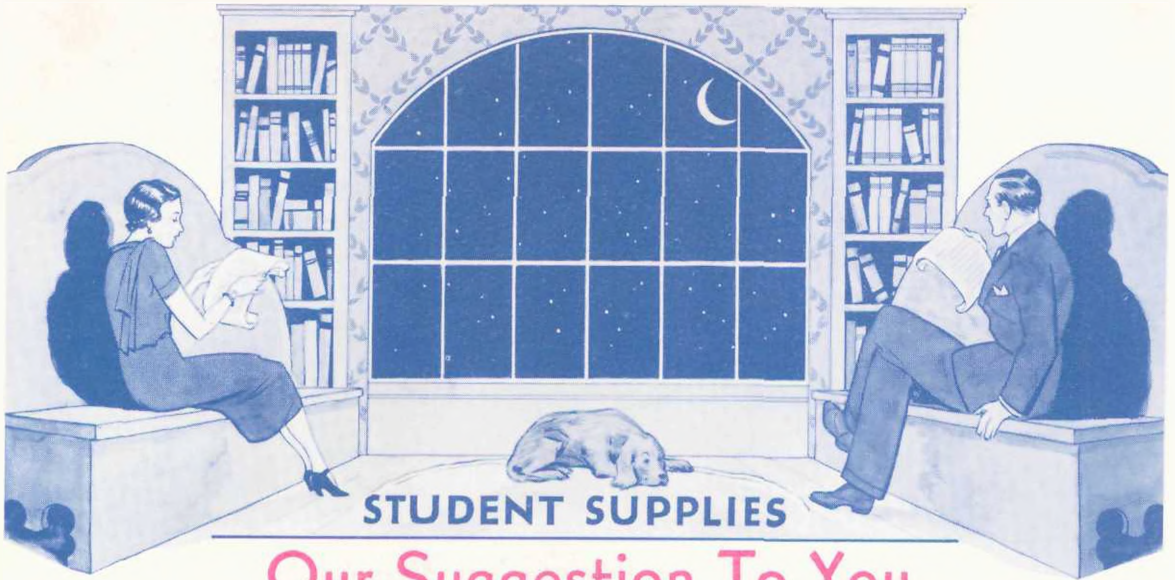


ROSIKRUCIAN DIGEST



December, 1943

25¢ per copy



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Christmas represents the hope and belief that sometime men may truly plan, work, and live together throughout the world in common harmony; that they may relegate any differences to the full vision of reason, instead of to the blindness of passion.

Christmas represents the institution of marriage and of family ties. It is the spirit of decency, of compassion, of tolerance and self-sacrifice by which men become images of their gods.



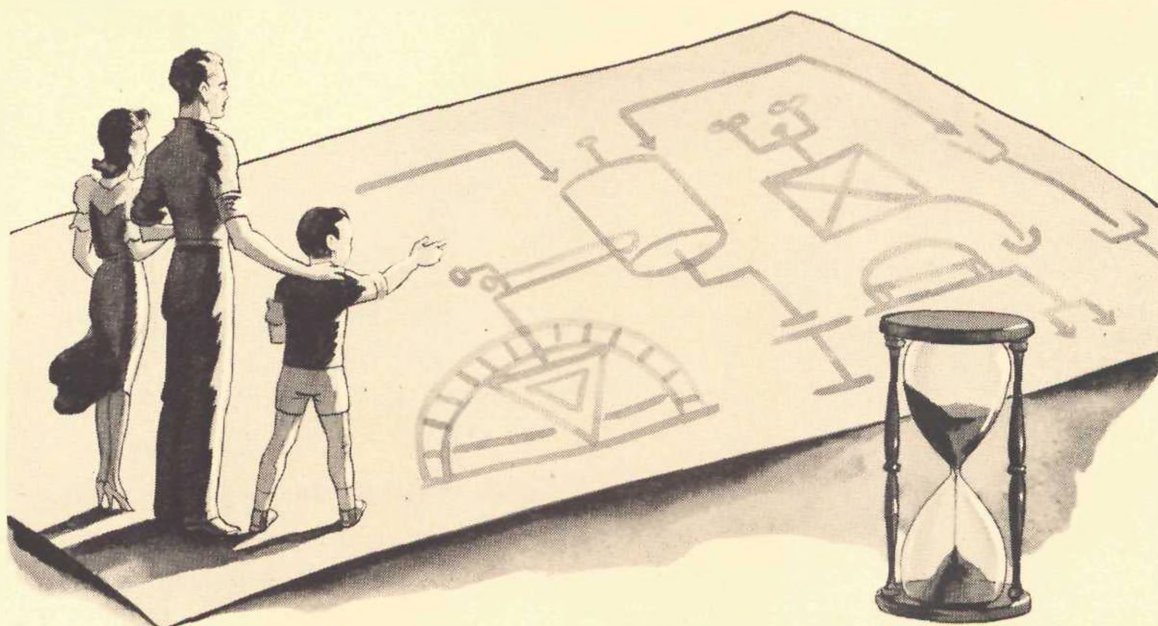
Christmas represents the home—and communal interests. It depicts the opportunity to gather and shelter, in an environment of our own creation, that which is worthy of our love. It signifies a happiness born out of peace of mind.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXI

DECEMBER, 1943

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
POSTWAR LIVING

By THE IMPERATOR



THE nation — yes, the world—is rife with postwar plans. On every side of us may be heard the utterances of the common citizen and the exalted statesman alike as to what each wants for the tomorrow. We hear said:

“We want no bloodshed; we want no restrictions of just or imagined rights; we want no curtailment of expressed thought; we want an assured livelihood and greater leisure.” These are the demands which most of us are making, the things we want to acquire to satisfy self. It is true that we promise and that we expect to do things to bring them about. We state that we will make more efficient and more economical cars. We will plan more beautiful and more comfortable homes. We will take new measures for economic stability, so as to make secure the possessions we have and those we hope to acquire. We contemplate putting forth twice the effort that we have before—when the war is over. Nearly everyone expects, however, to realize, *for himself* and his interests, many times this effort in the material blessings of the new era.

In fact, the whole current attitude is obviously a highly negative one. The planned positive activities are only relatively so. Summed up, if they are put into effect, they will amount to a civili-

zation seeking to get the utmost out of its existence, with little thought of compensation and genuine service to humanity. It has been our custom to commend a past civilization for its humanitarian accomplishments, for its display of virtues and finer sensibilities. We admire the administrative prowess of a former people if such efficiency was used as an instrument to gain and maintain cultural and spiritual objectives. We speak highly of past nations and empires if their aggressiveness was to further the spiritual elements of man, and not merely lust and avarice. In contrast to this, what are we planning for tomorrow, for ourselves? The answer is: *Ease, material development, power,* and a peace to be built only upon satiating the people with a plenitude of the things for their physical desires.

It is undoubtedly true that men tomorrow will labor to facilitate transportation and that they will labor and expend great sums of money for the improvement of medicines and electrical and mechanical time-saving devices, and a multitude of other things that will touch our lives intimately. Nevertheless, if the trend now expressed is carried out, most of these men will be doing these things only because it pays well, because there is a market for their products and for their services. *Competition* and *profit* will be their principal motive. The growth of a civilization dependent upon such conditions is negative and obviously unhealthy. Its contribution to humanity in benefits would be purely a secondary end. As profit would become less through competition,

and avarice heighten, ethical standards would fall, and deceit, dishonesty, and hatred would increase. In the end, humanity would be plunged again into a chaos, and all such advantages as would come from such a negative kind of progress would be destroyed.

How many, tomorrow, will raise their hands to put forth an extra hour in their chosen calling, free of overtime and bonuses, to produce a product or render a service to help humanity, that will not immediately reflect back to their own benefit? What will happen to a plan for progress, no matter how expansive it may be, that does not include the spirit of sacrifice for a noble ideal? This is not a radical appeal. It is admitted that men must be compensated for services rendered if they are to live. Furthermore, initiative and merit must be rewarded or they become atrophied. On the other hand, humanity only surely progresses because of sacrifices for an unselfish ideal. Unless groups, and the individuals of which they are composed, plan now to devote so much time out of their lives for the good of humanity, without thought of material gain, calamity will again befall the world.

It is a genuine love for humanity and its innate higher qualities which tempers greed. Without it, men will stop short of nothing to gain material ends. Consequently, each individual must include in his plans for tomorrow and the greater leisure it may afford, the devoting of a portion of his time to help correct social ills and maladjustments. He must, for example, work toward the beautification of his community, not because he will receive the contract for landscaping, or because it will provide a job for his son. In a beautiful environment he will know men are brought a little closer to Cosmic harmony. That will be his motive. Further, he will work toward the elimination of poverty and

filth in his neighborhood by perhaps helping some family, not because such constitutes a public menace, or for fame, but because it will alleviate the misery and suffering of some mortals. He will find happiness in giving counsel to those in need, not because it gives him the appearance of sagacity, but rather, because he wants to share the happiness of the one helped. He will pursue an intensive course of education for a number of years, not alone to repose eventually in a lucrative profession and to command respect for his academic superiority. He will do so rather to assist in advancing human knowledge. He will never wish merely to capitalize on what he has learned. That will be incidental.

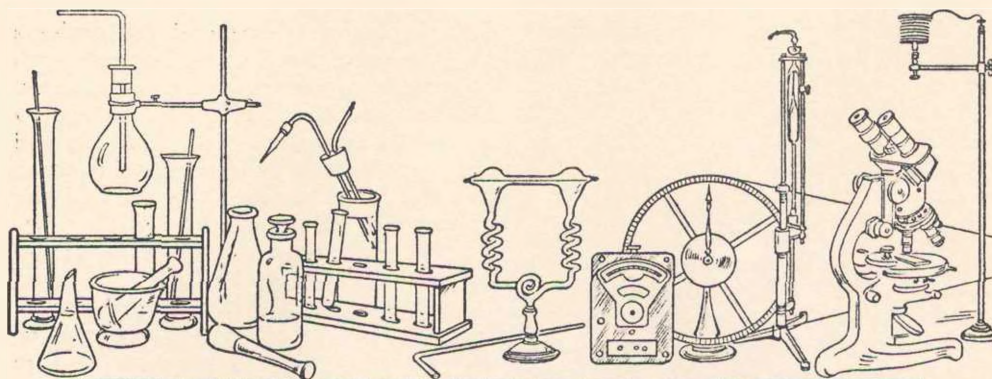
Unless our postwar plans include these, shall we say, minor sacrifices, the grosser ones, the horrible ones which humanity is now experiencing will be again exacted from us. This is not a Pollyanna philosophy or the relating of a number of innane platitudes. It is realistic. What kind of parents would we have if they had to be paid to care for their children? What kind of music would we have if to every composer it was a task and not a love? What kind of citizens will we have tomorrow unless they are willing to make some sacrifice for the true and noble ends of life? Do something in your community that furthers the welfare of men for the sheer enjoyment you will derive from having made the world just a little bit better. If what you plan doing does not cost you something, or slightly inconvenience you, it will not amount to a sacrifice that will bring you that immanent sense of righteousness and well-being.

(The above is from an address by the Emperor. It was delivered by proxy at the rally of the New York Chapter of AMORC.)

IS YOUR MAGAZINE LATE?

The "Rosicrucian Digest" may reach you late this month. We regret that we cannot be certain of its publication on the same date each month as was possible under pre-war conditions. Various problems face us each month similar to those of other publishers, so kindly be patient and realize that delays here and in the mail are unavoidable and that your magazine will be in the mails on its way to you as soon as it is possible for us to have it ready each month.





What Is An Electron?

By VIDUNA, F. R. C., Sc. D., P. E.



VERY now and then, new words crop up in the press and in radio broadcasts. Lately, for instance, it has become a fashion to praise the wonders and military achievements of "Electronics," or "Radionics." The many (and quite justified) questions about the meaning of these terms may be answered by the following definition: Electronics is that branch of electrical engineering which deals with electrons speeding through evacuated tubes, unencumbered by material carriers. This statement satisfies most inquirers. Some, however, go on to ask: 'What are these electrons you are talking about?' In trying to answer this poser the engineer soon finds himself in the same position as a harried father attacked by a barrage of his children's Why's and How's often at his wit's end and perhaps at the very limits of human understanding. Just the same, this endless quest yields knowledge and pleasure. Let us, therefore, delve into the mysteries of the electron. According to text books and dictionary

it is the, "most elementary charge of negative electricity, weighing $1/1845^{\text{th}}$ of the oppositely charged proton, with which it combines to form a hydrogen atom. It spins with the angular momentum $h/2\pi$, where h is Planck's constant." Here we come up for breath and unless we have been specializing in atomic physics, we are more bewildered than before. One thing we realize is that the electron is somehow tied up with atoms. Instead of plunging recklessly into the depth of modern theories, we had better follow cautiously the path of historical development and discovery. Knowledge of the experimental evidence will help us to separate facts from surmises.

The ancient Greeks had not only the idea but also the word for it. "Atom" in Greek means indivisible, that is, the smallest, ultimate particle. It implies that matter is not a continuum but has a grainy structure. For many centuries this concept remained a philosophical postulate or an intuition. Nobody could see or feel an atom of steel or water or air. The first scientific confirmation came with the quantitative chemical experiments of the late 18th century. It was found that pure chemicals combined only in very definite proportions; and when one substance, "A", formed more than one compound with another, "B," the relative weights of B in these differ-

ent compounds were related like small integral numbers such as 1 to 2 or perhaps 2 to 3. The Rosicrucian scientist John Dalton explained this experimental fact by asserting that each atom of A attaches to itself, in a given chemical pattern, a definite number of atoms B and that the atoms of each chemical element have a fixed weight. Belief in the uniformity of atoms was strengthened by studying the beautiful regularity of crystals. Much later, about 1900, the physicist v. Laue used crystals to diffract invisibly short X-Ray beams into starlike patterns on photographic plates just as one can diffract visible light into rainbow spectra through man-made gratings. (Look at a distant light through a fine-meshed silk umbrella and observe the cross-shaped rainbow halo!) *By a mathematical analysis of such experiments one can compute the number of atom (or molecule) layers per inch, and the billions of billions of atoms in a grain of each crystal.*

Having once agreed that the material world consisted of "immutably" fixed particles, Science soon was forced to subdivide electric charges in like manner: 100 years ago Faraday showed that in electrolytic conduction of current through liquids, equal currents precipitate copper, silver and other elements in exact proportion to their atomic weights. This was explained by assuming that a fixed "particle" of electricity attaches itself to each electrified molecule or "radical." These carriers of electric charge must be detachable from the atoms, at least during current flow through metals, because regardless of how long a powerful current flows through a chain made of alternate copper and silver links, it never transports a single silver atom into the copper or vice versa.

Soon the experimenters succeeded in isolating the particles of electricity, without recognizing them at first. High electric tension was applied to two metal electrodes in an evacuated glass tube. The negative electrode, called cathode, gave off strange rays which tended to travel in straight lines toward the positive electrode or anode. They were not light waves because they could be deflected by magnetic and electric fields. They were found to consist of discrete

particles of negative electricity. By passing the beams through fine holes one could thin them out until single particles were seen sparkling onto a fluorescent screen. In a similar manner one may see, through a magnifying glass, the flicker of single electrons on the radium dials of our wrist watches and alarm clocks.

In 1891 these particles were named *electrons* by Stoney. Their properties and their relations to atoms were investigated mainly by two methods: *Electromagnetically*, by shooting electrons and electrified atoms through evacuated mazes between charged condenser plates and magnet poles, and *optically*, by spectral analysis, that is by measuring the transmission and reflection of light through various substances as a function of its color, meaning its wave length and vibration number.

From these tests science arrived at the following conclusions: All atoms consist of positive nuclei (cores) surrounded by planetary systems or "shells" of negative electrons. Nuclei are composed of uncharged and of positive particles (neutrons and protons) each weighing about as much as one hydrogen atom. Each electron has a negative charge equal to the positive charge of a proton but only 1/1845 of the proton weight or mass. Thus around 1900, the physical world seemed to consist of permanent little building blocks which formed a neatly balanced mechanism by their mutual attractions and repulsions. Alas! This pretty mental construction was doomed to collapse like a house of cards under the twin blows of the quantum and relativity theories.

The quantum theory started in 1900 when Planck concluded that the observed light emission of hot bodies could only be explained if light energy was radiated in fixed quantities equal to its vibration number multiplied by a universal constant "h." Bohr found that angular momentum also comes in fixed packages: Electrons spin at a fixed rate which makes them tiny electromagnets of fixed pole strength. Furthermore, in their dance around the positive nuclei the electrons are confined to definite radii and speeds of revolution. All other orbits are "verboten"; when an electron



is pushed out of one groove, it jumps clear across to the next one, getting rid of excess energy by a light flash of a characteristic color.

Why did the disclosures of quantum physics shake the very foundations of atom theory? This is the implication: if immaterial, evanescent qualities such as vibration numbers and rotational speeds can take on the permanence previously reserved for the tiny hard "billiard balls" called atoms and electrons, then these ultimate particles in turn might turn out to be as perishable as a flash of light. This same conclusion was brought home by relativity. In 1905 Einstein deduced from the observed constancy of light's velocity that (as one of several startling consequences) energy must have mass. Each unit of matter, by its mere existence, represents as much energy as would suffice to speed it up, according to the old Newtonian dynamics, to the terrific velocity of 260,000 miles per second (1.41) times the speed of light). Any particle that is speeded up, becomes heavier thereby.

These claims, preposterous as they seemed, were soon proven and extended by experiment. It was found that a million volt light flash, stopped short by an atom nucleus, can transform itself into an electron pair, consisting of the well known negative electron and its rare positive counterpart. (The positive electron had been predicted by the mathematical physicist Dirac but was not observed until 1926.) A positive and a negative electron tend to rush into a fiery embrace, terminating their material existence in another million volt light flash. Atom nuclei, too, can break up into lighter fragments, giving off enormous energies. This process is called radioactivity and was discovered

by Becquerel and the Curies just before 1900.

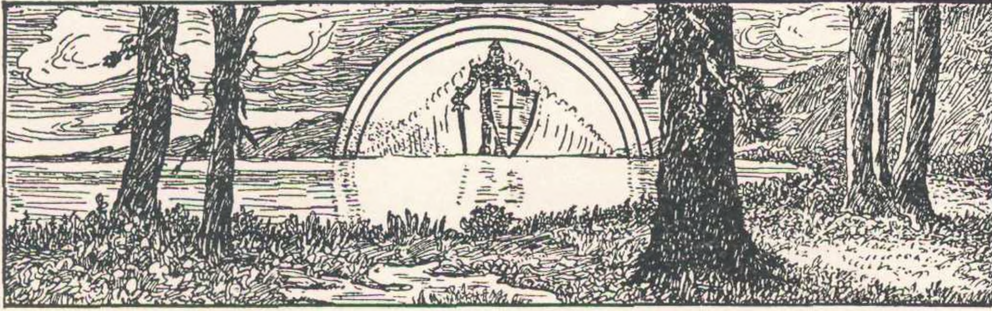
What, then, is left of the atoms—and incidentally of the electrons which we are trying to track down? According to relativity they are crystallized bundles of energy, and according to quantum theory these bundles are characterized by a vibration number.

Our exploring tour down the course of scientific evolution has led us to strange vistas, and the end of the path is nowhere in sight because each new definition, each answered question gives birth to new problems: If electrons are vibrations, what is it that vibrates—the "ether" of 19th century physicists or the rigid and strangely curved empty "space" of relativity? What are the properties that make it capable of transmitting vibrations? Why are some vibrations' numbers extinguished in a light flash, whereas others, such as the atoms of ancient rocks, endure for billions of years? Is this stability a resonant condition? A quality of the numbers themselves, understandable by pure mathematics because implanted by the Supreme Mathematician and Architect of the Universe?

Whatever the answers to these questions may be, present scientific knowledge cannot be summed up more succinctly than in the Rosicrucian definitions which AMORC students learn in the early grades: "Electrons are the smallest particles entering into the composition of matter. They are particles of the vibratory energy which underlies the manifestation of all matter. Like all material substance, they are characterized not by their three spatial dimensions alone, but chiefly by their 4th coordinate: the vibration number which determines their quality."

ACTIVITIES FOR MEMBERS IN LOS ANGELES

All members in and near Los Angeles should make a note of two dates to remember in January. At the Hermes Minor Lodge, 148 N. Gramercy Place, on Sunday, January 9 at 3:00 P. M., there will be a special initiation given for those affiliating with the Lodge. All members receiving monographs at their homes can now affiliate with the Lodge in addition to receiving their instructions as usual through the regular channels. Make arrangements to contact the Lodge before the date of this special initiation so that you can have the opportunity of participating in it. For members in or above the Ninth Degree, the ritualistic team of the Hermes Minor Lodge will present the Ninth Degree initiation on Sunday, January 23 at 7:00 P. M. If you have not had the opportunity to participate in this inspiring ritual, make arrangements with the Lodge in advance to take this initiation.



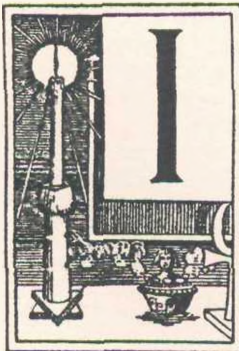
The Knight Templars

AND THEIR CONNECTION WITH SECRET BROTHERHOODS

By THE GRAND MASTER OF AMORC, *France*

For obvious reasons, the name of the Grand Master of France cannot be given at this time.

—Editor.



IN 1023, a certain number of merchants from Amalfi, obtained from the Calif of Egypt the authorization to found a hospital in Jerusalem for the poor and sick pilgrims. The hospice prospered beyond all hopes and, its fame spread throughout

Europe, many offerings were sent from all Christian countries to increase its funds. These facts gave origin to a necessary organization, the result of which was the foundation of the Order of the Hospitalers of St. John of Jerusalem, later known as the Order of the Knights of Malta.

It happened that after Raymond de Puy had repulsed for the second time the advancing of the Turks on Jerusalem, Hughes de Payen, jealous of the continued success of the Hospitalers, planned a scheme, the object of which was the foundation of another Order.

Towards the beginning of the twelfth century, the Burgundian, Hughes de Payen, together with Geoffroy de St. Omer and several other French Knights, founded in Jerusalem a religious and

military Order in opposition to that of Raymond de Puy. The purpose of Hughes was to protect the Holy Sepulchre. Baldwin I, a French Knight, then King of Jerusalem, assigned to the newly created Order its first seat of residence in a portion of his own palace, contiguous to a Mosque supposed to have been a part of Solomon's Temple, and from which building the new Knights had taken their name. At first they were called "The poor Soldiers of the Temple," abbreviated afterwards into that of "Knights of the Temple," and lastly into that of "Knight Templars." One of their objects was to redeem and render useful to the Order's cause those Knights who had gone astray.

The Knights were bound by vows to assist daily the church service, to abstain from flesh four days a week and from milk food on Fridays. Each Knight was allowed three horses and one esquire though hunting, chasing and fowling were forbidden. They had constituted a Grand Master, commanderies, Knights and craftsmen. They also had a clergy exempt from military duties and any jurisdiction of diocesan rule. Their distinguishing garbs were: for the unmarried Knights a white mantle with a red cross, and for all others a black or brown mantle with a red cross.



The Order took a leading part in the tactics of the Crusades.

By the middle of the twelfth century, because of the undaunted courage of the Knights, the Order had spread all over Europe, where Governors called "The Masters of the Temple" or "Bailis," were appointed in each jurisdiction. During this time the Order was overshadowed with all kinds of gifts in land and money. At the fall of the Latin Kingdom in Palestine, it became compulsory for the Templars to withdraw from the Holy Land.

In the beginning the Order of the Templars was composed only by laymen of noble birth, till Pope Alexander III had authorized ecclesiastics to join the Order without being bound to any vow subject to military discipline. Another class of men was admitted as serving brethren. Many a layman sought for affiliation into the Order without taking the vow merely for the sake of securing protection and shelter.

The reception into the Order was a strictly secret one and before admission to the Chapter, the aspirant was thrice cautioned as to the rigorous trials that he would have in becoming a member, and asked if he was still willing to persist in his demand to proceed; only after an affirmative reply he was admitted to the Initiation Ceremony.

Among the symbols of the Templars Assemani mentions a shield, whereon is placed a lamb, the goblet . . . and two crossed torches. They used the equi-imbred, the Latin and the patriarchal crosses and later they adopted the eagle as their symbol.

As armorial bearings, the Templars had the crossed torches, the chalice and the Agnus Dei on a shield; the crossed torches were meant as a Mythraic symbol, the chalice or goblet as the common symbol of the Order (after the Grail legend).

The Templars had a special burial service with a highly symbolized ceremony to which all classes belonging to the Order were to assist.

One of their maxims was "Secrecy is the Soul of the Order."

As the power and prosperity of the Templars went on increasing, so did the luxury and arrogance of the Knights.

After having accumulated immense wealth and reached the zenith of their splendor and authority, their success aroused the envy of King Philip le Bel of France, who, being very much in need of money, induced the newly elected Pope, Clement V, to a scheme in order to appropriate to himself the immense fortune of the Templars.

At that time strange stories were getting circulated concerning the Templars because of their secret rites being held at the break of day, within closely guarded doors; however, the real facts seemed to have been that the Templars, in order to avoid persecution, had to perform their private ceremonies in the greatest secrecy, but the ecclesiastical form of worship was carried on publicly in the chapels belonging to the Order. The most abominable blasphemies were invented against them, till at last denounced to the Inquisition. Jacques de Molay, Grand Master of the Order, was called from Cyprus to France, and, upon his arrival in Paris, was arrested together with one hundred and forty of his brethren, and thrown into prison. Orders were sent everywhere in France to have all the Templars arrested and their lands and money confiscated. From the 10th to the 12th of May 1310, fifty Templars were sent to the funeral pyre. The Order was suppressed on the 2nd of May 1312 by a bill from Clement V, and as a consequence all the Temples were rased to the ground. Jacques de Molay, Guy d'Auvergne and many other high dignitaries were, on the 13th of March 1314, doomed to follow their brethren to the pyre.

However, in Portugal, the Lusitanian Government, availing itself of the dissolution of the Order, founded a new one known by the name of the "Knights of Christ," in substitution of that of the Templars. This was an honorary Knighthood which still exists, symbolized by a decoration representing a cross hung to a red ribbon of the same hue as the one of the "Legion d'Honneur" in France, created by Napoleon I.

In 1185, the Templars settled in England; their first residence was in Fleet Street, London, with the church annexed to the building still existing and known as "The Temple." This church was consecrated for the Order by Hera-

clitus, Patriarch of the Church of the Resurrection in Jerusalem.

Nicolai asserts that in Italy are several churches, which formerly belonged to the Templars, under the name of "Eglise de la Mason." There are such churches in France and in Germany as well as in Italy and in England.

In, "Rosicrucians, their Rites and Mysteries," by Hardgrave Jennings, we read, that the Temple Church in London presents many mystic figures expressing Rosicrucian symbols. He gives a long, detailed description of the figures in the spandrels of the arches of the church. Loiseleur, a French writer, considers the doctrines of the Templars as closely connected with the Euchites.

In England the Order of the Templars had not met with a better doom than on the Continent, for, after a Council was held in London in 1309, convicting them for various crimes, an edict issued by Edward II, caused them to be arrested and all their lands and belongings confiscated.

In 1312, the Order was definitely dissolved by the Council of Vienna and all its property in England bestowed to the Knights of St. John of Malta which was suppressed in its turn by Bonaparte.

On the 12th of June 1798, Bonaparte while bound for Egypt, stopped at the island of Malta, and a few days after, on the 17th, Ferdinand de Hompesch, then the Grand Master of the Order, together with twelve Knights, left Malta for Trieste, carrying with him all the records and precious relics of the Order. After their landing at Trieste, they pro-

ceeded to St. Petersburg, where they were presented to Paul I, to whom they referred what had happened and who urged them to capitulate. At that time they handed to the Czar all the documents concerning the Order, the keys

of La Valette, the capital town of the island and all the prerogatives of the Brotherhood. The death of Paul I, in 1801, and that of de Hompesch, in Montpellier, in 1804, put an end to the adventurous history of the Knights of Malta. Later on, owing to a diplomatic understanding, Pius VII had been chosen to represent the Order with seat at Catania and afterwards at Ferrara. In 1878, after the election of Leo XIII, the headquarters was transferred to Rome. At present the Order continues to exist simply as an honorary distinction.

The official suppression of the Knight Templars could not prevent the Order from continuing to exist secretly in the different countries, either under its real name or any other name. There subsisted a branch in France of which, in 1705, Philip of Orleans was the Grand Master, and which claimed for itself the continuity of the Order in Portugal as the Knights of Christ; in Scotland the Order preserved its title by reason of the wars

against England; it continued to exist in Hungary as well as in Germany, but in both countries, by name only, and without any special prerogative.

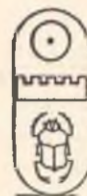
The Templars always sympathized with the Rose-Croix, Rosicrucian Societies and Freemasons. Some writers believe the Templars to be the founders of
(Concluded on Page 436)

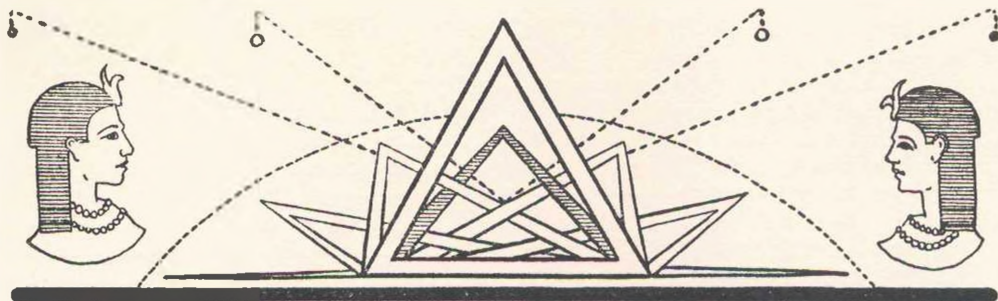
THIS MONTH'S

Birthdays

CALENDAR						
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- Thomas Carlyle, born 1785. Essayist, critic, novelist, and historian. He made a tremendous impression on English literature in the middle of the 19th Century.
- Eli Whitney, born 1765. Though a northerner, his invention of the cotton gin was a tremendous boon to the land below the Mason Dixon line.
- Eugene Sue, born 1804. Rosicrucian novelist, author of the "Mysteries of Paris."
- Robert Koch, born 1843. His wife gave him a microscope on his twenty-eighth birthday, with which he spent all of his spare time, to her dismay. One of his resulting monumental contributions to science was his discovery of bacillus tuberculosis.
- Phillipus Paracelsus, born 1433. Eminent physician, noted Rosicrucian, and alchemist. He was a daring revolutionizer of the treatment of diseases of his day. Wrote first textbook on occupational diseases.
- Joseph Stalin, born 1879. Dictator of Russia, collaborator with the Allied Nations. His real name is Djugashvili.
- Thomas Woodrow Wilson, born 1856. 28th president of the United States. A statesman whose idealism has at times been heralded as transcendental, and on other occasions used as an instrument for the abuse of his name.





Occult Sciences of Ancient Egypt

By THOR KIIMALEHTO, *Sovereign Grand Master*



EGYPT was an immensely wealthy country, and it may be a pertinent question to ask, whence came this enormous wealth? We know that mines were worked for gold and silver, that tributes were exacted from subjugated nations, and that a goodly sum was derived from the fisheries. Yet all these sources could not produce a tithe of her yearly revenue. Enough was spent upon public decoration to bankrupt a state. Egypt was yellow with gold, which became the cause for its destruction. Besides the thousands of her toys, jewels, statues and art objects of the solid metal, we learn that the sculptures on lofty walls, the ornaments of a colossus, the doorways of temples, the caps of obelisks, parts of numerous large monuments, and even the roofs of palaces and the bodies of mummies were covered with gold leaf.

The statue of Minerva, sent to Cyrene by Amasis, and the sphinx at the pyramids are instances. Were, then, the learned priests MAKERS of gold? In the reign of the Emperor Diocletian, the Egyptians rebelled against Rome, and for nine years did not lack money to carry on the war. Struck by their riches,

the Emperor instituted a strict search throughout the land for all writings on *alchemy*. These books he ordered to be burnt, hoping thus to destroy the secret of Egypt's wealth.

It is useless to deny to these strange dwellers in the old temples, a skill and a knowledge far beyond our own, and which we can only wonder at and imitate, not equal. Magic in its highest sense was part of the daily life of the Egyptian princes.

Plato, we know, studied with these priests. Lecky tells us that "whenever his philosophy has been in the ascendant it has been accompanied by a tendency to magic." This magic was practiced by the priests in diverse ways, some of which we can only guess at. They were seers, clairvoyants, diviners and dreamers of dreams. They understood and manipulated the subtlest properties of matter. No wonder they were not astonished at the exhibitions of Moses, who had learned all he knew in their temples.

In their religious works, veiled as they are in symbolism, we discover a belief in an all-pervading, universal essence—call it the astral ether, or psychic force, or "od," or "biogen" or "akas," or what you will—from which emanated all things, and which could be controlled and directed by those who were instructed and otherwise properly qualified. They all believed in ghosts, and that the living, under certain conditions,

could communicate with the souls of the departed.

Gerald Massey, in discussing Egyptian terms, says that "all that is secret, sacred, mystical, the innermost of all mystery, apparently including some relationship to, or communion with the dead, is expressed by the Egyptian word 'Shet'"; and in speaking of second sight or clairvoyance, he assures us distinctly that "the ancients were quite familiar with this phenomena."

No one who impartially examines the mass of evidence derived from Egyptian and classic sources, can fail to be impressed with the belief that the Egyptian priests were perfectly familiar with all classes of psychic phenomena, and that they were also in possession of secrets pertaining to the so-called exact sciences, as well as of the occult, of which we today have very little knowledge. We know of a surety that many of their arts are lost—perhaps beyond recovery. When shall we equal them in metallurgy? When will we learn how to impart elasticity to a copper blade, or to make bronze chisels capable of hewing granite? Wilkinson says, "We know of no means of tempering copper under any form, or united with any alloys, for such a purpose"; and adds, "We must confess that the Egyptians appear to have possessed certain secrets for hardening or tempering bronze with which we are totally unacquainted."

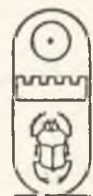
After five thousand years have passed, the brilliancy of the colors used by the Egyptian artist remains undimmed. After seven thousand years we wonder at the durability of their paper, and the lasting qualities of their wafer-like cement. We disinter the mummies which have rested undisturbed since the pyramids were built—and examine the still perfect features, and the long hair, and the teeth filled with gold ages ago by Egyptian dentists—and we view with amazement the bandages a thousand yards in length in which these forms are swathed—and then we are obliged to confess that modern surgery cannot equal the bandaging; and medical art and modern chemistry are masters of no means by which a human body may be preserved for five thousand years.

When we have undisputed evidence as to their achievements in these direc-

tions, is it the part of wisdom to deny that they *may* have possessed *other* arts and *other* sciences which we are unable to equal or approximate?

Let me answer the assertion that the Egyptian priests were frauds and charlatans — deceivers of the people, wily tricksters, and the vicious worshippers of many Gods. In the first place, none were admitted to the priesthood save such as were especially fitted by their purity of life and holiness of aspiration. The ordeals through which candidates were obliged to pass were very severe, their lives sometimes being exposed to great danger. The priests were humble and self-denying and remarkable for simplicity and abstinence. Plutarch speaks of them as "giving themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature." They took great care to preserve from profanation their secret rites, and excluded all who were considered unfit to participate in solemn ceremonies. Clement says they were confined to those "Who from their worth, learning and station were deemed worthy of so great a privilege." Nor was there motive, either for gain or reputation. All the great priests, scholars and sages could be, if they so desired, supported by the State — ample accommodation being provided for them within the temple precincts, where in quiet, ease and retirement, they could pursue their deep researches and subtle experiments in secret sciences.

They were worshippers of only one God, whose very name was so sacred it was, according to Herodotus, unlawful to utter; and their various divinities but personified some form of the divine attributes. Interblended and inter-dependent we find Egyptian science and religion. To understand one we cannot remain ignorant of the other. To the Egyptian his religion was everything. He regarded his abode upon earth as but a short journey upon the pathway of eternal life. To the future which stretched before him, he turned with hope and longing. He did not believe that when his short life closed, physical existence was ended. Again and again, his religion taught, he would return to earth to work out in higher forms his



spiritual salvation. This doctrine of reincarnation, has been generally grossly misunderstood by writers who have attempted to explain it. With this belief was connected the doctrine of the "cycle of necessity." Can our Egyptologists say what this cycle was, or what it signified, and can they further tell what the winged scarabi of Egypt symbolized? They cannot tell us these things any more than they can explain the septenary composition of man or his triune character, or interpret the "unpronounceable" name which Herodotus dared not disclose.

The ethics taught in the Mystery Schools of Egypt was singularly pure and exalted. They believed not only in the negative virtues but the positive also, and a moral life, "a life of holiness and beneficence, was conceived of as being a matter of solemn obligation to the Deity himself." The highest principles alone were inculcated, and always in the heart of the Egyptian priest were treasured the words of his great example — the noble prince and moralist — Amenhotep: "Mind thee of the day when thou too shall start for the land

to which one goeth to return not thence. Good for thee will have been a good life. Therefore be just and hate iniquity, for he who doeth what is right shall triumph."

Have modern scholars a surer guide to honor and uprightness than the old Egyptian Initiate? Have we any right to utter words of censure and condemnation? Ancient Egypt is gone, her priests have passed away, and buried with them in the recesses of impenetrable tombs is much of her wisdom, her magic and her glory. Her greatness has indeed passed away. Of her religion and science there has been preserved much more than which modern science is aware. It is preserved in the archives of certain societies, and will be revealed in due time when the world is ready to receive it. Notwithstanding the fulfillment of the dark prophetic words of one of her greatest priests: "O Egypt, of thy religion there will remain nothing but uncertain tales which will be believed no more by posterity," much of the purest and best of her science, philosophy and religion will in due time be presented to the world.



Prescribed thinking toward a World Peace—there is but one race and that is man; there is but one creed and that is love; there is but one freedom and that is conformity to the law.—*Anonymous.*

OUR HERITAGE FROM HISTORY

In view of the traditional beginning of this organization in Egypt, many members are interested in the history and thinking of the civilizations of the Nile in ancient times. To provide a historical background for our members and those interested in ancient history, the Supply Bureau has three of the best books published in single volumes on these subjects. You will enjoy adding this background of an ancient civilization to your library. Order from the Supply Bureau one or all of the following three books by eminent authorities on ancient civilization. The books available at the present time are: "The History of Egypt" by James Henry Breasted, price \$7.50, postpaid; "The Dawn of Conscious" by James Henry Breasted, price \$3.00, postpaid, and the latest book of Dr. Georg Steindorff, entitled, "When Egypt Ruled the East," price \$4.00, postpaid. Dr. Steindorff is considered one of the greatest living authorities on Egypt, and is consultant for the Rosicrucian Egyptian Oriental Museum.

*The
Rosicrucian
Digest
December
1943*



The Science and Mysticism of Color

(A Short Course of Instruction)

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

LESSON ONE

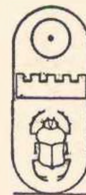
WISDOM constitutes more than experience. The mere accumulation of experiences during the course of a day or a lifetime may result in nothing more than a confused mind. Only as we acquire understanding, a full comprehension of such experiences, is knowledge converted into wisdom. Intelligent living requires as great an understanding as possible of nature's causes and their effects upon ourselves and our environment. Masterful living, moreover, compels the application of such understanding to a direction of these causes. It demands the utilization of them to serve what we interpret as the higher purpose of our existence.

There are two ways of accomplishing this, that is, there are two ways of investigating and understanding the mysteries of nature. One is to analyze and classify the particulars, the apparent, separate factors of existence, the things of the everyday. This constitutes the

scientific method. It is this method which explains how things occur, how they appear as they do, and what accounts for their physical manifestation. It does not, however, explain *why* they are.

Then there is the other approach to these mysteries, the philosophic one. This latter is a *method of abstraction*. It is a reasoning about the final ends and purposes of the universe, and what is to be accomplished by the various phenomena. The philosophical method seeks to establish a pattern into which all of the separate effects of nature, all of the things of our worldly experience, may fit, like putting together the parts of a jigsaw puzzle. Philosophy, in other words, tries to give unity to those aspects of the universe which we experience.

There is one very common fault in the scientific method of investigation of the mysteries of material existence. It



is its obvious disconnectedness at times. Though tremendous progress has been made in the various branches of knowledge, and many of them seem to be highly perfected, yet there are apparent gaps between them. On the other hand, philosophy, too, has its faults. The most conspicuous is the tendency of the philosopher to conceive his reasoning as infallible. He is inclined to accept his conclusions about the nature of causes as being absolute. Thus he often discards the facts of science which might otherwise show the fallacy of his reasoning. Consequently, a combination of the scientific and the philosophical attitude of mind is the most effective approach to the investigation of nature's mysteries.

We must be mindful of the fact that philosophy proposes. Generally speaking, it is deductive. On the other hand, *science disposes*. By its facts, by its demonstrations, and by its revelations, science either confirms and establishes as truth, the generalities of philosophy, or else it proves them false and compels a new pattern to be established for what it has disclosed. No philosophy is worthy of being accepted or expounded which does not accept the facts of science. Also, every great scientist was likewise a philosopher, and strove to unify the particular knowledge which he had gathered.

We, each of us, at some time or other during the course of our lives, have experienced the so-called mysterious effects of color upon us. Now, we could attempt to explain these effects philosophically, and we might arrive at some excellent logical conclusions as to their cause. In doing so, we could ignore the underlying physical facts of light and color. However, the true student of mysticism will not do so, for he recognizes one doctrine above all others, and that is that there is one reality in the universe, one substance, call it Cosmic if you will, or any other name. He conceives all phenomena, the myriad things of which we have knowledge, which seem as forms and conditions flowing from this *one universal reality*. Consequently, the physical laws of color, it is realized, must have their counterpart in other phenomena, in the emotional effects upon humans and in im-

pressions upon their psychic or spiritual natures. Therefore, it behooves us to press an inquiry into the physical nature of light and color, to combine the facts, derived from physical investigation, with the mystical experiences we have had with color. Perhaps from such a unity we may have a better understanding of this phenomenon.

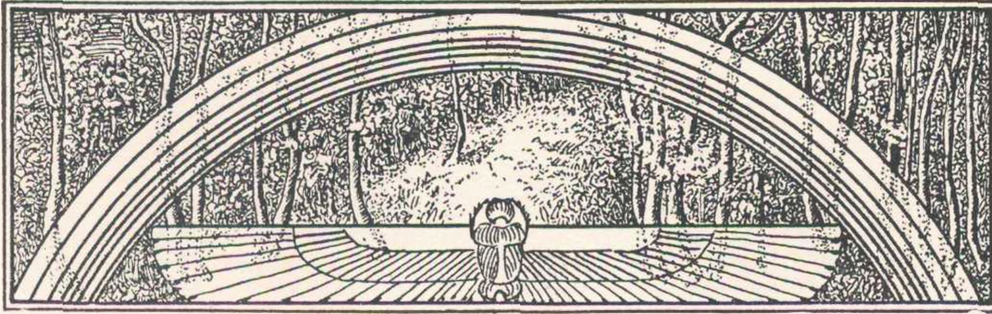
The Nature of Light

The real nature of light, that is, just what light is, is still greatly in the speculative stage, notwithstanding the tremendous amount of investigation and the discoveries which have been made in the branch of physics. Light can be best understood by its features. What we commonly refer to as *light* is that which is visible to us, that which the eye perceives. On the other hand, there are invisible radiations which have many of the same properties as light, in fact, they are of light but they are invisible. These invisible radiations are, for example, the infrared and ultraviolet rays. Each of these is adjacent to the visible radiations, that is, on either side of them. On the side of the ultraviolet rays are such phenomenon as the roentgen or X-Rays, and the Cosmic rays. On the infrared side are the hertzian rays, or the radio waves.

The earliest theory of which we have knowledge as to the cause of visual images, that is, what makes it possible for us to see things outside of ourselves, was expounded by the Greek philosopher Democritus, approximately 400 B. C. To Democritus, all things were composed of atoms, and these atoms shed husks of themselves, and these husks were like images of the objects. These husks would enter apertures in the human body, apertures which accommodated the senses; those, therefore, which entered our eyes would cause us to have a visual image of that which shed them.

Pythagoras, another one of the ancient Greek philosophers, believed that seen objects, that is, things which we see, were emitted particles. In other words, objects throw off particles from themselves, and these particles bombard the eyes, causing us to have a visual

(Concluded on Page 435)



Don't Let Your Child be Afraid

By CLYDE ANDREWS

(Digested from *Successful Living*)



PROBABLY the greatest single factor militating against health, happiness and success in life is the fear factor—which first strikes its roots into the soil of childhood. Fear manifests itself in any number of vague and disturbing forms, in anxiety, apprehension and alarm, as well as in more obscure ways, such as silence, depression, resentment or hate. Always it is fear that is the motivating cause, and a fear, when we examine it, that had its inception very often in extreme youth, when a furrow was plowed in the brain's surface that modified our thought processes and behavior ever after.

Therefore, in ridding ourselves of the disturbing presence of this fear complex, which in mature years is never easy even when it is at all possible, we are compelled to go back to childhood, when fear first took root, and apply preventive rather than curative measures at the very source.

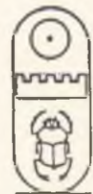
That is why it is essential that you curb any tendency in your growing

child to be afraid — whether it is of the dark, of other playmates, of disease, or of you, for too often parents in their zeal to enforce discipline go to extremes with the very young, with untold potentialities for harm in later life.

This must not be considered as an argument against proper corrective measures for the young when such are indicated. Just punishment is always in order and is usually recognized as just even by those who receive it. But creating the ogre of fear in order to anticipate infractions of rule is an unwise thing for parents to do, for it in turn creates a fear complex that may grow to alarming proportions in the adult years which lie ahead.

The man in business, let us say, who shrinks from the idea of asking his boss for a raise may well have had the seed of that fear implanted in childhood, for if we go back far enough, in a patient search for the remote source of things, we can often find an adult fear tracing its way back to some forgotten terror inspired in childhood.

The old-fashioned method of rearing children was the "seen but not heard" school, wherein the young folks of a household, when they were not innocently at play, were mute, awed little creatures, whose male parent was a figure of wrath, a household cop whose



name was habitually evoked in a punitive sense by an ineffectual mother. "Wait until your father gets home," or "I shall tell your father of this," were speeches designed to strike terror into childish hearts, and invariably they did.

Or, if the situation was reversed, as it sometimes was with certain dominating types of women, and Mama was the household cop, they were taught to tremble in fear before her outbursts of righteous wrath—paternal wrath is always righteous — and the same end exactly was achieved — the youngsters quailed in fear before the descending violence of a large black strap.

Then, a later generation, guided in some instances by teachers like the Italian educator, Maria Montessori, swung to the opposite extreme in child training, sparing the rod completely in the fear it would curb or mar the natural development of the child's individuality. Perhaps, in the old-fashioned sense, this was true, but too great a lack of controlled conduct resulted from the Montessori method which was not good, either.

So, a rational medium was desirable, in which neither the violence of old-fashioned ways nor the laxity of more modern methods obtained, and punishment when it was administered was done not in the spirit of wrath but in one of calm and judicial firmness. The object was to mete out punishment for wrong doing, not to inspire abject terror, for in the past, the child was more frightened by the parent's rage than he was by the punishment itself, although that on occasion, no doubt, was pretty severe. The rage guaranteed that.

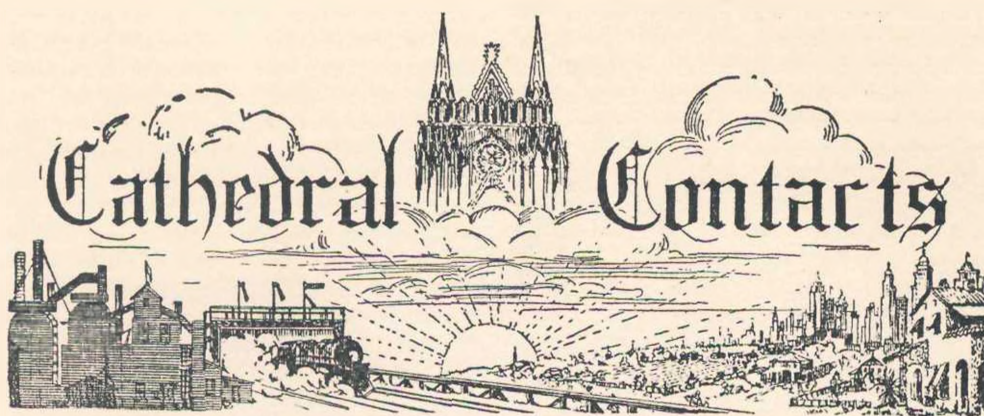
We come, therefore, in the present day, to a system of child-training that seeks to establish a code of conduct in the young, with punishment fixed but not always inflexible for infractions of that code. A fault, for example, that resulted from some twisted childish reasoning, afterward explained, might reasonably mitigate punishment, substituting a reprimand and a word of warning in its place. The point I wish to make here is that, under such circumstances, the child becomes a reasoning little being entitled to his day in court rather than just a dumb object of retributive justice.

If we examine fear, we find that it thrives in inferiority and vanishes before calm, serene confidence. The child, therefore, must be taught from its earliest days that it is superior to the things that cause fear. Once this is done, that which caused terror ceases to terrify, for the child, as he has been taught to see it, is invincibly superior to it. This same principle applies throughout life. Nothing frightens us save those things that overwhelm us as greater than we. If we, on the other hand, are greater than they (or think we are) then fear no longer exists for us.

Some children are more sensitive than others, just as some are measurably brighter. Special care should be taken to search out the hidden potentialities for fear, sometimes inherited, that some children possess. A dread of the dark, of high places, of deep water, of fire, of dogs, all may trace to some antecedent cause that harks back to an earlier generation. Much time and painstaking effort may be needed to dispel such fears; yet, through winning the child's complete confidence and utter belief in your own infallibility (which is how most young children regard their parents) a great deal can be done to rid the mind of inherited or acquired phobias.

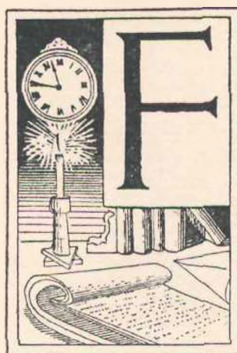
So, in our consideration of the child and all that affects him ill or well, our eye ultimately must be upon the man that the child will some day become. It may operate in curiously indirect ways, too. That is the strange and disturbing thing about fear and its vast potentialities for injurious effect — one fear, as it were, begets another, or countless others which in character are wholly dissociated from the first fear. One fear indeed can be so overwhelming and devastating in its effects that its scope is overlapping, influencing areas far removed.

It is important, therefore, to nip childhood's fear in the bud, searching with anxious eyes for the first sign of burgeoning and bringing all of the calm reasoning and persuasive forces of grown up sagacity and love to help the young mind that harbors them to root them out triumphantly — lock, stock and barrel.



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.)*

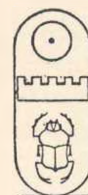
IS GOD WITH US?



FEW humans have not asked themselves this question at one time or another: "Is God with us?" By this they attempt to express in words their feelings as to whether or not the power of the force which we look upon as the Deity is personal and concerned with the affairs of humanity or whether this force exists in relation to the individual human life.

Somewhere a story is told that a group of human beings, discouraged with the progress of the world, dele-

gated representatives to approach God in some manner and consult with Him concerning the welfare of this earth. In some manner this approach was possible, and when they came before God and were permitted to inquire about the earth and the welfare of their fellow men, it developed, according to the story, that God knew nothing of them as living creatures nor of the world from which they came. Upon pleading for His concern of their well-being, He was supposed to have suddenly remembered that in some dim point in the past he had created a world and placed living creatures upon it. For millenniums he had forgotten that such a place of manifestation of life even existed, and to the disillusionment of these individuals, they learned that the earth



and all upon it was merely the manifestation of forces set into operation and forgotten as a watchmaker might throw aside a delicate mechanism which he had completed but forgot to see that it functioned properly and purposefully.

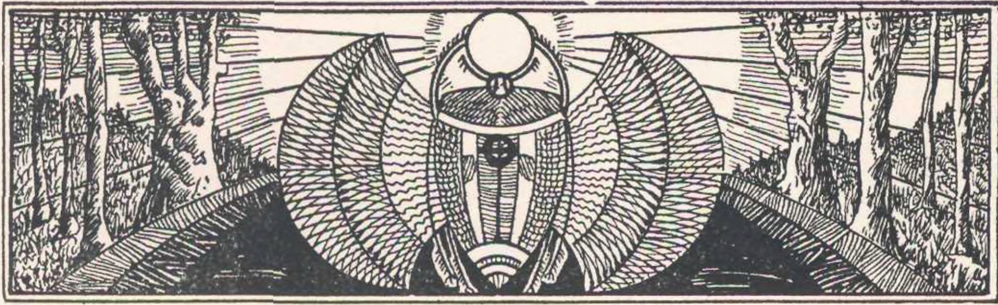
This story might illustrate an excuse for some human beings to reconcile the existence of evil, the manifestation of all forms of destruction, and, in fact, all that is contrary to the welfare of the individual. Such a story is inconceivable to those who believe that God is vitally concerned as an individual in the welfare of all who are considered His children. Whether or not God exists in the sense that we ordinarily consider a personal or impersonal God is not important except insofar as we assign importance to this possibility. The anthropomorphic conception of God is a man-made conception. It is the visualization of a *great man*. In other words, this concept would have us believe that we are, in the most literal sense of the word, small, finite replicas of God while God is in an equal sense, an infinite, all-knowing replica of us. To this concept man has assigned both the greatness and the weakness of man as being manifest in the personality of such a God.

Through the ages the concept of God has changed. The stern God of the Hebrew religion differs from the faith concept of Christianity; the God of one nation or race takes on the attributes of that race, glorifying its good characteristics and even manifesting its poor ones. The only manifestation that becomes in any way apparent to us is in the manifestation of life itself, which we find by experiment that we are unable to isolate as a chemical or physical factor. We can neither create it or destroy it, and we come to realize that it is in some way connected with a source which must be the source of not only life, but of all things. Consequently, God can be interpreted in the way we choose best to interpret His being, and, at the same time be aware of His manifestation in us as the life force itself. In that sense God is always with us. We are of Him and a manifestation of the segment of His existence. The surge of life within us, the principles of good and evil become not the dic-

tates of a power beyond and away from us, but rather each individual's realization that these are phases of the manifestation of that force which we find resident within us and which we are able to direct or control, depending upon our understanding of life through our own experience. We do not wait, then, for God to come to us as a revelation, but rather we are aware of Him.

We exist today in a manner brought about by our previous concepts, conclusions, and actions. We realize, possibly in a limited sense, our faults and our potentialities. There rises in each man an apparent inborn desire to pay homage to the source of all that he conceives to be the source of life, good, and inspiration. This sense of adoration or worship in man is to his benefit, provided he does not relieve himself of all responsibility in that process. By this we mean that in some religious practices there has developed the tendency to consider the process of worship merely as a means of petitioning God to have the welfare of the individual in mind. In other words, some have the conception that in return for homage paid God through worship and prayer that God owes man infinite care.

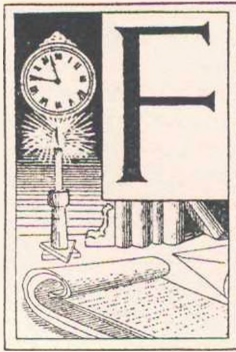
To answer the question of God being with us in another way, we will realize that we each find God's principles in our own lives based upon our own understanding. While unification of religious beliefs have been proposed occasionally, as long as human beings are of different degrees of understanding there can never be a complete unification. Each man will interpret God in his own way. Some will find God in the rituals of the church; some in the quietness of the same church when the rituals are not being performed; some will find God within their own being, and others within the manifestation of beauty, whether it be man-made or natural. Others will find Him in sound, in the expression of music; still others will find Him in as many diverse forms and interests as man himself can have, but all will realize that regardless of the outer interpretation of the method of finding God, the intimate knowledge of the existence of God will manifest through each individual as a life force
(Concluded on Page 422)



The Mystic and Art Appreciation

By KATHARINE S. REED

Dept. of Art, Rose-Croix University, 1943 Term



FOR the purpose of this article, let us consider art as a manifestation of an idea expressed through the medium of paint and sculpture.

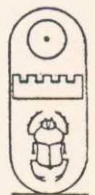
It is well also to dwell a moment on the *essence* of art. Grace, Truth, Harmony, Divine Inspiration, Beau-

ty — all of these names have been attributed to the quality which lends significance to a work — that is, to its essence. We can easily see, however, that what is grace to one person is not to another — what is truth to one is not to another, and so on. Also, we can see that all painting is not graceful or truthful or necessarily divinely inspired. So we must find some other definition for the essence of art. Theodore Shaw has called it "untiredness" — that is, untiredness on the part of the observer. Since the value of art, like beauty, is a purely individual matter, we can understand that one values most highly those things of which one is least tired, and as one grows more and more tired of a certain thing its value lessens.

"Appreciation" is another word which must be considered. It must not be con-

fused with liking or admiration, for we shall see that it is entirely possible to be pleased with a painting and have no understanding of *why* — therefore, no appreciation. Conversely, one may entirely appreciate the expressed idea — that is, one may understand the artist's meaning and how he arrived at its expression, and still not like the work. We find that to appreciate anything we must have an *interest* in it as an expression by a fellow man, a *sympathy* with the fellowman's interest, and a *tolerance* for his opinion. Without these three we do not have full appreciation.

Let us not overlook color as an important factor in untiredness. The mystic is aware that color plays an important part in his life, affecting his emotions and nervous system. Knowing this, he can understand that the dominant color of a painting can affect his reaction to, and so his liking for, that work. If he is tolerant it need not affect his appreciation. From another point of view, we see that if one individual has surrounded himself with a given color because of its psychic effect, he may be so accustomed to it that he fails to recognize it as a color. By the same token he may also fail to recognize a work of art in which that particular color dominates. Still we know that a given color may affect one person in one way, and another quite differently. It is in keeping all these points



in mind, and so exercising our interest, sympathy and tolerance, that we develop our appreciation of art — and of everything around us, and it is in the act of developing the three qualities embodied in appreciation that we broaden our lives and our minds and so reach a higher plane, bringing ourselves closer to Cosmic Consciousness.

It is not the study of art, as such, that accomplishes this — but the exercising of the best qualities of mind and spirit — and these are things we can do only for ourselves. The facts governing art appreciation can be learned, but without having been utilized they can be of no use whatever to their possessor.

The mystic approaching art often does so expecting to find great truth and beauty manifest on a high plane, or divinely inspired. He *will* find, if he exercises interest, sympathy and tolerance, something of what he seeks, for it will be in him then to see a form of beauty where there is no truth, truth where there may have been no divine inspiration, and inspiration in which there is little, if any, beauty.

It must always be borne in mind that the artist is an experimenter. Just as the musician varies his work by using new combinations of chords or timing, as the writer employs a constantly changing vocabulary, so the painter makes wide use of the equipment at his disposal. It is the sum total of these experiments that the artist contributes to the world of art, just as it is the sum total of his life experience that the mystic contributes to his soul, and through his soul to the Cosmic.

Who, then, is better fitted to appreciate art than the mystic? Into his hands are put the necessary tools, and with them he moulds his everyday life. Certainly the application of his own experience and his own creed can be extended to aid him in understanding the meaning in what others say and do, tolerating their attitudes whether or not he is in agreement and sympathizing with them in their constant search for more information.

So we have seen that the three qualities required to appreciate art — interest, sympathy, tolerance — are in the hands of every mystic if he will but use them.



IS GOD WITH US?

(Continued from Page 420)

and satisfaction. We can do our best when we are using our best abilities.

In fitting into this world of which we are a part, we must realize that this force of life and concept of God are not unrelated to the whole existence. In other words, God is not a concept which we can have on one day of the week and expect to put on the shelf for the other six days and live a complete and balanced existence. The benefit of the concept of God comes in a manifestation within us, and it is within, then, that we must turn if we are to know and experience this presence. Man can in many ways come to this understanding, but primarily he must determine to recognize the value of giving some time

to the consideration of his inner self and towards its growth and contact with a Creator. One media through which we can acquire a more intimate understanding of God is through the Cathedral of the Soul. Contact with its purposes is not limited to any one time or place or to any previous training or experience. Today when thousands of people are torn away from their normal habits and living conditions, they find refuge and strength in the Cathedral of the Soul. Avail yourself of its periods by reading carefully the booklet "Liber 777" which describes its complete scope of activity. Your copy is available, without obligation, upon request.

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● BUY MORE BONDS ●



From Those Who Serve

(Somewhere on the Pacific Coast)

Since my induction into the army several occasions have come up in which I could use some of the fundamentals taught me early in the monographs. One of the principles which I find very helpful is the method of relaxing my muscles after a hard day's march or detail. This complete relaxing allows me to prepare for the next day with very few sore or stiff muscles. I find that hard physical exercise has sharpened several of my mental faculties, the main ones being a great improvement of my memory, and an increase in the powers of observation, as well as a much quicker reaction to outside stimuli.

I believe that my period of service in the army will give me a wonderful opportunity to study many of the causes and results which human behavior brings about. It is truly a melting pot of emotions and should pay big dividends to the one who is willing to learn the lessons which are before him.

Pfc. Tallent C. Prickett
Signal Corps
U. S. Army

(Somewhere in North Africa)

"I thank you for the address in Cairo. It is not improbable that I might get there before it is over. It reminds me of my immature planning in advance to attend the Convention a year ago—then the war—and transfers (eleven of them), and no "leaves" in sight, and then leaves, but would have to split the dates of the Convention. However, everything cleared and I enjoyed three National parks, and found that Uncle Ben (whom I hadn't seen in ten years), was a Rosicrucian. Most of the monographs arrive!"

Lt. Geo. Bonadio
Signal Corps
U. S. Army

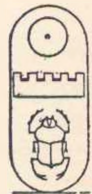
North Atlantic

I feel that only by your teachings have I reached my goal, that is, to become an officer in the Army of the United States.

I humbly pray that I may come out alive after the finish of the war so that my studies may be resumed in the same manner as before the outbreak.

Although my ship travels all over the world, your teachings follow me wherever we go, and I try my utmost to help those who need a helping hand.

Lt. Finley N. Clapper
U. S. A.





Temple Echoes

By PLATONICUS, F. R. C.



THE advent of the Christmas season always brings to mind the greatest personality ever to appear among men, the Master Jesus. Countless struggles, both physical and mental, ensued for centuries as his life, personality and mission have

received varied and conflicting interpretations. In these warring times many hold to the eschatological hope of a second coming of the physical Christ, and foresee in him the world leader who will pass judgment upon the races of men and bring order and redemption from world-wide chaos and sin.

* * *

Rosicrucian mystics view a potential "second coming" in quite a different light. Not the physical man or historical personage, but the *Christ Consciousness* is the supreme hope of the world. We anticipate a wonderful infusion of this consciousness into the minds of thousands of worthy people throughout the world as a result of the anguish and spiritual lessons of these long war years. The ancient, symbolic prophecy of Egypt's Great Pyramid foretells the cessation of all conflict by late 1946 or early 1947, and a progressive stabilization of events in the New Order of the Ages by 1953. Through the mael-

strom of events and humanity's spiritual Armageddon will emerge the pure light of Christ and Cosmic Consciousness, dawning in the hearts and minds of thousands of deserving folk in all lands and climes.

* * *

In the midst of personal difficulties and unpleasant events it is sometimes hard to recall this truth: that wherever you are and whatever you are doing, in a larger sense, has a very definite reason and purpose; also, that a higher or Cosmic interpretation may be placed upon the context of your present experiences. Spiritual guidance and inspiration of a Cosmic nature are available to you in drawing from your circumstances the deepest meanings, and using them to advance the higher purpose of your life, i. e., evolution of soul personality.

* * *

Someone has said, whenever two people get together, there you have the beginning of a political situation. Awareness and relative mastery of subtle human relationships (sometimes called "political") are necessary for successful living in any sphere of activity. Many persons attribute their failures in varied group contacts to politics, nepotism, favoritism, and other nefarious influences. While these questionable influences are noted universally, they may be surmounted and overcome. The impersonal goodwill and positive, spiritual aggressiveness of the mystic in practical life serve as shields and buffers against

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unjust, negative personalities or programs. Protected by complete confidence and guided by his divine selfhood, the mystic goes his appointed way among the lions' dens of this world, unscathed and unafraid.

* * *

While you may smile at and dismiss as entertainment the slight-of-hand of the contemporary vaudeville magician, do not view so casually the "white magic" or mysterium magnum of genuine occultism. The laws and phenomena of the unseen world are far more remarkable and interesting than fiction. To rightly understand and apply these laws one must undergo a severe discipline of apprenticeship, and sometimes extraordinary tests of character. But every enlightened spiritual thinker aspires to the knowledge and character of the true Magus, that the immense power of such wisdom may be utilized variously for personal redemption and the ultimate salvation of humanity.

* * *

Shipbuilding is rough, hard work. Naturally it attracts commensurate personalities. It is this writer's present duty and war assignment to spend a number of hours each day in counselling the employees of a mammoth California shipbuilding organization. Through the counselling offices pass men and women of every description and many races, colors, creeds and characters. Exconvicts and parolees work side by side with retired professional and business men, ex-housewives, students and others whose peace-time pursuits were in less strenuous fields. Every now and then one has the pleasant surprise of meeting a Rosicrucian member, engaged in one of the many crafts or other types of work.

Yet throughout the immense hubbub, din and concentrated activity one senses the heart throb of thousands of evolving, good people, intent upon the capable performance of their chosen duties. Two and a half years ago only a very small percentage of them knew anything at all about shipbuilding. Yet now their production is remarkable, for every two or three days a great vessel slides down the ways, to take its part in supplying our own men and brothers across the seas.

What are the prospects for 1944? An end the European phase of the war, we fervently hope, and a successful issue to great battles in many parts of the earth. Many lives will be lost, but the day of victory will be hastened by such grim and bloody sacrifices. At home there will be the clash of political forces in the campaign of '44, the continued extension of government prerogatives in fields of manpower utilization and economic control, a continued tightening up on the home front to support an accelerated military effort abroad. Spiritually and philosophically the trend will be strengthened toward modes of thought that are mystical and expressive of real esoteric truth. The expanding influence of AMORC will persevere. In days and hours of trial the truth will out, and it alone will wholly survive. Hold fast to your spiritual possessions in 1944, friends, for you will have opportunities to help many who are weak, faltering and dismayed. Let your strength assist in the supporting of another who is sorely beset by the pressures and complexities of life as it is lived in these days.

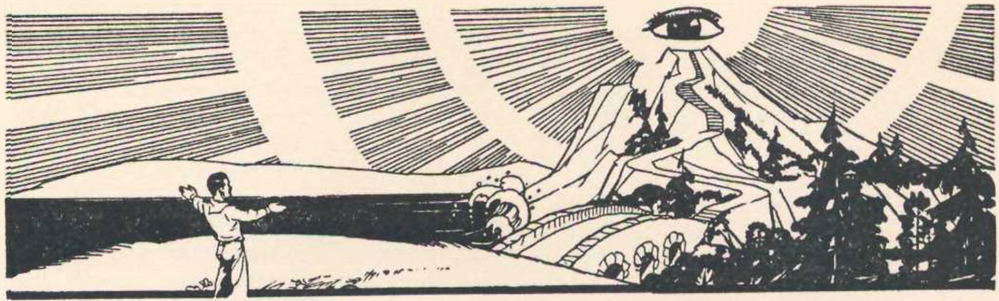
* * *

There are hundreds of mystical and philosophical organizations in the United States, not to mention those in foreign lands. We are proud of the lineage and reputation of the Rosicrucian Order, AMORC . . . for what it has accomplished thus far in this cycle of activity in America, and for the immense future which lies before it. Granting that there are many paths to the home of truth, it is also true that they are not the same, nor equally meritorious. The plain, demonstrable fact is that the AMORC furnishes the most effective and modern way in this century for the attainment of the goal set by philosophers and mystics of all times—illumination and Peace Profound.

* * *

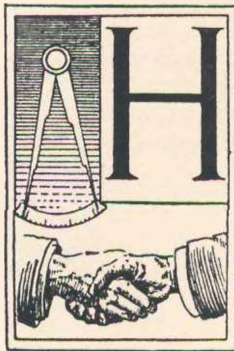
And now, a joyous and thankful holiday greeting to all who read these lines. May the God of our Hearts guide your steps and inspire your mind and hand to good works throughout the eventful year before us.





The Eyes Have It

By COGNITOR, F. R. C.



HOW long ago man discovered that his eyes reflected something within himself, we do not know. Cicero said that the guilt of Cataline showed in that Roman's eyes, though just how he could tell, we have no record. Who has not seen a tender look

in a lover's eyes; the expression peculiar to a young mother holding her infant in fond embrace; or the evidence of fear, anger, or hate in the eyes of one in whom these passions have been aroused.

People of scientific turn of mind, or, if you prefer, a high degree of simian curiosity, have been delving into the secrets of the eye and discovering that it unerringly indicates not only passing emotions and that state of that ethereal something called the soul but also detailed facts about the body. Years of systematic investigation involving untold thousands of persons suffering from diseases of body and mind to which the flesh is heir have advanced Iridology to a well deserved place among the sciences.

Definitions of Iridology are various. Some regard it as pertaining to the iris or color part of the eye only, but many who have made the science their profession study the entire eye, inside and out,

and even the face, as well. Each part is significant and none should be disregarded or used to the exclusion of others.

As to how and why the eye faithfully reflects every part of the body, including the nervous systems and brain, we can only theorize. That it does so is apparent to any unprejudiced observer. The left eye reflects the left side of the body and the right eye the other half. For instance, the condition of the heart may be ascertained by examining a definite area of the left iris, and if the right arm is broken, that fact will be apparent in a certain part of the right iris. The head area is represented at the top in both irises and the feet at the bottom, with all intermediate parts of the body arranged in orderly fashion in their logical places. To go into detail as to the exact location of the parts of the iris which correspond to specific parts of the body is impossible in a brief treatise and is only confusing to the layman.

Perhaps the most interesting thing about Iridology is that it enables one to know so much about the mental and physical characteristics a person has inherited in accordance with Mendel's Law. A competent practitioner can in nine cases out of ten ascertain the fundamental makeup of a person he has never seen, with nothing but a color photograph of his eyes as a guide — barring trauma, of course. The eyes of a new-born babe exhibit its inherent

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abilities, weaknesses, and predisposition to various diseases, unsullied by an environment which later will superimpose marks which tend to blur the picture. Since no two people are alike, it follows that no two eyes are identical. However, it does not follow that a color photograph of one's eyes is as good an identification as his finger prints. The eye can change radically while disease is running its course and scars are left along the trail, while the whorls of the fingertips are comparatively permanent. Yet no disease can alter the basic design to such an extent that a competent iridologist cannot identify a person from an old eye photograph.

Everyone is either a blue or brown eyed type or a fusion of the two and it sometimes occurs that one eye is brown and the other blue. There are eighteen distinct types of eyes which represent an equal number of chemical types, and the iridologist must determine to which type a person belongs before a specific diet can be recommended. One's blood type can be determined from the eye and more subtle distinctions useful in matching blood types for transfusion can be made. One of the most famous eye surgeons in the United States is authority for the statement that there is no better way to take the blood pressure or analyze the blood than through the human eye, because there can be no mistakes as may occur with mechanical instruments.

The presence of certain acids in excessive amounts or insufficient quantity make certain classes of foods injurious to some people and the eyes show why one man's food is another man's poison. The iridologist can determine which of the sixteen major minerals are lacking or superabundant and advise the consumption of foods which compensate. Latent or active weaknesses can be guarded against and predisposition to certain diseases noted before serious harm is done.

Correct diagnosis is of the utmost importance but it is only the first step. There are so many specific diseases, germs, and viruses that it is easy to become lost in a maze of complexities. The wise physician knows that he must get down to the fundamental cause if

he is to effect a cure. Everything can be reduced to positive and negative, day and night, sun and moon, alkali and acid. In the human body we have the blood vascular and lymphatic systems and all parts of the body have an Adam and Eve side, a positive and a negative pole.

Probably the most prevalent causes of disease are acid and pus. Either may permeate the system and be responsible for a variety of diseases appearing in parts of the body which are weak links in the chain. Thus, pus may bring about the conditions termed mastoiditis, pyorrhea, tonsilitis, pus rheumatism, pus arthritis, or pus neuritis, and if the breast or uterus is affected, cancer may follow. Local treatment or surgery may be advisable in advanced cases but more trouble is certain to follow the use of such temporary methods unless further formation of pus in the system is prevented. Of course there are harmful bacteria which thrive in pus wherever it is found.

If a person's eyes show that he inherits a quarter strain of syphilis and a half strain of cancer, steps can be taken to prevent either disease from becoming active. Investigations now being conducted at one of our foremost research institutions in regard to the early diagnosis of cancerous tendencies and preventing their progress are encouraging and it seems probable that in the near future Iridology will do more than anything else known to date to prevent the ravages of cancer. Early diagnosis and prescribing certain diets can keep the streptococcus germ from developing in the system.

"That which is above is like unto that which is below." Iridology applies to the beasts of the field and fowls of the air as well as man. Such investigations as have been made show that this is the case, but some adaptations must be made. A fowl which has a gizzard instead of a stomach, only one kidney, and two large ceca instead of a vermiform appendix does not have an eye like that of a mammal. Colors do not have the same significance in all species and one which indicates advanced disease in the iris of the cock that crows his greeting to the rising sun may indi-



cate quite the opposite condition in that of the gander which waddles leisurely to the pond for his morning dip.

It is interesting to watch the orderly and progressive changes in the blue eyes of a kitten as it grows and approaches maturity. Those who study the animal eye have advantages not enjoyed by those who study that of man. They can observe the eye of an animal or fowl destined for slaughter and shortly thereafter see the vital organs themselves. Students of comparative anatomy have given medical science much knowledge which it applies to man and one who works with creatures which have comparatively short life cycles can observe in a minimum of time.

The adaptation of Iridology to domestic animals can be of great value to the animal husbandryman. The eye of a herd bull carries a record of importance to the dairyman and shows many things which do not appear on the animal's registration papers. This field is almost virgin and well worth cultivating. Mendel discovered much about man by studying a lowly garden vegetable. By crossing different types of peas he learned many particulars about how the sins of the fathers (and mothers) are visited upon the children unto the third and fourth generations. One kindly horticulturist, who has developed some of our most lovely hybrid roses, says that if he planted a melon seed and grew a rose he would lose his faith in God.

Now let us consider the pupil of the human eye. There is nothing tangible here as there is in the opaque, triple-layered iris, but it must be of the utmost importance, for it indicates the state of the sympathetic nervous sys-

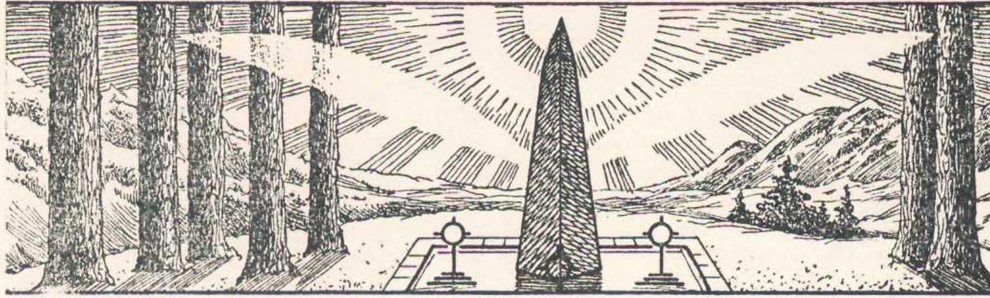
tem, the little understood power behind the throne, the untiring watchman who attends to the maintenance of the rhythmic motion of the heart and keeps the Breath of Life surging through the body. Books on anatomy can tell us little about it. It is the intangible things which are the most important. Every science reaches a limit beyond which it cannot advance. True, the physicist who loudly acclaims that he deals only in observable facts talks sagely about electrons no one ever observed and even counts the number in an atom, which likewise no one has ever seen. His hypothetical drawing of the mysterious radium atoms with its regular circles and lovely curves is a thing of beauty, but may be more artistic than accurate. He says that electrons must exist because their effects can be observed, and the electronic microscope has opened up worlds the existence of which he did not even suspect.

Let us make use of the ophthalmoscope, the instrument the oculist uses to peer into the interior of your eye through the pupil. We see a network of blood vessels and nerves which converge at the rear and pass through an aperture. Look closely. See that brilliant flash of light? Turn the instrument slightly. There is another color. Ah! Here is a picture to delight the eye of an artist. Here is color rich in subtle overtones that vibrate with life. No picture the sun ever painted in the western sky, not even the glorious beauty of the Aurora Borealis can compare with this! It is an unearthly light. Perhaps it is reflected from the soul itself, as a moonbeam is reflected from the sun. Here is something sensed, rather than seen. Truly, the eyes MUST be windows of the soul.



We all have a mission in life and a purpose to fulfill. We cannot open an encyclopedia, or dictionary or a book of any kind and find written in it what our missions really are. We cannot go to another individual and have him answer this question for us readily and correctly, but we can discover our mission in life by trying to do things which will help others and discovering in this way what it is that we can do most efficiently and with the greatest amount of happiness. To live for oneself only and to look upon life as not worth living because we have not found any joy in it is to admit that we have made no effort in seeking for that joy and have not tried to find our special niche in life. The greatest joy of all joys and the greatest work of human existence is to do something for others unselfishly and with enthusiasm.—*Dr. H. Spencer Lewis.*

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So It Is Told

By THEODITE



ANY years ago, as time is reckoned, there lived in the land of Nam, one whose footsteps were placed upon the Path of Light and whose heart was attuned to the Keepers of the Sacred Flame.

Month after month, and year after year this

seeker of the Ultimate, Reh-Torb by name, dwelt in solitary meditation within his simple dwelling of stones atop the mountain which reared its majestic and often terrifying pinnacles to the East of the little village which nestled at its base.

Each morning the first living rays of the newborn sun, which seemingly sprang from the liquid depths of the Eastern Sea, bathed Reh-Torb in the ecstatic effulgence of a paternal blessing as he greeted the Lord of Light with the age-old, mystical salutation known to the Brotherhood.

Each evening, and far into the night found him busily engaged in pouring over long-buried tomes of mystical lore, or intoning chants with eerie and beautiful modulations which painted wordless, God-filled tone poems as food for an expanding soul. Hour after hour, with patience, perserverance, and more patience, did Reh-Torb practice the discipline of will, the purification of de-

sire, and the perfection of that technique which would lead to a full awakening and absorption into the Absolute.

Thus dwelt Reh-Torb, with his body atop the mountain lying just East of the village, and his heart in the Stars.

And then, in the early darkness of the morning just before sunrise, came Illumination. Amongst a whirling sea of purple and gold, flecked with violet melodies and lace-like ribbons of fire, a shaft of light fell upon Reh-Torb and a Voice bade him rise. His heart was light within him, his eyes were fastened to the Morning Star, and his arms were weightlessly lifted in greeting and supplication; and thus came unto him a sense of co-mingling with ; but no, the feeling seemed to go so far and no further. The state of buoyancy was noticeable only in the upper portion of his being, while his lower limbs and feet seemed to merge themselves into and become a part of the soil and rock of the mountain itself, and to extend downward, downward into the valley beneath, where the villagers dwelt.

Even while sensing the tingling of the blood coursing through his own veins, and the myriad nerve-ends vibrant within his own limbs, Reh-Torb felt the village and its people as an integral part of his own being, an undivided segment of himself which denied self and individualized aspirations. A vision of this newly realized extended Being manifest itself to his expanding consciousness. In that vision he saw, deep within himself, cells of a unified hu-



manity, struggling through darkness toward varied degrees of light, and heard his soul's extension, yea, even his very soul in its manifold human expressions, cry aloud for perfect mastery in the valley where mankind suffered, and learned, and grew.

For the first time in his life on the mountain Reh-Torb realized within himself the complete At-One-Ment with humanity which now seemed the natural state of affairs between himself and those living in the village. So absorbed was he in this new realization that the Morning Star became hidden in a golden, pink-tinted cloud shaped as a rose unfolding in the early rays of the sun. Slowly, words fell from Reh-Torb's lips, words intoned as in a mantra and which seemed to be the repetition of fiery letters emblazoned within con-

sciousness. "Man is, the individual is not. Until the lowest becomes as the highest, Man cannot merge with The Light."

Slowly, a smile of complete understanding, of Love and Peace Profound settled upon the countenance of Reh-Torb. With arms outstretched and a new purposefulness in his being, he greeted the newborn sun which seemingly sprang from the depths of the Eastern Sea. Then, with steady tread and a heart filled with transcendent understanding, love, and compassion, Reh-Torb strode confidently down the mountain path which lead to the village.

And the Morning Stars sang together, for unto mankind had been given another Guardian to point along the path of Service and growth in Light, Life and Love.



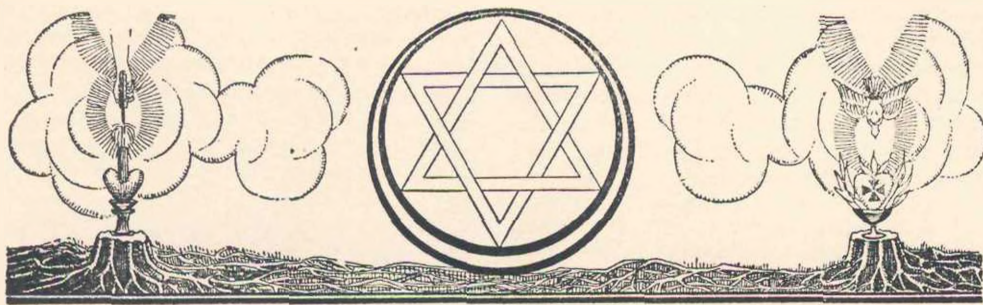
WHO WAS MARIE CORELLI?

The life of Marie Corelli (1855-1924) is very important from a mystic's point of view. Her real father died before she was born, and her mother, Mrs. Mary E. Mills, of Scottish extraction, married Dr. Charles Mackay, who was a journalist, poet, author, and song writer. Dr. Mackay adopted Marie at the age of three months and he was devoted to her all of his life. His high ideals and influence had much to do with the formation of her childhood. When Dr. Mackay met with reverses and sufferings, Marie left the convent and went to live with and take care of her step-father. In his last days he had the pleasure of knowing she had fulfilled his dreams and achieved success. Her success came despite severe criticism and obstacles.

Marie Corelli obtained her pen name (Corelli) from her father's side. Her father and grandfather were Italian and they both were gifted in music, and it was from this Italian side that Marie first heard of the Rosicrucians as both her father and grandfather were prominent members of the Order. Marie was given a casket on her thirteenth birthday which had belonged to her father and had been left in the care of the Rosicrucians in Italy. She never revealed what was in the casket other than to say her father had been an officer of high rank. Marie located the Rosicrucian Order in America and affiliated with it.

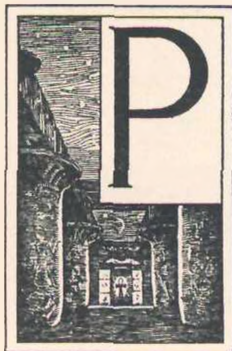
Marie Corelli was a musician but turned to the career of a mystical novelist and her influence on mystical and Rosicrucian thought has been of inestimable value. Her book, "The Life Everlasting," is most mystical and helpful to Rosicrucians. Her first book, "The Romance of Two Worlds," was published in 1886 and the last, "Poems," was published in 1925. She wrote 29 novels not counting her book of poems.

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The Form of All Things

By WALTER J. SMYTH, Sydney, Australia



PLATO says, in effect, that the reason we are inspired by beauty is because, subconsciously, we are reminded of it in its original form. In other words, the beauty we know in this material world is but an inferior copy of that which came

into being at the Dawn of Creation. Simply, what we observe around us is there by virtue of its original form, which is beyond finite comprehension. Because of this belief, Plato did not rank Art very high, contending that it took its pattern from what may be termed a divine matrix in the immaterial world, and this matrix was hidden from the vision of the ordinary run of humanity.

Plato applied the same rule to knowledge. He asserted that we could never actually learn anything new, but could only recall at times things from the source of all knowledge which was in the spiritual world at the time we began our downward journey into matter. Then we had access to original forms, but as we sank lower and lower from our Celestial home, our memories became dimmed until they failed us entirely. Today when we enthuse over a

beautiful sunset, or a beautiful flower, we do so because these things and scores like them arouse in our minds elusive memories of realities which were once familiar to us, but which now no longer have a place in our objective consciousness.

When we consider that this depth of thought originated in a seer two and a half thousand years ago, we cannot fail to be amazed, for it must be borne in mind that Plato was not influenced in his conception of God and the Universe by enlightened spiritual teaching, for at this time the religious world known to the great Greek sage was mostly dominated by belief in animism.

Two thousand years after the passing of Plato, Jacob Boehme was born in Saxony of poor peasant parents. He, in whom the inner faculties were highly developed, believed in the oneness of all creation, contending that everything in the material and immaterial world originated from one source, or essence. In this belief he held similar views to Plato, but it seems hardly likely that Boehme would have had much knowledge of the Greek mystic, as he was a man of little education, and was apparently untraveled. However, it must not be forgotten that Boehme was an advanced mystic, who in later life received Illumination.

Boehme speaks of the one source of all Creation, the one Essence; Plato tells of the one form, or pattern. Here we find a similarity of thought, but in



different form. What takes place in the material world, is first conceived in the super-sensual world, where all things are. Jacob Boehme asserts that everything is, potentially; but nothing, manifestly. This would imply that everything that is and ever will be, already, is—that is to say, it is already created, but is not necessarily manifested. This understanding is partly borne out by the Greek philosopher, Parmenidea, who says that a thing, is, yet, is not. Meaning that a thing can exist in the infinite, yet not manifest in the finite, having for us, therefore, no reality.

From the teachings of Plato and Boehme, and the similarity of thoughts expressed by each, we are led to consider statements made in the Holy Bible. In Genesis we are told that God took six days to make the world and all therein. On the seventh day He rested. From childhood most of us have been taught to accept the Bible and translate it literally. This is a mistake, and makes the Story of Creation difficult to accept. In Plato, in Boehme and in Genesis we find the same basic idea—the one plan of creation, but veiled in such a way as to be difficult to comprehend.

From Plato we learn that everything in our material world is merely a copy fashioned from the original matrix or pattern in the spiritual world. Boehme tells us that all creation comes from one source, and is at first, potentially, in the super-sensual, or immaterial world. Therefore is it not reasonable to accept as true the Story of Creation in the Book of Genesis, as the record of God's original plan of creation in the Cosmic world? In other words, *the Creation of the original forms, or patterns*, to which everything in our material world has been likened. We are taught that Adam and Eve were the founders of the human race. This becomes quite reasonable and acceptable if we consider them as the original forms that Plato speaks of which were first conceived in the spiritual world. Are not the animals, and the birds and vegetation referred to, perhaps indirectly, as the forerunners of the animals, birds and vegetation of this present day? Here, again, we seem to find the Cosmic thought forms and patterns which have given us such a rich variety of material life, and from which have been fashioned all the complex life we know today.



Intolerance

From "Meditations on Love"

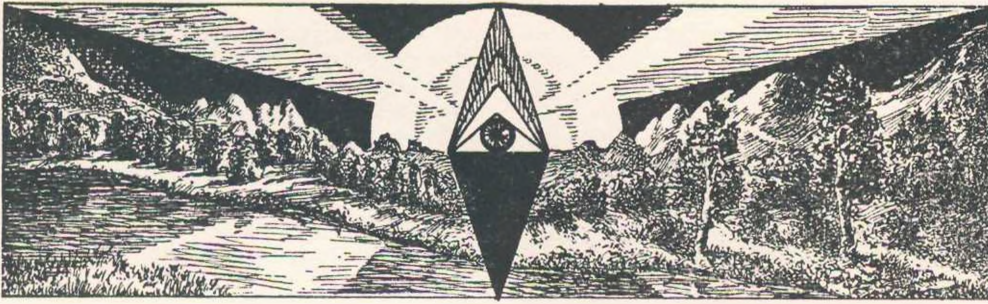
By R. JOHN FRANCIS KNUTSON

Intolerance has no place where love is truly seated. For Love, when manifesting imperfectly, tends to believe that all the inner beauty it perceives in the beloved is *already* objectively manifest. This is a form of desireful thinking and intolerance, no more than a type of hate in its essence, which distorts all that comes into its range of perception. Intolerance is more than mere resistance to change. It is a condition of crystallization, where only that which is accepted, and has been, is seen in anything approaching clarity, and all else is violently misinterpreted. Intolerance reads "license" where liberty has set her foot, sees "foolishness" when sincerity stands up, and smells "heresy" in the sharp scent of opposition. Verily, it is a rank weed, that smothers all about it, and prevents flowering plants from blooming on the ground in which it has its roots.

Love is nourishment for all beauty and creativeness, but too finely textured for intolerance to ingest. Even as intolerance keeps Love from entering, so does it wilt away where Love is, and finds no foothold.

Love then. Leave the gloom and mustiness of so rude a shelter as bigotry, and set foot on firm earth. Turn your face to the heavens and feel the freshness of the rain.

The
Rosicrucian
Digest
December
1943



Making Christmas Come True

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

(From the Rosicrucian Digest, December, 1932)



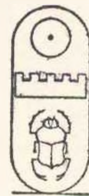
WE ARE approaching the holiday season when the majority of the people of the Western World give vent to all of their pent-up emotions, so far as great celebrations are concerned, and religious and human brotherhood relations are concerned.

Whether we are Christians or not in no way affects our appreciation of the spirit of Christmas. Of course, a month before the Christmas holiday is the popular Thanksgiving holiday in the United States, and immediately after Christmas falls the New Year holiday which is very widely recognized and celebrated in most countries of the Western World. Therefore, between the 25th of November and the 2nd of January our lives, our social affairs, business and personal interests, and other matters are greatly affected by the almost universal spirit of celebration, good will, and human joyousness.

Whether we can enter into the Christian spirit of accepting the 25th day of December as the birthday of Jesus the Christ, or not, the fact remains that Jews and Gentiles and many others of other religions accept this day as a time

of good will to all beings. December 25th, as we have stated before in this department of the magazine, was a time for good will, and the giving of gifts, and the bringing of joy into the human consciousness long before Jesus the Christ was born. Among the many festive days of the pagans and among the many holidays of those religious and nonreligious peoples who preceded the Christian era, December the 25th was the most outstanding and most important of all. There are many things which indicate that when the great fathers of the Christian church were perplexed at deciding upon the precise date of the birth of Jesus the Christ, they were influenced by the fact that December 25th had always been a holiday typical of the Christian spirit and would, therefore, be most appropriate.

The spirit of that ancient holiday is reflected in every feature of our present day Christmas time. In pre-Christian years prisoners then in bondage were set free on the eve of December 25th, and throughout the day people exchanged gifts, readings, and every symbol and sign of good will was expressed. Today the spirit of Christmas is something that is always separate and apart from the sacred celebration of the birth of the Great Savior. As we have already said even those peoples whose religious beliefs do not permit them to keep the sectarian holiness of the day, find in it an opportunity for the definite



expression of the spirit of good will and human fellowship that is very broadly and quite uniquely the true expression of the Christ spirit.

Modern civilization has become quite accustomed to systematizing its emotions and organizing its human expressions. There are millions of persons who labor throughout the year, and who need a periodical vacation from their labors in order to rest and recuperate. Many of these are worthy of such rest and vacation at almost any period of the year, and for no good reason at all postpone the needed vacation until the summer months, solely because we have become accustomed to organizing even our vacations and rest periods, and by common consent have selected June, July, and August as the months in which to renew the vitality of mind and body. The idea of setting apart one day late in the fall to give thanks to God and the heavenly hosts for all of our blessings is but another evidence of our ritualistic formalities in things that should be free from ritualism entirely.

For no reason that is sane and sensible, January 1st has been selected as the beginning of the year. It is, in fact, neither the beginning nor the end of a year or of a season. It is midseason, midwinter in most places in the northern hemisphere, and far removed from the rebirth of the year, and the rebirth of life throughout nature as made manifest about the time of the Spring equinox in March. In many oriental countries the month of March is looked upon as the proper time for the celebration of the beginning of a new year, for it is not only the beginning of a new season but the beginning of new life after the long sleep and transition of nature throughout the winter. So it is with the spirit of good will and of good fellowship; instead of expressing this good will to all beings throughout the year and seeking every opportunity to give to those who are in need and to bring happiness and joy to others who are in sorrow, and singing the songs of *life everlasting* to those who are Cosmically and spiritually asleep, we wait for Christmas day to do those things which might be done on any day of the year.

Perhaps there are some utilitarian and practical benefits to be derived from the

working and systematizing of our emotions and the expression of our desires. Perhaps by concentrating such expressions into one brief period of a day, or two or three days, we are more efficient and more definite in what we do. Perhaps the fact that December 25th is so universally looked upon as a time of good will induces us to express the goodness in our hearts more completely, and with greater significance than we would under different circumstances. If this is an argument in favor of organized and ritualistic emotional expression then we should be logical enough to prove it and to do it. Therefore, I say to those who withhold from others throughout the year the good will they should express, and who restrain the impulses to give and share with others what they have, that on Christmas day, or throughout the festive week following it, every effort should be made to unburden these pent-up and restrained expressions of the entire year.

Unquestionably, each one of us owes something to others, and unquestionably each one of us is enjoying benefits and blessings that we can and should share with others. The Cosmic law of compensation and the universal law of supply and demand requires that we not only give thanks for what we have, but that we look upon ourselves as trustees for the Cosmic dispensation of blessings. God and all of nature requires human channels through which the great work of the universal benedictions can be carried out. Each one of us is a channel, therefore, for the dissemination of that which God intends each of us to enjoy. Certainly joy and happiness are the most essential things in life, often enjoyed in abundance by many, but found wanting in the lives of many more. I need not pose as a prophet, nor phrase my words as a prediction when I say that next Christmas day there will be millions in our own environment and close to each one of us who will find in that day nothing more than a day of ordinary experiences fraught with solitude, despondency, gloom, sorrow, want and regret. Without leaving our immediate neighborhood or, perhaps, even crossing the street, we can find someone on that day whose picture of life will be the very opposite of our own.

Just how any one of us can feel the fullness of Christmas joy, and be as extremely happy as we should be, while across the street or around the corner there is someone in want or in sorrow, in sadness and grief, is something I cannot understand.

We speak of desiring to have the Cosmic Consciousness developed within us. Even those who are not essentially Christians admit that the presence of the Christ Consciousness would be not only desirable, but the maximum of their earthly desires. Yet, if there was any one outstanding emotion made manifest by the living Christ on earth it was the consciousness of the sorrow of the world. He constantly expressed the thought that He was highly sensitive of the grief, the pain, the bitterness resting in the hearts of those around Him and throughout the world. He was a man of sorrows, not because of personal experiences, but because of His consciousness of the experiences of the millions of human beings around Him. How then, can any of us expect to have or feel that we do have the slightest degree of Christ Consciousness within

us and at the same time be immune to the sorrows of the world, and restrain from sharing our happiness and our blessings with those who do not have them?

If we would get the utmost out of the Christmas spirit this year, or any other year, and if we would live a life that would exemplify the Christ Consciousness within us, we will seek as the ideal Christ sought, and as the ideal of Christ within us would seek to find opportunity, occasion, and means of bringing some happiness and joy, some relief, some bright light of hope and cheer into the lives of those who do not have these things either at Christmas time or any other time of the year.

Therefore, make this Christmas a holy day in the true Christian spirit by sharing with others to some small degree, at least, that which you have in abundance. In this way make Christmas come true, independent of its religious significance, independent of its sectarian meaning, and uniquely and wholly in the spirit of the ideal that it exemplifies.



THE SCIENCE AND MYSTICISM OF COLOR

(Continued from Page 416)

sensation, or see that which emitted the particles.

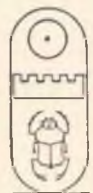
The Platonists, the followers of Plato, had still another theory for the cause of visual images. To them, these images were the result of a triple interaction, that is, three conditions acting upon each other. *The three were: the rays of light, the objects themselves, and the eye.*

Descartes, French philosopher of the early Seventeenth Century, explained light as being a pressure existing in some kind of a medium. The more dense that medium became and the more it contracted, the greater the velocity of light. The more it expanded, the less velocity light would have.

About the same period, an Italian physicist, Grimaldi, postulated that light consists of oscillations or pulsa-

tions, or, if you will, vibrations which pass through a medium. In other words, light is a vibratory something which passes through some kind of a medium, eventually reaching the eyes. And then there was expounded and developed, the renowned *corpuscular theory of light*. *This persisted for centuries as the explanation of light.* According to this theory, light consists of minute corpuscles which are shot from luminous bodies. In other words, there are particles like buckshot which are shot out from all bodies which are luminous. They may be likened unto electrons. According to this theory, modifications of these corpuscles or electrons, that is, change in their size, rapidity or number, are said to produce all the effects of light of which we have any knowledge.

(To be continued)



THE KNIGHT TEMPLARS

(Continued from Page 411)

the Masonic Order, particularly of its high degrees; however the Convention of Wilhelmsbad in 1782 seems to reject the origin of spiritual Masonry through them.

Both, the *Rosicrucians* and the Templars, inherited their doctrines from the East, and made use, in their writings, of the numerous and common symbols or oriental source.

Gabriel Rossetti writes, that the Manichees passed the symbolic language on to the Cathari, the Albigensians, the Ghibellins, the Templars, the *Rose-Croix* and later to Freemasons through whom this language was spread all over Europe.

Many persecutions arose from this kind of writing, notwithstanding, a Papal Conclave at last determined to close an eye rather than to make the allegory apparent to the world.

In order to corroborate his views, Rossetti quotes largely from Dante, Petrarca, Boccaccio and other poets and writers of the middle age; to these we may add the *Rose-Croix*, Francis Bacon. Rossetti comes to the conclusion that there existed three main branches of initiatic societies which introduced their disciples by a secret initiation of seven or nine degrees.

The allegory in the Initiation Ceremony was generally that of a journey. To go on a pilgrimage to the Temple of Solomon meant to become a proselyte of the Templars; to go to St. James in Calicia to be of the Albigensians, and to go to St. Peter's at Rome of the Ghibellins. The allusion to the Templars expressed Faith, to the Albigensian's Hope, and to the Ghibellins' Charity.

We have an oriental pilgrimage in Boccaccio's *Filicopo* representing a young workman; his seven companions are meant to be the Cardinal Virtues, the three others: Faith, Hope and Charity, remain ignored by him till he had performed the ceremony of Initiation, symbolizing the ancient ladder of the Mysteries.

With regard to the veiled writing, Rossetti declares, that Barbarossa, Henri VII and Frederik II, were Masters of the double language referred to in Dante's works as in those of other writers. Frederik II, who died in Syria at the head of 150,000 Crusaders, was the grandson of Barbarossa. The Pope excommunicated the former, who was suspected to be heretic and a Moslem. By his inheritance of the Kingdom of Sicily, Frederik II was the last Christian King of Jerusalem, who ruled in the Holy Land. He was the most successful of the Crusaders after Godfrey de Bouillon, and had captured Jerusalem by strategy. In 1378, there was a legend by John of Florence, where Frederik II is qualified to have been fond of the gentle language.

Righellini of Scio believes Dante to have been an Initiate. Dante's works, and most particularly his, "Paradise," are replete with the profoundest symbolism; e. g. the imperial eagle, the mystic ladder, the rose and cross, the pelican, the Last Supper, the pillars of Faith, Hope and Charity, the symbolic colors, the letters and geometric figures such as the point, the circle, the triangle, the square and compass. Dante's "Vita Nuova" and the "Convito" are just as mystic as his "Divina Commedia."

TODAY'S CHILDREN, TOMORROW'S CITIZENS

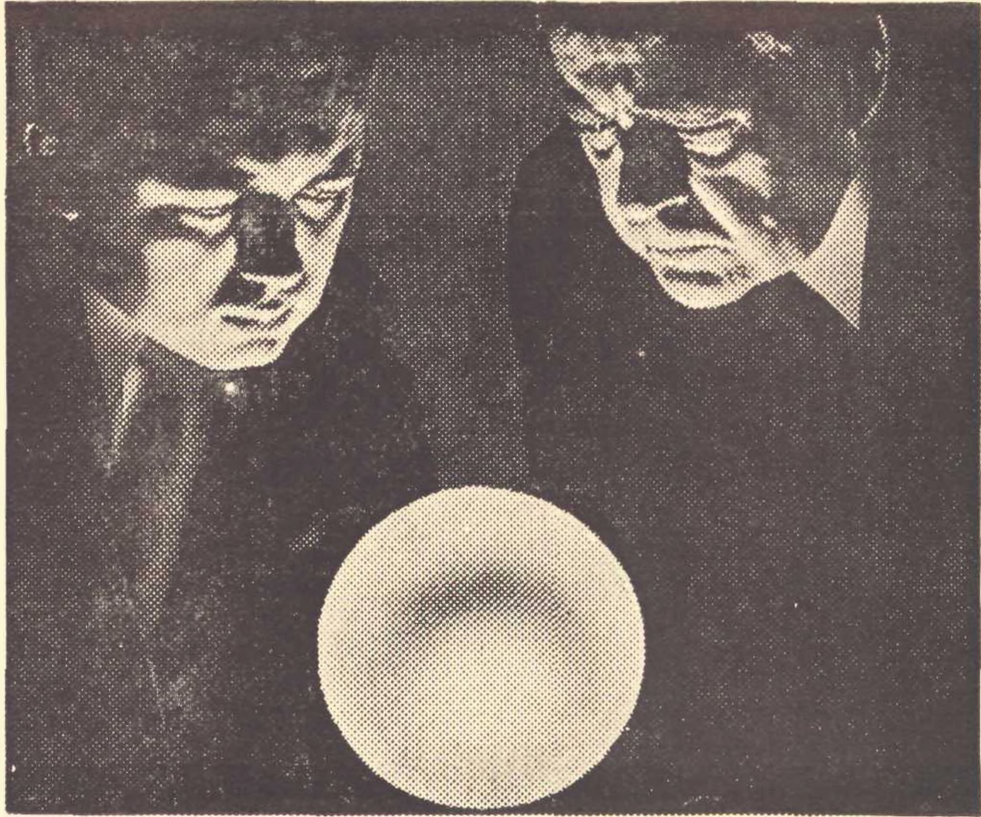
An ounce of environment is worth a pound of heredity. Good health and parentage are only two of the requirements necessary to assure your child a chance for success and happiness tomorrow. The child's mind is *fertile* and *retentive*. What he sees and hears makes lasting impressions. The proper environment which you can create is very necessary. Are you planning to pass such responsibility on to the church and the school? There are little stories which you can tell to a small child, each with an important, *special moral*. He will remember these all of his life, and be guided by their precepts, even in adulthood. Write to the Child Culture Institute and learn what simple things you can do and say in your home to cultivate the *innate faculties* of your small children. Are you expecting to be a parent? Learn also the facts of *prenatal culture*. Write for the free, descriptive literature to: Child Culture Institute, College Heights, San Jose, California.

The
Rosicrucian
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December
1943



NEWLY APPOINTED SUPREME COLOMBE

Soror Betty Ann Kelly has just been appointed *Supreme Colombe* by the Emperor, after several years of service and preparation. In the AMORC convocations in which she serves, the Colombe symbolically represents *Light, Life, and Love*, and the conscience of each member. The ritualistic office of Colombe may be traced traditionally to the time of the vestal virgins of Rome, and to the performance of similar rites, such as the *tending of the Sacred Flame*, in Greece and in ancient Egypt. Only girls of excellent repute and of Rosicrucian parents may hold this office and they serve until twenty-one years of age, or until married. Miss Kelly's predecessor having attained her twenty-first birthday, becomes Supreme Colombe *Emeritus*.



What Will The Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

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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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(Cable Address: "AMORCO")

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

DIRECTORY

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

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Los Angeles:

Hermes Lodge, AMORC Temple. Mr. Sidney A. Fitzgerald, 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. R. R. Clayton, Master; Mr. P. C. Evans, 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.

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Chapter Master, Mr. Wm. H. J. Coquelin, 915 Bates Street, St. Louis, Telephone Pl. 1741; Mrs. Joseph Ilg, Secretary, 9223 Coral Dr., Afton, Telephone Fl. 7125. 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.

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Mrs. Myrtle Wilson, Master, P. O. Box 164, South Miami, Telephone 4-5816; Mrs. E. H. Smith, Secretary, P. O. Box 3310, Miami. Meetings every Sunday evening at 7:30, Biscayne Temple, 120 N. W. 15th Avenue.

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Mr. William H. Eby, Jr., Secretary 2905 Baker Street, Tel. LaFayette 2366. Meetings 1st and 3rd Thursdays of each month at 8 p. m., I. O. O. F. Temple, 100 West Saratoga Street at Cathedral

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Copenhagen:
The AMORC Grand Lodge of Denmark. Mr. Aruthur Sundstrup, Grand Master; Carli Andersen, S. R. C., Grand Secretary. Manograde 13th Strand.

SWITZERLAND

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

DUTCH AND EAST INDIES

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

Spanish-American Division

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

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

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Karmic Justice

**IS EACH *Sorrow* AND *Joy*
A COSMIC DEBT PAID?**

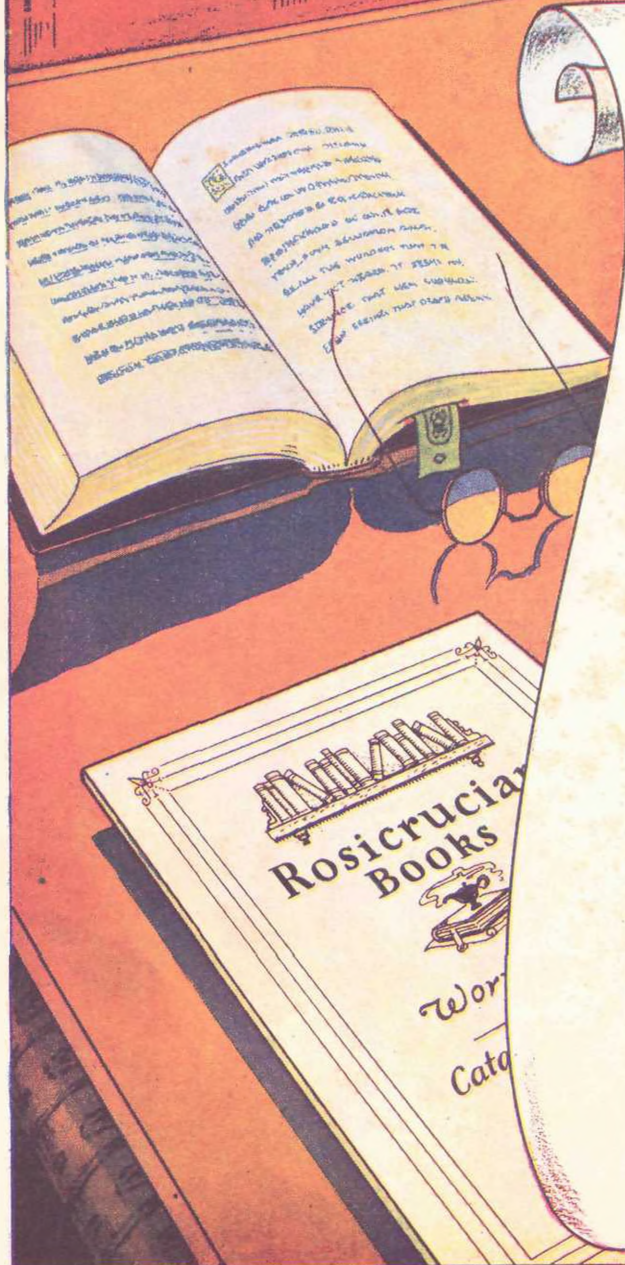
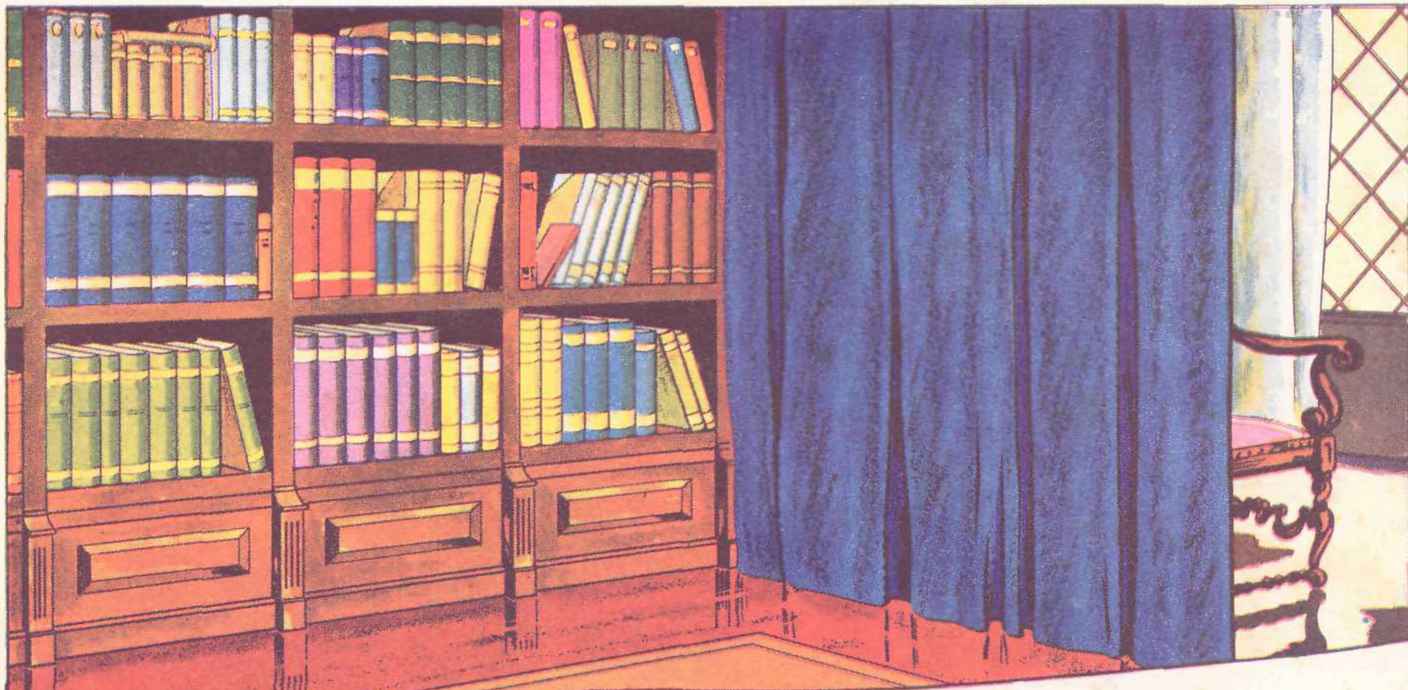
WHY must the young and innocent experience painful maladies and deformities? What compels those who are without malice to endure heartrending discouragements and abject failures? Is there a justice that exacts penalties — after some remote time — from those who now violate all laws of decency and escape punishment? Are the **good luck** and **fortune** of some people a reward for something they have done in another life? Must we submit to misfortune as a **Divine punishment**, or can it be mitigated in some way? Learn the truth about the immutable law of **Cosmic compensation**—known as karma. Understand how you can build into your life the experiences you wish and how you can reduce the severity of the lessons you must learn—because of willful, wrongful acts of **omission** and **commission** in past incarnations.

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