tonal combinations and their effects. The artist cannot express an artistic impression unless he has first acquired the technique of harmonious utilization of color and form. And the musician and the artist can acquire these skills only through devotion and application of the principles which they encounter. Therefore, the keynote to a more perfect expression is practice and mastery of the technique in the field in which one feels the inclination to express.

There are times when in a seemingly unexpected manner one receives an idea, an impression, inspiration. In a situation where one has petitioned in prayer for aid, one finds a plausible explanation when finally the response comes. But what happens when one has not deliberately sent forth a prayer? It is certain that it is not a haphazard or accidental occurrence. In this case, there has been an unconscious petitioning, through previous attunement, development of receptivity and deservedness through establishment in the past of a rhythm in the desire to serve as a channel for good.

What happens to an inspirational
(Concluded on Page 380)



PAGES from the PAST



Our Rosicrucian Heritage

PART II

By THE SUPREME SECRETARY

This article is a continuation of the consideration of the book "Themis Aurea" by Michael Maier, in which was set forth the laws of the Rosicrucian Fraternity in the early part of the Seventeenth Century.

—EDITOR.



MAN'S progress is not always proven by his deviation from the knowledge and experience of the past. True, progress is based upon the utilization of the accumulated knowledge and experience of those who have gone before us,

but to accept their knowledge without question or not to try again the experiments which confirm knowledge, is to resort to a static form of society in which no one would ever become greater or better equipped to meet his environment than the standard set by those who have preceded us.

So it is in the examination of these early laws of the Rosicrucian Fraternity, that we see ideals and principles which are fundamentally that which constitutes Rosicrucianism but which, nevertheless, are not literally applicable to all present day forms of living. The

laws of the modern Rosicrucian Fraternity are in some ways more complex because they fit the modern complex social system, but as was pointed out in the previous article commenting upon the first two laws as given in "Themis Aurea," we find that the ideals and principles back of these laws will endure as long as Man aspires to higher ideals. The third law as stated by Michael Maier was:

"That each Brother of the Fraternity shall every year upon the day C. make his appearance in the place of the holy Spirit, or else signify by Letters the true cause of his Absence."

This law is the forerunner of our modern convention. In this jurisdiction of the Order, a convention is held each year. To this convention all members of the Fraternity are invited, not only to attend but to participate, each being equal to another. In this way we see the spirit of this law carried into the lives of modern Rosicrucians. It will be interesting for us to examine some of the comments made by Michael Maier that give us an insight into the purpose behind this law. In the "Themis Aurea"

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from which we have previously quoted, we read:

"Every Society has Laws and Rules binding them to some Duties, so that the Governor or Chief when he pleases and thinks it necessary may summon all to one place to consider what is most fit and convenient to be done on some imminent occasions, for when a company be separated, their minds and Counsels are disjoined, the one cannot be helpful to the other either in example or advice. Who knows not that most intimate familiarity, and the nearest friendship is broken off by absence, and want of visitation, so that they who were not long since highest in our thoughts are utterly forgotten, besides, wherein can a friend profit, who is distant from another, even Brethren become as it were, unnatural when thus separated. We confess that letters may supply this defect, yet writing does not so much delight and enliven, as discourse, papers are mute, if any doubt arise they cannot frame a ready answer, but where a man appears, he can resolve all questions, satisfy all scruples."

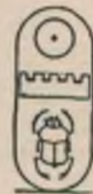
No better psychological explanation of a meeting together of those of like minds has, to the best of my knowledge, ever been stated. Michael Maier, therefore, has established an underlying purpose for cooperation and unity of work by showing the value of individuals of like purpose working together. If this is true of human nature, then it is also even more true of those who are dedicated to the higher purpose. Of this he says:

"Wherefore the Brothers of the R. C. thought it most expedient, if not altogether requisite to meet at least once in the year in a certain predetermined place, this Law as it is the third in order, so also in Dignity, by which the true Pythagorean assembly is obliged to appearance; neither is their meeting vain and to gaze upon each other, for they do imitate the rule of Pythagoras, who enjoined his scholars every day to examine themselves, where they had been, and what good memorable act they had performed; so the Brothers of the R. C. at their convention relate what rare cures they have done, what progress they have made in the Arts and Sciences, and observe how their practice

agrees with their principles; and if any new knowledge confirmed by often experience comes to them, they write it on books that it may safely come to the hands of their successors. Thus true and certain learning is increased till at length it shall attain to perfection."

Notice that there was purpose in these early Rosicrucian conventions—a purpose maintained to the present time, that is, of discussion of the uses of the Rosicrucian principles that have been made in the lives of each of us, and also the examination of new knowledge which has come from experience. Furthermore, even in recent conventions of the Order the knowledge contributed by officers and members of the organization alike has been incorporated into the teachings in special discourses and other forms to preserve it for posterity. It is interesting to notice that, as in the case of all humans when they come together, they were not always in perfect agreement but that an attempt was made to give serious consideration to worthwhile questions. In regard to this it is stated:

"This School is not like to Aristotle, for there were frequent wrangling disputes, one opposing the other, and perhaps both the truth; however, they have no questions free from debate, not contradicted by some of the same sect. For example, what is the soul of man? Whether they First Act, or something else, whether born, generated, or infused, given from heaven, and many Thousand such fobberies, and at length they rest in Opinion. They have, therefore, framed a Method to regulate disputes, and supply terms whereby they more darken knowledge, and willingly shut their eyes. Let them discuss to weariness, the nature and original of Metals, and whether there can be a transmutation, and who will be better informed and satisfied? Thus idle Disputation is a sport of Wit, and only a recreation of Fancy, No solid and real Truth is to be found out by it. A certain Philosopher hearing some dispute What Virtue is, made answer that as they could not come to an end of the question, so neither to the use thereof. If any one professes himself to have skill in Physics why then does he not let the world see what he can do? And



laying aside vain babblings perfect the great work of natural tincture, but by chance he will utterly deny that there is any such thing to be found out, and hereby gets a cloak for his ignorance, for he will censure all which he knows not. But who will call him a horseman, who yet did never ride? Who will call him a Smith, who never wrought in that Art? *And why should we esteem him a Philosopher, who has never experienced his philosophy, but has only uttered some foolish and fantastical words?*"

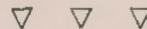
How well we see illustrated in this a fundamental truth in Rosicrucianism that use and practical application of the laws involved must have first consideration. While some schools of thought speculate and build up opinions, the Rosicrucians have always through their history maintained that the purposes of the laws of nature were not to be talked about, but rather to be used. So we see that the attempt of those who have built the Rosicrucian Order to its present form has always been one of fundamental purpose and unity. That it is not and never has been a mere grouping of individuals who have no ultimate end in view. True it is that there have been those ever since the name was first coined who have called themselves Rosicrucians, and in some cases have held to beliefs and practices which have confused those whom they contact, and have caused their actions and words to be recorded in history as exemplifying Rosicrucianism as a Fraternity. Fortunately, today we have the opportunity through the medium of modern printing and communication to give to the

world the true meaning of Rosicrucianism; and those who imitate or claim that they, too, have the message of the Fraternity of the Rosy Cross are made conspicuous by their failure to conform to the true idealism that has been and is the heritage of the Fraternity.

Today we are affected by restrictions upon travel and communications that make us realize more than ever before the value and freedom of movement that we have enjoyed. Think of the sacrifices and effort that must have been necessary for these early members to attend the conventions and sessions. Acknowledgment was made of this fact:

"This Law has a limitation if they cannot appear, they must either by others their Brothers, or by letters tell the cause of their absence, for infirmity, sickness, or any other extraordinary casualty may hinder their journey. We cannot set down the place where they meet, neither the time, I have sometimes observed Olympic Houses not far from a river and a known City which we think is called S. Spiritus. This will sufficiently instruct an intelligent reader, but more confound the ignorant."

So those who could not attend sent explanations. Because of conditions then existent, the meeting place was necessarily secret and decided upon at the previous meeting. In the statement of the law itself, it was said that the day of the year upon which conventions would be held would be the day C. Members of this organization who are familiar with its terminology and symbolism may be able to understand to what day this referred.



PREREQUISITES OF INSPIRATION

(Continued from Page 377)

thought when one fails to carry it out? Is it lost? No, it is not, but merely seeks another receptive mind, meanwhile retaining its identity and form for completion and manifestation. It must be realized, that an inspiration can be carried out only to the degree of understanding and development of the recipient. The more perfect the vehicle, the more perfect the expression. Since this is so, there should be a threefold preparedness — intellectual, physical, and

spiritual. There lies a tremendous duty in ever endeavoring to perfect the mode of expression.

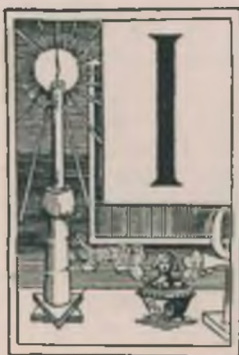
Each has a responsibility in the scheme of evolution. Each should do his utmost in the task which may at the moment confront him, no matter how small it may seem in his estimation. For in learning to do the small things well, we qualify in doing those things which are of greater import.

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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.*)

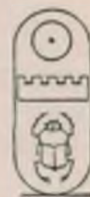
PURPOSE AND BALANCE



It has been Man's attempt throughout his existence as a rational creature to reconcile the fact that while the vast mass of the visible universe is governed by purely physical laws, there is, on the other hand, only a comparatively small part which is controlled by laws of another order which are, therefore, those which direct the manifestation of life and intelligence. Man being aware of his apparently small part in the whole of the universe, has devised his own theories to account for the laws in each field. At

times the accent of this thought has been in the physical and has contributed to the development of a materialistic philosophy. At other times, his thinking has been of life, intelligence, and mind. At such times his viewpoint has been idealistic, and under the force of such thinking, strides in civilization and worthwhile accomplishment have taken place.

Under the present circumstances, the weight of the material is felt heavily upon all of us. We cannot ignore the demand for material production and for devoting ourselves to physical effort as the possibility of our returning to an idealistic philosophy of life depends upon the material accomplishments of today. So it has been for centuries. Man has had to be faced by the necessity of sacrificing his material needs at



times in order not to sacrifice his conventions. On the other hand, Man has had to lay aside his idealism temporarily in order to concentrate his efforts and activity on material accomplishment. Such living is not balanced; it does not fit the harmony of the universe. Possibly Man's inability to reconcile the materialistic facts with the idealistic purposes is a prime cause of unsettled conditions and uncertainty.

With this knowledge, it is important that Man should now not cease to carry out the material purposes demanding at the moment, but also to remember his idealism to support and work toward the attainment of the purposes which

are most dear to his being. Fortunately, Man can keep balanced in his life without having to give as much actual time to his idealistic or spiritual phase of existence as he is giving to the material demands of the moment. Most important is consistency. Set aside some time daily to consider the higher sources operative in and through the universe, including ourselves. To assist us to do this efficiently, the Cathedral of the Soul was established. If you are not familiar with its activities and purpose, do not wait another day to request a copy of the book *Liber 777* which will be sent to anyone without obligation, and will explain the purposes of this institution.



Roads

By FRATER ERIC HOWARTH



HERE is a great charm about roads. The interminable network of roads. The roads where you played in childhood days, and the imaginary battles you fought there. The roads you were well acquainted with in youth and early manhood — and, oh, the roads along which you sauntered at the side of your first sweetheart!

These journeys along various roads carry you inevitably from the cradle to the grave, for some day you will travel along some road for the last time, your work accomplished, your task ended.

Roads can be dangerous, roads can be gay. Some leave happy and cherished memories, others may leave memories of foolish mistakes and become roads of regret. They play a part in your success or failure, triumph or disaster.

Roads can become pathways to a fuller and richer life, bringing under-

standing and enlightenment. Along such roads there is wisdom and a strengthening of the character and an enlarging of the personality.

In a very casual manner we often meet with human influences which change us fundamentally. Then later, looking backward, we may have reason to be thankful that we didn't take another road that day—or, we may wish we had avoided that one.

There is music, and we hear the voices of children at intervals along most of our roads. We pass beneath shady trees, enjoy bordering fields of wild flowers, and are warmed and comforted by glorious summer sunshine.

We journey then with light steps along the road and our hearts are filled with youthfulness; but, alas, the clouds gather, and the storms come, and we experience sorrow and sickness.

Let us take up the occupation of "Roadmender" and make these roads better for our having passed along them, so that those who follow will know that we have helped to prepare their way.

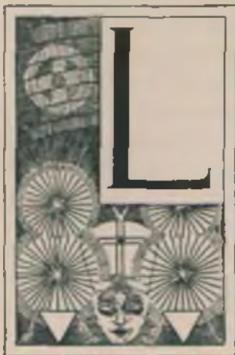
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Journeys In The Esoteric

By RALPH M. LEWIS, *Imperator*

PART I



LET us orient ourselves" is a phrase that is often heard. It is recommended that we do this before we set forth in a definite direction or before we pursue a course of action. "Let us orient ourselves" means that we should relate ourselves to

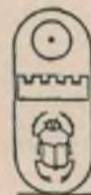
familiar conditions, things, and places, before we proceed. We must have some factor which is known to us and which is staple, by which we can measure our advancement or our retrogression. We all know that if we want to go south, we must consult a signpost for direction, or we must study a compass, or look upon the sun and judge its position in relation to where we are standing. If we do not do this before beginning our journey, we are apt to be confused, if not hopelessly lost.

As Rosicrucians, it is presumed that we are all travelling the same road, and that likewise, we have a common destination. We all wish to perfect our lives, to acquire that which we seem to lack, or need to master self and our environment; and, in addition, we hope ultimately to realize and enjoy the greatest of all rewards of living—peace of mind.

There are many reasons why some of us are not as successful in our attainments in Rosicrucianism as we would like to be. I have found that it is due principally to the fact that some are not *oriented* mentally. They are not quite sure of the direction of their thought in Rosicrucianism. They are not certain whether they are being engrossed in occultism, whether they are being submerged in mysticism, or whether they are being led to delve deeply into abstract metaphysics. To put it simply, in their studies they do not know whether they are going north, south, east or west.

So that we may become better oriented, let us consider some of those directions of thought in which it is believed Rosicrucianism is leading us. Our first consideration shall be *occultism*. In the popular sense, occultism is held to be a system of hidden methods, of strange practices, whereby man may acquire the way of attaining inexplicable powers by which he may do or accomplish almost anything. Such a popular conception holds that the occultist is able to witness phenomena which the average mortal may never experience. Consequently, occultism is thought to include such subjects as magic, marvels, miracles, and religious ecstatic experiences such as theophany and epiphany.

However, aside from general occultism as it is conceived by the man in the street, there are what are known as the



occult sciences, and as we shall see, these truly do embrace that subject matter, those objects of knowledge, which belong to the field of science, but which nevertheless were — and many still remain to be — condemned by religion and orthodox or mundane science alike.

Religion feared occult science. It was the general opinion that the occult scientist might, through his studies and his inquiries, acquire such power as would make him self-dependent and thus independent of the decrees and the dogmas of the church. It also held that the occult scientist was interfering with the realm of God, invading the jurisdiction of the Divinity, attempting to investigate matters which were not meant for the comprehension of man, and therefore, the occultist was in fact a trespasser on the Divine.

Orthodox science for many, many decades—centuries, in fact—was tradition-bound, obliged to follow what had been laid down as a dictum, obliged not to deviate from its established customs and practices. The occult scientist was not so bound, and so mundane science manifested a prejudice toward him, considering him unethical. Intermingled with that prejudice was jealousy developed from the fact that the occult scientist was making progress and his teachings were being recognized, competing with mundane science for popular appeal and acceptance. The so-called sciences (it may seem strange to many but it is a fact) included not only those subjects which are generally thought to be of the occult, but many which now find recognition by general science. Thus the occult sciences not only included astrology but aspects of that which were definitely astronomy. They not only included alchemy but also that which was purely medicine and is so recognized today.

Let us take the example of *Galileo*, now recognized as a noted scientist, and who was also in his time an occult scientist. He was a great astronomer and mathematician of the Sixteen Century. Galileo first drew attention to himself when he disproved one of Aristotle's fundamental theories. The early Christian Church centuries ago discovered that it could not completely reject

and refuse to recognize science, because a wave of rationalism was sweeping over the people. Science was impressing them. And so the church felt the need of embracing science, and it turned to the doctrines of Aristotle, recognized the acme of scientific knowledge, knowledge of mundane things dealing with the laws of nature at that time, and it declared that man should go no further than what Aristotle had accomplished. He was the last word in science.

Galileo disproved Aristotle's theory that bodies fall in space at a speed proportionate to their weight, for in his experiments Galileo dropped various objects from the leaning tower of Pisa and proved that a wrong conception. He further built long inclines down which he rolled objects of different weights and from which experimentation he developed the doctrine of inertia now incorporated in the laws of physics. This was a challenge to scientific theories accepted by the church.

His next great move was the perfection of the telescope. He developed an instrument capable of thirty-five times more magnification than the very crude instruments in existence at the time. But his startling discovery, and that which caused him to enter into a serious controversy with the church, began when he turned his telescope heavenward and gazed upon the celestial phenomena and began to make astronomical discoveries, such as the moons of Jupiter. He then came forth with a definite support of the Copernican cosmology.

Copernicus, who lived a century before Galileo, had affirmed that the universe is spherical, and that the sun is the center of our immediate universe and not the earth. The spread of this doctrine by Galileo caused consternation in theological circles, because if it were true that the earth was not the center of the universe, as the church had taught and believed, then man would not be the principal being that he is held to be. He would not be perhaps the greatest achievement of the Divine, and would not be the only agent to possess soul, for if there were other celestial bodies of greater dimension and magnitude than the earth, there might also be intelligences upon them far exceeding the abilities of man, and

then possibly possessed of greater divine powers as well.

So Galileo was ordered to appear before a theological council made up of the great dignitaries of the church, and it resulted in their ordering him not to teach, not to write about, or to support the doctrines of Copernicus, notwithstanding the fact that he could demonstrate the Copernican theories with his telescope. He apparently consented, and returning to his home he wrote a book entitled "Systems of the World" dealing with cosmological theories, and which book really contained a very thinly veiled presentation of the Copernican theory. When this book was circulated, he was accused of spreading heretical doctrines and was called before the Inquisition. Ecclesiastical history relates that he recanted. Nevertheless, his discoveries, his opinions, spread like wildfire and constituted an occult doctrine in opposition to the scientific concepts of religion.

There is still another example of an occult scientist. This was Paracelsus, born in 1493. Paracelsus was a victim, not of religion's prejudices but of mundane science's. His real name was Philip Theophrastus Bombast Von Hohenheim. Paracelsus was the son of a poor physician of noble birth. Paracelsus, too, wanted to be a physician, and he was sent to study the arts in Vienna, to conclude with a study of medicine at a renowned university in Italy. As he concluded his medical studies, however, he became more and more dissatisfied, because the questions he propounded to his professors they either could not answer or they continually referred back to textbooks whose answers were unsatisfactory to Paracelsus.

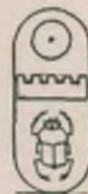
His father had taught him to see nature *through his own eyes*, not to glean the functionings, the workings of her laws, strictly through the pages of textbooks—to look out upon her as she is. And so he left the university to start a voyage—a voyage of great discovery.

He travelled about the world. He visited the countries of the Levant, Egypt, Jerusalem, what is now Iraq, the islands of the Aegean Sea, and the principal countries of Europe. There he studied diseases direct as they manifested themselves in the flesh, and not

as recorded in textbooks. But while he was making these physical observations, it is related that he meditated long upon man's mystical relationship to God. He contemplated life and the mysteries of birth and of death and the reasons for man's existence, and the probable course of human life. The result of his investigations and his meditations was the development of great new theories of the treatment of disease and the application of new medicines, and he was not hesitant to speak out strongly in favor of his convictions. He was equally as courageous in his condemnation of the shortsightedness of medical science as it existed in his time.

His phenomenal cures attracted public attention, and by public acclaim he was appointed chief physician or municipal physician of the city of Basle, Switzerland. That city at that time was a Rosicrucian center of learning. There was a great Rosicrucian university there—the ancestor of our Rose-Croix University. I have had the privilege of visiting that university, walking through its halls and former classrooms. It is not now a university but a monument to the Rosicrucians. Paracelsus addressed the graduating classes there, and he even instructed some of the classes, inculcating into the consciousness of the young men graduates who were physicians the need for a liberal view, the need to be *individual investigators* and to pioneer, and to make nature herself their principal laboratory.

During this time Paracelsus himself published a book which became the first textbook on "miners' diseases." It was the first book ever published on occupational diseases, namely, the diseases contracted by men in the pursuit of their work. All of these things, original departures, resulted in his condemnation by the medical men of his time, because of envy and fear, and for diversified reasons. This enmity took the form of intrigues in which he was involved, intended to bring him into disrepute, which it eventually did. He was challenged with the question: Who teaches you your new medical theories and practices? And he replied: Who teaches the grass and the foliage to be green? He meant that he received his knowledge direct from his study of na-



ture, just as the grass and foliage receive their functional powers and qualities from nature.

Nevertheless, he was ridiculed to such an extent that one of his names, Bombast, became an opprobrium for exaggerated statements, namely, bombastic. And yet, about a year ago the Medical Association at a great convention paid honor to Paracelsus, not only recognizing him as a great physician, but as a pioneer in the advancement of medical science. Today there are books recently published containing what are known as *Paracelsus' Seven Defenses*, his great logical and fair defense of what he was doing. If these things had been published or released decades, centuries, ago he would not have been spurned all these years; but they were withheld to further prejudice public opinion, and because he was looked upon then as an occult scientist.

Physical science, or material science if you will, begins its observation and its acceptance of reality of the things of our world by a use of the normal senses—our objective faculties such as seeing, hearing, etc. Physical science is content only to augment man's normal senses with instruments, such as the telescope, the microscope, and others. It rejects all so-called or actual objects of knowledge which are not perceived by such a means.

On the other hand, *true occultism* embraces the psychical functions of man, the psychic powers and abilities which man has. Occultism affirms that the functions of the emotions, the sentiments and the human moods, cannot all be explained by their organic relationship, as a purely mechanical or material process. Occultism affirms that man has powers that are subliminal, that are beyond the level of his normal consciousness, of which he is ordinarily not aware, and which are just as much a part of his being as his sight or his hearing or his power of speech. And occultism further contends that whatever man's worldly accomplishments may be, the result of the exercise of his

material objective powers, that they can be greatly enlarged upon if he will but resort to the use of those unknown inner faculties which are his to use.

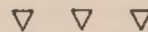
Occultism has taught for centuries that man is *hypersensitive*, that is, that he can react and respond to forces and energies of the universe to which the grosser organs of his physical senses do not respond. And occultism taught that telepathic communication was not only a possibility but a fact, that men could communicate ideas one to the other without material means and without speech. This of course was hilariously accepted by mundane science and used as an example of the fantastic conceptions of the occultist. But what have we today? Today telepathy, clothed in new terminology, is an object of scientific investigation. It is called extra-sensory perception. This means that science is investigating the fact that man has an extra sense in addition to the five common ones by which he can perceive.

The human aura as a magnetic radiation of a high frequency from the human body was referred to as *psuedoscience*, as an occult dream. Today, the fact that the human body does radiate an energy is scientifically accepted. This energy has been measured; that it has a potentiality is known, and it is now an object of even further scientific investigation.

Color therapy, a subject long investigated by the occultist—namely, that color affects the human emotions and plays a definite part in relationship to our health, to our moods and our emotions—was heralded by the mundane scientist as another absurdity of the occultist. Today, color therapy is in the process of laboratory experimentation, a branch of psychological investigation by medical science. It is recognized that the colors of our clothes, the colors of our environment, of the walls and furnishings of our homes, and the lighting, do definitely affect us physically and mentally. The occult scientist again vindicated!

(To be concluded)

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Moral discernment is instinctively relating to ourselves the results of our contemplated acts toward others.—*Validivar*.



Do YOU Appreciate Music?

By WILLIAM C. RAY, A. B., F. R. C.



IT IS almost a truism to say that, in at least a mildly appreciative way, we all like music. Everyone concedes the fact that, at least ephemerally, there is much "good" to be derived from an acquaintance with the better forms of music.

Especially is this true, we know, in hearing performances of grand opera companies and symphony orchestras.

It would indeed be difficult for us to get away from the influence of some kind of music, for the radio alone furnishes practically every form of music during the twenty-four hour day. Much of the time it is heard without attention, but the "good" is there anyway. We are affected inwardly to some extent, and our surroundings are made more pleasant by purging the air of inharmonious conditions. A few of us are performers, and it is with much pleasure and enthusiasm that we participate in local music activities. We know that there is something "cultural" in performing well on a musical instrument, and that music in general is a very nice thing for us to be engaged in.

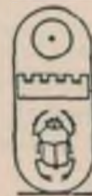
Is this the path of our thinking about music? Is this the vein of our musical understanding? As metaphysical students are we interested only in the

common garden variety of music appreciation?

Repeatedly we have been told by good authorities that music constitutes a great vehicle for the elevation of consciousness; that we can soar on the fiery wings of genius with the composer, and transmute a portion of our Being a little further out of the earth-earthly.

Do you believe it? What kind of a mortal are you while you are compelled into ecstatic concentration by a thunderous and expansive Beethoven symphony? What power and experience do you revel in while the symphony orchestra transforms a few black dots into terrestrial swirls of melody and chord heard first by the mind and ear of Wagner? Can you touch in your mind's heart the celestial harmony and inspiration of Shumann or Chopin; or travel the complex road of vibration with Tschaiikowsky, Scriabin, Debussy and Ravel? Do you want to be one with Genius? Then sit with a genius while he carries you mentally and psychically to where he draws his inspiration of melody and sound. Is it possible for you to get closer today to the supermundane than to be bathed in the efflux of Cosmic Harmony transferred temporarily to Earth?

You — the student of metaphysics, who has pallidly tolerated the work of the serious musician; you — the aspirer to higher knowledge, who conceives of music as a pastime; you — who listen to a weekly band concert, and believe you have had your musical medicine for the



week — what are you doing that is a better medium for letting your soul revel in memory of its high home?

The importance of music to the evolution of man can hardly be overestimated. For it reaches, unobstructedly, into the deeper recesses of man, where its subtle effects stimulate and bring to the borderline of consciousness the types of response the composer planted in his works. The inner self of every listener knows the real meaning of the music.

Thus music can be said to be a form of invocation to the deeper psyche of every hearer, and the subliminal stirrings have a mighty effect in moulding a new character. It might be termed a form of auto-suggestion. The necessity, therefore, to participate in, or hear, the more noble forms of music can be readily appreciated. For whatever kind you hear brings forth from within just that sort of stimulus.

Inspired musicians are channels, acting as mediums for the outpouring of higher, mightier and subtler forces. They act as guides who unlock doors to the other worlds of thought and emotion, and permit the flow of inspiration and idea to penetrate into the inmost depths of every hearer. One need not be within hearing range, we are told, to benefit from a performance, for there is a wide and intangible aura that permeates everything for a considerable distance around the actual area of sound.

It would be a blessing of first importance to mankind if the great metaphysical laws pertaining to music and sound had a musical laboratory devoted purely and unselfishly to the study, testing and understanding of the occult side of music. By "laboratory" is meant an orchestra of fine musicians with a proper and adequate physical plant and equipment; a center where evolved musicians, with a background of metaphysical study sufficient for them to fully understand what they were about, could with proper direction seek to discover and give to mankind an understanding, knowledge and technique of the great laws underlying the effects of music on man.

Such an organization of metaphysical musicians would soon, because of superlative conditions of both plant and

attitude, point the way to Truth regarding music, and its place in the economy of the whole Man. The mechanics and construction of music for purpose, the effects on audiences, the creation of auric conditions for collective purpose, could be studied, codified and released to the world. Public gatherings would eventually take on new meanings, for there would be established at will the focalization of extra-mundane conditions that would reach deeply into the psychological structure of audiences. Music would become, not only a desirable and pleasurable form of entertainment, but a source of power sharpened to a point, a form of therapy, a mighty tool for the use of the public in its daily work, its worship and its conscious understanding of the higher forms of life. Rosicrucians have an understanding of what is meant when it is pointed out that the use of vowel sounds for purpose suggests the thought partially.

But such a great center will doubtless have to wait upon the urge of a wealthy mystic to dedicate a portion of his endowment to the evolution of his fellow men, for such an organization would have to be privately endowed for the employment of the right type of personnel and metaphysical musicians. It would be an institution dedicated to evolution, for its findings could not help but ramify and permeate the new age now dawning, possibly meriting the attention of a Great One, who might see in it a force and agency of service to Mankind.

Metaphysical students must come to appreciate the fact that great music is as important to their evolvment as any other single form of endeavor in the study and practice of the higher physics. To render the greater and more sublime forms of music requires a large concert orchestra. The expense and planning required for such concerts makes them much rarer than performances of the smaller units and dance orchestras. For practical reasons, therefore, it is difficult for us to hear or participate in the larger music as often or as much as we should. But general ignorance of the Cosmic importance of this form of music is responsible for an apathy in creating opportunities for the performance of the bigger music.

The aspirer, the Rosicrucian learner, can ill afford to ignore what is probably the single most important vehicle for the expansion of his consciousness in vicarious experience. It is important to hear good music. It is more important to participate in it, for instead of benefiting psychometrically, you develop from within the ability to touch the musical world yourself. If you are not now some kind of performer, then, by all the laws of evolution, become one! No time? Too old? What other reasons have you?

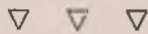
They are for the most part excuses! You're probably too lazy, or ignorant of its value. You hear musicians speak of "playing" an engagement, or "playing" music, and inferentially are led to believe that music is play, and that you can play at it. Don't let terms deceive you. Learning to play any musical instrument is hard work, be it mouth harp or pipe organ. Because, you see, you are not learning to play the instrument, but on the instrument. The instrument you learn to play is not like learning the mechanics of turning on a phonograph—once you know it, you can do it equally well any time—for the instrument won't play itself. It is *you* who are doing the playing. The instrument simply vibrates the air with its peculiar tones, but you are pouring out a part of

yourself through it—that is, when you master the purely mechanical part of producing tones.

Aye!—with Shakespeare—there's the rub! You have to put in a large amount of time to conquer the recalcitrant thing—to weld the instrument to your Self. Until you do acquire a certain facility on it, you can't play music. But every step forward is permanently furthering your own evolution. You never lose anything of value that is a part of your Self. When you get to the point where you can look at a sheet of music, intelligently seeking to convey the brief of the composer into sound, then you can say—and with pride—that you are a beginning musician.

If you are not now an instrumentalist or vocalist, regardless of your age, then start in on some instrument that appeals to you. Go to work on it, and master it with a dogged persistence that will eventually get results.

Then, some day in the future when you come to evaluate the real progress you have made in this lifetime, reflect on the vast change of a deep, lasting and subtle nature that music has brought into your life. Sense the closer attunement you will then have with the hidden, higher vibratory world that teems around you, and which is now shut off only because you are not in tune with it.



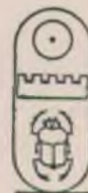
BUY UNITED STATES SAVINGS BONDS AND STAMPS

NIGHT CLASSES RESUMED AT R. C. U.

Again this season night classes are being held at the Rose-Croix University in subjects of interest to every Rosicrucian. One of these classes is again in Physical Sciences particularly emphasizing Chemistry. The other class is on Rosicrucian Healing with demonstrations of Rosicrucian methods. All active members are privileged to attend one or all of these classes. If you anticipate visiting Rosicrucian Park, write to the Registrar of the Rose-Croix University for complete information.

TEMPLE INITIATIONS AT CHICAGO

The Nefertiti Minor Lodge, 116 South Michigan Avenue, Chicago, will conduct the Fourth Degree Initiation at 2:30 P. M. on Sunday, November 15, and the Sixth Degree Initiation at the same time on Sunday, November 29. All active members qualifying for this Degree Initiation should write or phone the Lodge for further information. An initiation fee, which goes to the support of the Lodge, is one dollar. Phone RANdolph 9848.





Man Has Reversed The Divine Equation

By S. C. SAAD, F. R. C.



IN THE beginning, before the world of form was created, only Realities could have existed, and of course, only as they were conceived and realized in the Divine Mind. This, in fact, was the only way that the world of form, as

we have come to know it, could have been created and brought into actual existence: it had to be conceived and realized first, as such, in all its intricate and harmonious detail before it could become an actuality in existence.

Of Itself, the Divine Mind, the Source of all that is, created everything; and of Itself It gave unstintingly to everything. Now as then, and as always, throughout all time and into eternity, It continues to be the underlying fundamental Principle directing and guiding what It has created in harmony with Its Divine Laws.

In all living things It is the Prime Mover, the Source of Life and of Consciousness, benevolently supervising their growth and their existence. For no living forms could ever have any shape, or be in existence were it not that they were first conceived and created as realities in the Divine Mind.

Man is a part of this creation. His body belongs in the world of form,

while his soul and mind are a segment of the Divine Creator, unseparated, possessing the same attributes and the same powers as the Whole. The body of man was a reality first before it became an actuality. It was first conceived and realized by the Divine Mind, the same mind which lives in man, in all its symmetry, harmony and perfect health; and thus it was actualized, created, and thus it was intended to live and function throughout its entire cycle of existence.

By deviating from this intended pattern of life, he has put actualities first and realities second in his scheme of living. He has overlooked the all-important fact that he cannot become conscious of the existence of actualities until after they become realities in his consciousness; that in fact and in truth nothing that affects or influences him, his peace, his happiness or his health can possibly exist until after it becomes a reality in his consciousness — never before.

Throughout the world, today, tremendous forces are at work, creating destruction, devastation and bereavement; so it seems to the unwitting person, but to the understanding few, these same forces are bringing about sorely needed re-adjustments in humanly conceived values, and erroneous thinking. These accepted values are the result of the conception that man has acquired of and from the material world of which physically he is a part; and according to this conception the material world

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and its actualities have come to occupy a position of precedence over the true cause of all material existence, and, in so doing, an influence completely out of proportion to their real importance, in the Divine Pattern of Creation, now affects and directs the thinking of the human race.

Thus the effect has been made the cause; the illusion assumes the cloak of reality; the conclusion has usurped the place of the premise; the results produced by Mind power in operation, according to Law, now overshadow and cast into oblivion that same power which caused them. Environment, which should be easily controlled and overcome by man, hems him all around, oppresses him, and dominantly directs his thinking. For the sake of acquiring more of the material things of this world than he can possibly have a useful need for, he now attempts to suppress and annihilate the expression and manifestation of the Life and Mind of God in others of his kind, that very same Life and Mind which is the Cause and the Source of all that he so greedily grasps for.

Man's thinking is the cause of all his woes; for by his thinking he creates the realities which sooner or later become

the actualities of his life and which persistently rise to plague and torment him the rest of his days. And yet, strangely enough, only in his thinking lies his one and only hope for a complete reversal of his present conditions, for his attainment of peace, for harmonious living, for the banishment of worry and fear, and for full understanding of his true relationship to others of his kind as well as to the Divine Pattern of all Creation.

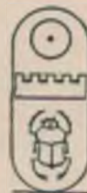
Man has reversed the Divine Equation, and for that he must compensate through his suffering; he must compensate through the absence of peace, happiness and security; he must continuously submit to seeing the demons of uncertainty, fear and worry threaten, and, oft-times, destroy all that he cherishes and values in his life; he must continue to learn from repeated painful experiences those needed lessons which will ultimately cause him to discard the human equation which he alone has produced, and return in penitence and in humility to the original, The Divine Equation, in which the Realities conceived and created by Mind are the Cause, and their counterpart in the material world, the Actualities, are the Effect. So *Mote It Be*.

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 an especially designed assortment of 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: assorted six for 80 cents; and an assortment of one dozen for \$1.30. We pay shipping charges. Order now and avoid last minute Christmas congestion of the mails.

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Shall We Go To War?

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

(From the "Rosicrucian Digest," December, 1937)

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.



HE rapidly evolving political conditions throughout the world, and the attitude of the American Government and other forms of government, in regard to threatening wars and war activities, are being seriously discussed by

our members in the United States and elsewhere, and are resulting in considerable correspondence coming to us on this subject.

I think it right, therefore, that we discuss this matter here and now because, as our new pamphlet containing the predictions of 1938 will show, our American Government and country is rapidly approaching the time when it will participate in another war in foreign lands, or at least will participate in the strife and contention, and call for the use of the Army and Navy.

I do not want to enter into an outline of the predictions contained in the new booklet, for all of you will receive a

copy of it in due time, but I do want to anticipate many of the letters that will be written to us.

The most general type of letter asks this very definite question pertaining to our individual Karma: "If we are called upon or permit ourselves to be drawn into the war as individual soldiers or fighters, is there any way we can possibly avoid bringing upon ourselves unfortunate Karma by joining such warfare activities?"

As I have said on many occasions, all Rosicrucians everywhere in the world are peace loving individuals and will make any sacrifice in their personal lives and positions to prevent war and bring peace not only in their own country, but among any and all of the peoples and nations of the world. All real Rosicrucians look upon war and the shedding of blood as not only a horrible catastrophe, a useless, senseless waste and destruction of property, and a retrogression of civilization, but as a fruitless method of attaining or acquiring anything. The inevitable result of all warfare is that even the victor is the loser. Looking at it coolly and unemotionally and free from any spiritual or

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mystical point of view, nothing is really attained that is constructive and beneficial by such wanton destruction of life and property, and the setback in the progress of the sciences, arts, culture, morals, and ethics is a horrible and terrible price to pay for the supposed benefit that would accrue from any kind of war. But on the other hand, there is another angle to the entire matter and it behooves a true Rosicrucian as a true citizen of his country to view the matter from both angles and both sides of the question.

Whether or not you as an individual believe in war, or want to go to war, or are willing to go to war and participate in bloodshed and the destruction of property, is purely a personal matter that cannot enter into your consideration of your duties or obligations to your country, or the country in which you live. Next to your duty to God and to your fellow man is your duty to your country, to the nation in which you are living, to the collective body of peoples who represent your fellow citizens. If you are living in any country and enjoying the benefits of its protection, the benefits of its development, and the blessings of the land, and the guidance of its officials, you are duty bound to repay your country or the land in which you live, and the government which protects you, by obeying its official decrees and participating in its official activities whether you personally believe they are right or wrong.

The proper time to determine whether your country is right or wrong in its attitudes, in its principles, and in its activities is when you are given an opportunity to express your opinion by vote or when you assist in the making of its laws and in the creation of its fundamental constitutional laws and amendments. If you, through failure to vote, or an indifference in voting, are part of a nation whose majority of individual citizens approves of war and elects officials and directors who approve of war, or who will institute war, then you are duty bound to comply with the conditions and accept the resulting Karma.

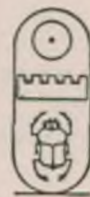
For a moment let us view it from the other angle. Would it be fair for you to decide now in the face of possible war that you are not a part of the majority,

or part of the nation or country, because you have a different opinion regarding war and do not want to participate in war? Would it be fair for you to say that you are one with your country in all of its blessings, in all of its peaceful activities, and ready to accept everything that you approve of, but that when it comes to something you do not approve of, you will isolate yourself and let the other citizens do what you are unwilling to do? In other words is it fair for you to stay home and remain in a peaceful, inactive, nonpartisan attitude, and allow the other fellow to risk his life, to shed the blood of another, to participate in war, and to do the things that may bitterly arouse his antipathy, but to which he submits as a duty and obligation which he owes to his country?

Your individual Karma is so closely connected with, or affected by the Karma of the country in which you live, that you cannot blow hot or cold on that Karma and say it shall be only good Karma, or that you will give your wholehearted support only to the things that are pleasant and agreeable to you. The time for you to make a distinction between what you think is right and wrong, and to avoid being called into unpleasant or unfortunate duties is at the ballot box, or in the assistance of the formation of national and international movements that will do away with the wrong ideas, the errors of thought, the causes of war and the misunderstandings and disagreements.

No nation is any stronger or any weaker than the opinions of its people. No nation can do anything except with the approval of the majority of its people. If all American, British, Japanese, Chinese, Italian, Russian, and German citizens determined unanimously that they do not want any more war, there would be no officials, dictators, or rulers, who would dare to suggest starting a war or participating in a war.

And if the majority of the people in each country were in perfect agreement and accord regarding the ending of all wars, the small minority that seems to want war constantly, and to benefit by war, or glorify war, would be afraid to make even the slightest suggestion of war in the future.



In other words, the fault does not lie with the government, the rulers, or with luck or chance, or with Karma. The fault lies right with each one of us, and if throughout the peaceful years we make no move and fail to use our mind power to direct and control the laws of our country to do away with war, then it is too late when our nations begin to plan war for us to crawl into convenient shells and raise the white flag and proclaim ourselves conscientious objectors, spiritual beings, noncombatants, and everything else that the average individual deems himself when he refuses to participate in war. Instead of remaining silent objectors throughout the peaceful years and becoming conscientious objectors only when war is at hand, we should be conscientious and determined objectors from morning until night, and from one end of the year to the other until war is so out-lawed in the human consciousness and in the statutes and laws of every country, and in our plans and thoughts of the future, that the questions of war will never arise and there will never be an occasion for men and women to decide among themselves on which side they will be or what attitude they will take.

In the Great War many hundreds of our Rosicrucian members were active at the front in the trenches, and battle fields, and also in the hospitals, and in engineering and constructive departments, and we are proud to say, in many departments that took care of the humanitarian and rehabilitation activities. There was a Rosicrucian member who sat in a private office in Washington throughout the American participation in the war and acted as secret edi-

tor of all of the war dispatches and war news. It was also a Rosicrucian who worked out some of the secret codes and ciphers that were used in helping to prevent unexpected and horrible catastrophes and disasters. It was a Rosicrucian who used personal funds to improve one of the most essential departments in one of the largest rehabilitation hospitals so that thousands of injured soldiers might be able to earn a livelihood again and be relieved from suffering and pain throughout the remainder of their lives. It was a Rosicrucian who turned a vast estate into a home and grounds for children who were orphans as a result of the war.

I could tell many stories of the wonderful humanitarian activities of our Rosicrucian members throughout the World War. Yet every one of them was ready, if called upon, to take up arms alongside of others, and assume the responsibilities of his acts, and assume the Karmic debt of the nation in obeying the dictates of his country as a good and useful citizen.

As a good Rosicrucian you should pray, hope, and aspire for universal peace and universal brotherhood, but you should first prepare yourself to understand how to bring about universal peace by creating universal love and toleration in your own heart, and then helping to spread it to the hearts of other human beings. But this duty as a Rosicrucian should not supplant the other great duty—that of assisting in preventing war by exercising your privilege as a citizen and a voter, rather than by shirking your duty or modifying that duty in time of war.

YOUR HELP NEEDED

We have read in the newspapers and heard on the radio repeatedly that ultimate peace will come through the united efforts of all individuals. It is necessary that we do not regard this statement as mere words and leave the actual work to someone else. Right now you can take an active part in bringing about ultimate peace by supporting the scrap salvage drive in your locality. We ask every member of this organization, and every friend who reads this appeal, to turn over the scrap to local agencies in their own communities that have been designated for the purpose of receiving any scrap material usable for the war effort. If you do not know the agency or group, contact your newspaper, Chamber of Commerce, or any service club in your city.

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SANCTUM MUSINGS

LAWS OF LIFE

By DAPHNE DANIELS, F. R. C.



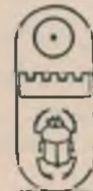
EVERY mystic studies for the purpose of improving his knowledge of God's or nature's laws in order that he may be better qualified to use those laws for his self-improvement. He is not interested only in learning the "why" of things, but also the "how." It must be agreed by us all that if man but knew all the ramifications of nature's laws, he would be able to make his life more worthwhile here and now as well as in some future state of existence. It is a noble aim, therefore, to seek to expand our comprehension of occult mysteries that intrigue us from day to day in the experiences of our lives.

But there are other laws, also, that must be taken into consideration if we would live happily. There are man-made laws too. These are the laws that men have established to protect and govern themselves for the good of all. There are certain written and certain unwritten laws. It is with the unwritten laws of man that most people seem to have difficulty, for the written laws are much more easily grasped and followed. As an illustration: There are no written laws on the statute books that tell an

individual he will not be hired for a certain job if he is inappropriately dressed, has an overbearing manner, is indifferent, or even if he chews gum and his shoes are not shined, despite the fact that he may be thoroughly skilled. Yet for any one of these offenses against the "unwritten laws" of hiring people he may lose an excellent opportunity for a position with a splendid promotional future.

I once knew a lady who took an extreme, you may say almost fanatical, view that all that mattered in life was religion, by which she meant a theoretical study of Christian literature. As a result of this improper understanding of the true nature of religion, she ignored the unwritten laws of good manners, sociability, and those niceties which make for pleasant social companionship. Fortunately she awoke to her error before she and her family became outcasts of society, but her case serves to show that manmade customs cannot be ignored while we spend our time like hermits meditating on the purely spiritual.

Man in his efforts to make life more enjoyable has invented and developed many time- and labor-saving devices. He has built up a vast economic system that governs his collective existence. Probably in no field of man-made law has more difficulty arisen than in the understanding and mastery of the principles of economics as conceived by the



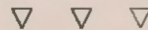
average man and woman. Modern life has become a very complex affair. We are more and more dependent upon one another for the necessities and the bare existence of life so that it becomes necessary that we learn to adapt ourselves to whatever economic system may exist in the country in which we live.

A great many students of mysticism in their anxiety to become masters of mystical development forget the practical necessities of the day. They begin, after a short while, to live in a world of theoretical knowledge concerning man and what he should be from a philosophical point of view instead of man and what he is right now. Granted that man must evolve spiritually and ethically to create a better world, it is still obvious that the development of each one of us individually cannot jump ahead a thousand years. Those who would make such an effort only end by living a very unhappy life here and now. It does no good to say, for example, that man should not kill when the hoards of rebels are at one's door. Philosophically speaking, it is quite true that man should not fight, but he certainly has not yet attained a *collective state* of development where he has learned to *practice* such a theory.

The mystic who would be a practical person is he who studies carefully the man-made laws as well as nature's laws

so that he may fit himself into society in the industrial, business, or professional world, while at the same time he utilizes his knowledge of God's laws to develop his faculties and powers of mind for spiritual and psychic development. "Man cannot live by bread alone" can also be reversed to read with good sense that "Man cannot live without bread." The winning of that daily bread requires just as good a knowledge of man-made systems of government, economics, business principles, etc., as it does of the mystical and metaphysical views of the philosophers of today or yesterday.

In these days when sudden and vast changes are occurring in our economic and industrial life, we must as quickly as possible adjust ourselves to these *new* man-made laws or customs, else we shall suffer even more dismay and discouragement. God's laws, it is true — and fortunately so — are unchangeable, but not so man's laws. Since we must live a physical existence governed by man's laws, we must study them, adjust ourselves to them, and be guided by them, whether they relate to our social affairs, our homes, or our business programs. Only by doing this can we hope to fit ourselves into the scheme of things and work for the common good of all mankind.



Go not abroad; retire into thyself, for truth dwells in the inner man.

—*Saint Augustine.*

PHILADELPHIA'S VICTORY RALLY

Members in the vicinity of Philadelphia should make their plans to attend the Rosicrucian Rally scheduled for Saturday and Sunday, November 14 and 15. An unusual, interesting program has been planned in the new Temple recently occupied by the Benjamin Franklin Chapter of Philadelphia.

The registration fee including the banquet on Sunday is \$1.50. The Chapter address is 219 South Broad Street, Philadelphia. For further information write to the Chapter Master: Camp Ezell, 5722 Walnut Street, Philadelphia.

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A MONUMENT TO PILLAGE

This gaunt, spectral-like remains of a once beautiful cathedral stands in the outskirts of Panama City. Sir Henry Morgan (1635-1688), infamous buccaneer who ravished the coast of Cuba and periodically sacked Panama, literally tore the above cathedral apart stone by stone in search of a vast treasure of gold it was reputed to conceal. When a treaty between Spain and England was eventually consummated, for political reasons and as a tribute he was heralded in Spain and knighted in England. Later, while occupying the office of Governor of Jamaica, he continued secretly to further piracy.

Even at this very hour, great cities throughout the world are becoming further mute evidence of the perversion of power and the supremacy of avarice over reason and justice. Historians will look back upon these as continued signs of weakness in civilization's character.

(Courtesy of AMORC Camera Expedition)

Let There Be Light!



How Light and Color Affect Our Lives

WHY are people said to be red with anger—green with envy—blue when melancholy? Why do colors symbolize our moods and feelings? Do they have some strange influence over our emotional selves? Is there a Cosmic synchronization between the wave bands of light and the psychical centers of our nervous systems? Profane science today admits that light and color play upon the human emotions and sentiments as greatly as the vibrant tones of a great philharmonic orchestra. Discordant sounds distract you—cause you nerve depletion and fatigue—but have you ever realized what inharmonious colors do to you?

ARE YOU

Some hues and shades of color induce sleep, ease, and restfulness — others cause irritability and petulance. Some colors calm fears; others arouse the passions. Certain combinations can stimulate action; others can produce lethargy and loss of initiative. Colors give subtle suggestions to the imagination. They arouse visualization and compel attention—or they *repel* those that you might wish to attract.

Color is light, and life depends upon light. The proper light and color are as necessary to ideal environment and to your welfare as the air you breathe and the water you drink. For the first time in recent years a series of *sensible* discourses on the secret phenomena of color



COLOR ILL?

and light and their effect upon our lives is offered to inquiring, progressive men and women. This series entitled "*Light, Color and our Lives*" combines the ancient mystical teachings on this topic with the theories, findings and postulations of modern science—easy to understand and amazing in their revelations.

These Fascinating Discourses

You have wanted to know the *truth* about light, color, and their mysterious effects upon your life—here is a most comprehensive and fascinating presentation of the known facts. The Readers' Research Academy offers you this series—two large discourses monthly—for the nominal sum of only 50c per month. Subscribe for just one month, or as many as you wish. Ask for the series *Light, Color and our Lives*. Address

The READERS' RESEARCH ACADEMY

ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA



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 Mastery of Life." Address Scribe S. P. C., in care of

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

DIRECTORY

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

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

CALIFORNIA

Los Angeles:

Hermes Lodge, AMORC Temple, Mr. Gilbert N. Holloway, Sr., 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 Minor Lodge,* Pacific Building, 16th and Jefferson Streets; Mr. Alfred W. Groesbeck, Master; Mrs. Bernard D. Silsby, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

Sacramento:

Clement B. LeBrun Chapter.* Mr. William Popper, Master. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

Long Beach:

Long Beach Chapter. Mr. Wm. J. Flury, Secretary, 2750 Cherry Avenue. Meetings every Tuesday at 8 p. m., Colonial Hall, 951 Locust Avenue.

San Diego:

San Diego Chapter. Mrs. J. C. Shults, Secretary, 1261 Law Street, Pacific Beach. Meetings 1st and 3rd Sundays at 4 p. m., Yard of Hearing League's Hall, 3843 Herbert Street.

COLORADO

Denver:

Chapter Master, Mr. A. T. Streater; Secretary, Mrs. Louis F. Branch, 12 E. Bayaud. Meetings every Thursday, 8 p. m., Fraternal Building, 14th and Glenarm Streets.

MASSACHUSETTS

Boston:

Johannes Kelpius Lodge. William A. Corey, Secretary. Temple and reading room, Suite 237, 735 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

ILLINOIS

Chicago:

The Nefertiti Minor Lodge.* Mr. S. L. Levell, Master; Mrs. Veronica Nichols, Secretary. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 So. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter, No. 10. Mr. Roger Thomas, Master, 2920 Ellis Avenue. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mrs. M. Eloise Lavrischeff, Secretary, 1318 11th St., N. W. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening, 8 p. m.

MARYLAND

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Dr. Earl K. Myers, Master, 1917 Edmondson Ave.; George M. Franko, Jr., Secretary, 1536 McKean Avenue. Meetings 1st and 3rd Sundays of each month at 8 p. m., St. Paul Garden Hall Building, 806-8 St. Paul Street.

FLORIDA

Miami:

Mr. Charles F. Merrick, Master, 411 Sunset Dr., P. O. Box 164, So. Miami, Tel. 4-5816; Mrs. R. E. Thornton, Secretary, P. O. Box 724, So. Miami. Meetings every Sunday, 9:30 p. m. at Berni Hotel, Biscayne Blvd. and N. E. 2nd Street.

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St. Louis:

Chapter Master, Mr. L. J. Smart, 1731 N. 48th St., E. St. Louis, Illinois, Telephone Bridge 4336; Mrs. J. B. Reichert, Secretary, 2934 Milton Blvd., St. Louis, Missouri. Regular convocations each Tuesday, 8 p. m. at 3008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

NEW YORK

Buffalo:

Chapter Master, Mr. William A. Gelonek; Mrs. Sylvia Roman, Secretary, 36 Sycamore St. Meetings 1st and 3rd Sundays, 7:30 p. m., Lafayette Hotel.

New York City:

New York Chapter,* 250 W. 57th St. Mr. Walter G. Klingner, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Mr. Eugene T. Holder, Master, 435 Hancock Street, Brooklyn; Mr. Philip D. Nelson, Secretary, 20 Spencer Place, Brooklyn. Meetings every Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St.

WASHINGTON

Seattle:

Chapter Master, Mr. Thomas W. Lee; Secretary, Mr. W. F. Larimore. Meetings every Monday, 8 p. m., at 1322 E. Pine St.

Tacoma:

Chapter Master, Mr. Milton A. Reinertson, 431 Broadway. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Aflin Room, Masonic Temple, 47 St. Helens Avenue.

(Directory Continued on Next Page)

MICHIGAN**Detroit:**

Thebes Chapter No. 336. Mr. William H. Hitchman, Master, 16133 Cruse Avenue, Tel. VERmont 5-0956; Mrs. Dorothy C. Muttkowski, Secretary, Tel. UNiversity 1-3372. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

MINNESOTA**St. Paul-Minneapolis:**

Essene Chapter. Mr. S. M. Penniman, Master; Miss Ann B. Fisher, Secretary, 977 Goodrich Ave., St. Paul, Minnesota.

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H. Spencer Lewis Chapter. Mr. Edward Dudden, Master. Meetings every Monday, 8:30 p. m., 37 Washington Street.

PENNSYLVANIA**Philadelphia:**

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Pittsburgh:

First Penn. Lodge. Mr. Daniel Holeczy, Master, 227 Henderson St., N. S.

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Portland Rose Chapter. Mrs. Florence Butson, Master, Tel. OSwego 22711; Mr. H. T. Herrington, Secretary, Tel. TR-0428. Meetings, 714 S. W. 11th Ave., every Thursday, 8 p. m.

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Mr. Herman R. Bangerter, Master, 3288 S. 2nd West Street. Meetings in the Ivory Room, Newhouse Hotel, 1st Wednesday of each Month at 8:15 p. m.

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Chapter Master, Mrs. Newman E. Johnstone; Mr. Ferdinand W. Arnold, Secretary, Phone 3-5875. Meetings every Sunday, 7:30 p. m., Room 318, Y. W. C. A. Bldg.

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Mr. Harry A. Doherty, Master, 4864 E. 90th St., Garfield Heights; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue, Cleveland. Meetings every Friday at 8 p. m., Hotel Statler.

Cincinnati:

Mrs. Carl A. Hartssock, Master, Tel. Woodburn 8749; Mrs. Emma L. Ransick, Secretary, Tel. Jefferson 1726. Meetings every Wednesday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Ave., Walnut Hills.

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Dr. J. H. Gibson, Master; Mrs. G. C. Hynes, Secretary, Phone Ma. 3933. Meetings every Wednesday, 7:30 p. m., 56 E. 4th St., Rauh Hall.

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Chapter Master, Mrs. Ruth Page, 1420 Washington Ave., Telephone 9-2702. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B, 512 W. 4th Street.

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Victoria Lodge. Mr. Ernest MacGinnis, Master; Secretary, Mrs. V. Burrows, Phone E-7716. Inquiry office and reading room, 725 Courtney St.

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

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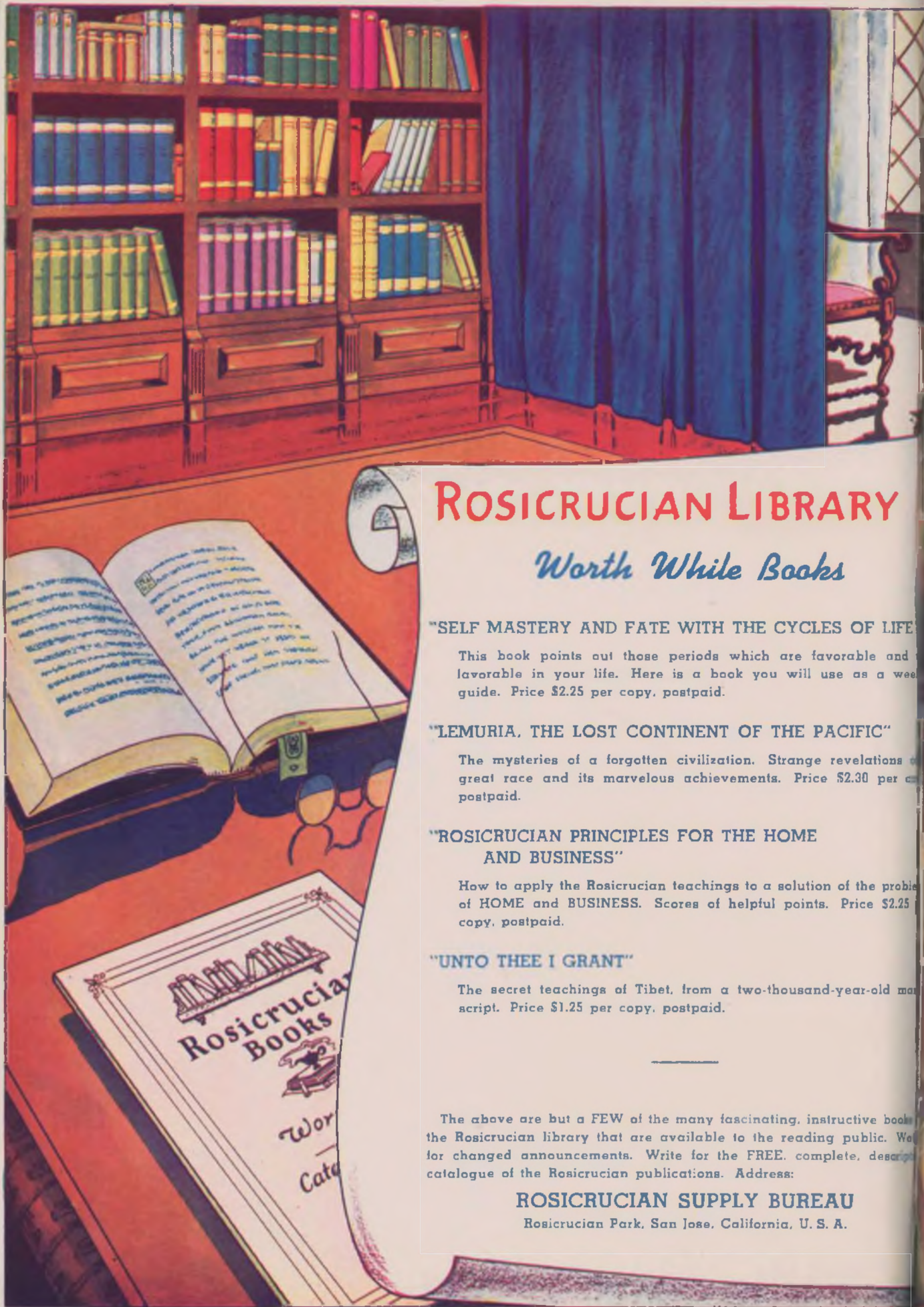
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