

ROSICRUCIAN DIGEST

COVERS THE WORLD

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| | |
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| In Memoriam of Frater Harry L. Shibley (Frontispiece) | 241 |
| Thought of the Month: Depression Versus Prosperity | 244 |
| The Catharists | 246 |
| Pages from the Past: A. E. | 252 |
| The Lost Chord in Health | 255 |
| Escape | 259 |
| Questions of the Times: Are Divorce Laws Too Lenient? | 261 |
| Cathedral Contacts: The Dwelling Place of the Soul | 262 |
| Cultivating a Color Sense | 264 |
| The Magnetic Aura | 266 |
| King Redwood | 268 |
| Mound Builders of Ancient America | 270 |
| Sanctum Musings: Developing Technique | 274 |
| 1938 Rose-Croix University Graduating Class (Illustration) | 277 |

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THE THOUGHT OF THE MONTH

DEPRESSION VERSUS PROSPERITY

By THE IMPERATOR



JUST at this time of the year 1938 a very large portion of the world is suffering physically and mentally because of disturbed conditions, chief among which is the so-called economic depression.

The term "depression" is a distinctly American word for the condition, while throughout other countries of the world there are many other words for it. Even in America we have attempted to modify the word or use substitutes, but in each and every case, no matter how the idea is expressed, it is an expression of dissatisfaction, discontent, and rebellion against artificial and unfortunate circumstances.

But just as all of us are responsible for the terms we apply to describe the condition, and are responsible for its classification and estimation, so we are also responsible for its cause. If a more correct word than depression should be sought for in order to use a diagnostic term that would explain the cause as well as the symptoms, we probably should use the word repression. But it is peculiarly true in America, that with a rich soil producing abundantly, and with all of the mechanical and functional facilities of man's ingenuity to create and manufacture the necessities of life, and with well-trained and capable human ability and human machinery to assist in the production, and with a large degree of peace established throughout our land, with very favor-

able climatic conditions and a freedom from volcanic storms, abundant earthquakes, sandstorms, insect storms, epidemics of diseases, still there are thousands upon thousands in every section of the country who are starving, who are in need of food or who are suffering because of the need of clothing or shelter, who are discouraged, despondent and dejected because of the lack of employment, and who are victims of a genuine economic crisis. To attempt to blame the conditions upon any one high officer of the government or group of officers, or cabinet or congress, or upon any political party or political platform, is merely an attempt to shift responsibility or to ignore our own responsibility, and to find an alibi in the security of thought that someone else is to blame. And, to realize as we should that the condition is only a temporary one that may last only a few months does not mitigate the fact that the average citizen of this country is just as responsible for these economic conditions as he is responsible for the wars in his lands and the loss of life and property and the ridiculous process of destruction which theoretically promises victory to one side or the other.

The real source of the depression is in our minds and in our attitudes. We have become accustomed to accepting conditions in the false belief that they are forced upon us, and that we can do nothing else than accept them, and that others than ourselves are responsible. The whole depression in this country or any other country would be changed in a fortnight if all of the citizens immediately changed their attitudes, used the power of their minds, and gave concentrated thought to the mental powers of

Two hundred forty-four

transmutation. If the entire citizen population of the United States were to decide overnight that one week hence the whole country would burst forth in a new cycle of prosperity and happiness, with an abundance of everything *for everyone*, there would be a magical transformation in this land such as has never been seen before. But this could not be accomplished with an insincere assumption of an attitude of good will, and an empty hope that things will become better because we are superficially believing that they could become better. Man's entire attitude would have to be changed, and in place of fear, doubt, hesitancy, suspicion and criticism there should be substituted a determination and a conviction that we will all enter into our daily activities with new vigor and vim, and a fearlessness of untoward events or weaknesses, and with a militant spirit to make this land and this country a place of continued peace with increasing prosperity.

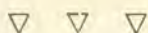
The Cosmic and Universal Consciousness has clearly shown to the American nation and to other nations in recent years its desire to bless the peaceful countries abundantly, but the biggest problem that the Cosmic has to face is to take from the consciousness of man the false fears and beliefs which *inhibit his mind and control his actions*, and inspire him to cooperate in a constructive manner and produce the material, earthly, worldly things that constitute man's measure of worldly prosperity.

If one man or one group of men, or one faction of a political party, actually stood in the way of the nation's determination to have peace and prosperity, the Cosmic would soon eliminate the man or men that thus interfered. But when the nation of people not only

tolerate the depression and seek to evade its responsibility by blaming the cause on others or on a few, and thereby definitely contribute to the continuation of an unsound condition, then the Cosmic is stalemated in its ambitions to *bring about prosperity and happiness* and must wait until the attitude of man changes. There is no power on the earth, of a material worldly nature, that equals the concensus of opinion and the united determination and mind power of the individuals composing the nation. Every other factor of power, every other principle and element that holds an arbitrary position of influence, crumbles and weakens and loses its potency in the face of the united mind power of the population.

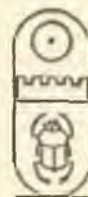
There is every indication at the present time that conditions will improve economically and politically in this country and other countries. In the end, the Cosmic's perpetual and omnipotent influence in our behalf will win, but by our own attitudes, our own way of thinking, and our own distorted ideas of who and what is fundamentally to blame, we delay the eventual manifestation of Cosmic power and continuously recreate the disturbing causes and "repress" every natural and Cosmic move toward the elimination of the unfortunate conditions.

It is not a question of singing "Happy days are here again!" but of chanting "Happy days shall come again!" So let us all begin to chant at once and keep it up steadily throughout the remainder of the year. By that time we shall have become so accustomed to the chanting and so rewarded by the magnificent results that it will seem like the only proper, the only natural, and the only happy thing to do.



"Two contrary laws stand today opposed: one a law of blood and death, which, inventing daily new means of combat, obliges the nations to be ever prepared for battle; the other a law of peace, of labor, of salvation, which strives to deliver man from the scourges which assail him. One looks only for violent conquest; the other for the relief of suffering humanity. The one would sacrifice hundreds of thousands of lives to the ambition of a single individual; the other places a single human life above all victories. The law of which we are the instruments essays even in the midst of carnage to heal the wounds caused by the law of war.—*Louis Pasteur.*

Two hundred forty-five





The Catharists

A MYSTICAL SECT OF MEDIEVAL FRANCE

By SOROR JEANNE GUESDON, S. R. C.

Grand Secretary of the Rosicrucian Order of AMORC, France

NOTE:—Many of our members and friends have often asked why the Supreme Council of the Rosicrucian Order of France, or the French Rose-Croix and its headquarters or siege, was located in Toulouse in the South of France. For many centuries the secret activities of the Supreme Council and other executive departments of the French Rose-Croix were maintained in Toulouse, but this fact was not made public until the AMORC of North America was authorized by the Supreme Officers in Toulouse, and public announcement made of this fact in the American histories of the AMORC. The explanation for all of this is found in the fact that for several centuries preceding the establishment of the Rosicrucian activities in France and the establishment of its allied organizations of *Martinists* and the *Knights of the Temple*, Toulouse and the other principal cities in the South of France were the active fields of a number of extremely mystical sects, many of which had taken their principal doctrines and principles from the work and teachings of the *Essenes*. It was Raymond VI, the famous Count of Toulouse, and his father who gave the greatest protection to the followers of these mystical sects, and later united most of them into branches of the *Martinists Order* and the *Knights of the Temple*, and especially the *Ordre de la Rose-Croix*. This article, specially written by the Grand Secretary of the Order in France for *The Rosicrucian Digest*, excellently summarizes the doctrines and teachings of these mystical sects as viewed from historical records and accounts preserved in archives outside of the Rosicrucian Order. It is a well-known fact that the center of the Martinist, Rosicrucian, and Knights of the Temple activities was later transferred from Toulouse to Lyon in France where secret Rosicrucian archives are still maintained. Other references to this important phase of Rosicrucian history in Europe will be found in our Rosicrucian Library book, *Rosicrucian Questions and Answers With Complete History of the Order*.

—IMPERATOR.



FROM the Greek word "Katharos" (pure) we derive "Catharist."

Much has been written about those Mystics, their probable origin, their history and connections with other so-called "heretical" sects of the Middle Ages. Reliable

information, however, can be obtained from various historical reports and from statements by eminent authorities on the question of medieval legends; also from

an intelligent interpretation of the reports of the Inquisition. Naturally discrimination must be used in analyzing those latter reports, as they are bound to bear the mark of that institution, its partiality and fanatical spirit.

Rituals of initiation and of ceremonies have been discovered in a manuscript which is in the possession of the town of Lyon, a manuscript of the New Testament, upon which all Catharist rites were based; and in an apocryphal Gospel of Saint-John, more generally known under the name of "Cène Secrète," with details about some of their ceremonies and prayers. Very reliable information has also been found in the writings of R. Sacchoni, a Catharist bishop, who,

*The
Rosicrucian
Digest
August
1938*

Two hundred forty-six

later, renounced his faith to become an Inquisitor.

Through studying and comparing these writings with those that have been deposited in the Library in Lyon much light has been thrown upon these mystics.

Their traditions can be traced back as far as Manès, who lived in Persia about the third Century A. D. He was a deep and sincere student of Buddhism and of Chaldean philosophy, and delved into the mysterious knowledge of the Egyptians. Later on he became a devout Christian, and from the vast knowledge he acquired from those diverse spiritual sources, he drew up a synthesis on which he based his teachings, trying through different paths to reach the Great Universal Truth. His disciples, who were called "Manicheans," spread his doctrine, which was based, at one and the same time, upon the spirit of renunciation of the Oriental religions, and upon the Great Law of Love and Compassion of Christian inspiration.

Interesting documents were discovered shortly before the world war in the Orient, i. e. in Turkestan and in China; and also in Fayoum, Egypt, writings of Manès and of his disciples. Some of those documents escaped burning when the followers of Manès were persecuted. From the Orient, those followers travelled to European countries, namely to Bulgaria. According to some authors, it was from there that their teachings penetrated into Italy, and later, with an occidental movement, to France where we find them about the end of the Eleventh Century, and where they were called "the Catharists."

They believed in one unique God, in Monism; admitting the existence of two opposing principles, which opposition appears in the manifestation of matter. Light and Darkness, or good and evil; or the positive, constructive principle, to which is opposed the negative, destructive principle; the latter being the Demon of the Roman Catholic doctrine.

Through Matter, the Divine principle in Man, the Soul, is plunged into Darkness, from which it has to work out its salvation, through successive reincarnations, in a series of lives upon this earth; through suffering and the practice of love and charity, it has slowly to emerge

from Darkness, from the delusion of Matter, to reunite with the Divine Light, the First Principle, the Creator.

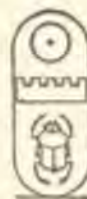
In the ritual of the Catharists can be found the seal of the Christian source of their knowledge, whilst their ballads and songs, their "romaunts," bear the mark of Buddhist influence. In their turn, such songs and ballads probably had a great influence upon the literary and intellectual development of the epoch, and upon the delicate inspiration of the troubadour poetry.

So as to help their disciples in the slow and progressive unfoldment of their souls the Catharists gave them Initiations; but to become worthy of those Initiations the followers had to purify themselves through gradual asceticism, through fasting, abstinence and a great and sincere desire for perfection; poverty was also considered as a means of liberating the self from worldly fetters.

For them hell did not exist; the region of Satan was on this very earth; and the fire of the lower regions of the Powers of Darkness was the actual sufferings, here and now, not in an after life. The souls of men could therefore be saved and redeemed through the tribulations of this terrestrial life.

Such teachings were not dogmatic; the work of the Catharist Ministers was not to IMPOSE a blind faith, but to CONVINCe the followers through persuasion and the living example of purity and probity in their own lives. They were truly practising the highest possible spirituality, and were therefore called "the Perfect" or "the Pure." Such were the Ministers, but there were of course more humble followers, the great multitude of simple believers who worked and prayed under the guidance of the "Perfect" who instructed and tended them on the path of spiritual knowledge. The liberation of the soul from the bonds of matter and the love of others — Fraternity — were the fundamental tenets of their doctrine, in addition to the tri-Unity of the constitution of man.

The leaders were deep students of philosophy and attended the Universities where they took an active part in all discussions and controversies that might enlighten them. But academic teachings were not their only source of knowl-



edge: through concentration and meditation they tried to attune directly with the Cosmic Spirit, the Consciousness of Christ, the Logos. To this end, they practiced fasting before Initiation as well as sometimes even after; and also before great religious celebrations.

One peculiarity of their rites was the imposition of hands, called "Consolation," or "Consolamentum." It was, in some ways, considered as a baptism; they did not recognize the efficacy of baptism by water, as established by John the Baptist; for them there was only one true baptism: that of the Spirit, as practiced by Jesus the Christ. Thus only could the Divine Spirit of Life, the Divine Cosmic Radiation penetrate the Soul of man, permeating and transmuting the grosser vibrations of matter.

This sacrament was considered as a means of redemption and at the same time as a consecration of the condition of purity attained by the disciple after a long period of fasting and meditation; the initiate, through the mediation of the imposing of hands by the Minister, was enabled to contact the Cosmic Consciousness, the Spirit of God.

This rite, the imposition of hands, was also practiced upon the dying, to help the passing of the soul to the Great Beyond; in such case, the Consolamentum could also be given by a member of the family, or by a woman, provided he, or she, had already received the sacrament; that is, that the mediator be fully and spiritually qualified to bestow it upon the dying.

The Ordination was also conferred by the Consolamentum, and even to women, who were then consecrated deaconesses. Each community of Christian Catharists had at least one deaconess.

They were individualists and believed that there was no other road to evolution but personal work and personal effort; whatever one's standing in society might be, the same consideration was granted to all; the most humble of workers had as much right as their Bishops; the only things that mattered were purity and perfection; the most humble neophyte could therefore aspire to the highest spiritual development and attainment, to Divine communion and ecstasy, or "Vision."

Their beliefs about marriage in particular, have been deformed through the false reports and misunderstanding of their adversaries. Some authors claim that they were against marriage, that they preached abstinence and celibacy; but that is inconsistent with their faith in reincarnation, for, how could man be reborn upon this earth if marriage and the family were condemnable institutions? It is true that they praised the state of celibacy; but that was only for the Perfect, for the one who already had attained the required condition of purity, as a means of liberation of the senses and of shortening his Karma of reincarnations; but for the man who had to live the mundane life they acknowledged the necessity of marriage; though the only valuable sacrament in such case was the true union of two souls. What they condemned was not the sacrament of marriage itself, but the licentiousness that might be screened behind it.

Among married people, those who received the Consolamentum were at times authorized by husband, or wife, as the case might be, to break the bond of marriage, so as to devote the rest of their lives to greater purification, to a more absolute asceticism.

Such was their probity that the giving of one's word was sufficient bond and they admitted no necessity of taking oaths; in that they adhered very strictly to the spirit of the second and eighth commandments.

In the South of France, where the blending of several races tended to produce a strong and independent individuality, the Catharists found a very propitious soil for the spreading of their teachings, placing their seal upon those eager and curious personalities. The sum of their knowledge was translated in the language of "Oc," which was the idiom at that time in part of the South of France. All that region had remained impregnated with the ancient Roman civilization and refinement; the nobles and knights, the Counts of Toulouse, the Lords of Béziers, of Foix, were very learned scholars; and the burgesses were distinguished and emancipated minds. Esclarmonde de Foix, a romantic figure of medieval legend, and sister to Roger-Bernard, Count of Foix, was

Two hundred forty-eight

initiated to the Catharist faith; and so also was Philippa, wife of Raymond-Roger, another Lord of Foix. Raymond VI of Toulouse, though he did not adopt their religion, openly favoured them, even at times against the Roman Catholic clergy.

It is possible that pilgrims returning from the Orient, from Jerusalem, facilitated, either directly or indirectly, the spreading of the Catharist doctrine, both in Italy and in France.

Their first great centres in the South of France were at Montpellier and Narbonne; from there they went across the Pyrenees into Spain. Later on, Toulouse was their headquarters, and they had several bishops in Albi; in fact it is from the name of that town that they were called "Albigenses," as well as Catharists; and the name of Albigenses has remained attached to the persecutions they suffered from the Roman Catholics in many places such as Béziers, Carcassonne, Agen and Razes.

The unusual purity of life of the Catharists was a great contrast to the extreme licentiousness of the clergy of that epoch and to the simony of the Legates of Rome. While the Catharists were solely devoted to the good of the people, to their welfare, nursing them, healing them, the ministers of the Orthodox church sold all sacraments; they were indeed like the merchants in the Temple.

We have therefore on one hand men and women conforming as nearly as possible to the christian code of life, who were renowned as weavers, agricultural workers, devoted doctors and educators. On the other hand we find corruption and materialism. Moreover the prelates of Rome were very often temporal lords, with considerable estates and wealth; they cared more for power and for their own good than for the welfare and spiritual health of the people; more for political interests than for the defence of the Church. It is not surprising therefore that all the sympathy of the people went to the Catharists, whilst the corruption of the clergy contributed to keeping the mass of followers away from the Roman Catholic Church.

Furthermore, there was antagonism between the clergy and the barons, who

therefore extended help to those whose extreme purity of life and disinterestedness of purpose had won their respect.

The Albigenses, or Catharists, were, we may say, socially and spiritually several centuries in advance of their time. One of the most renowned of their ministers was Guilabert of Castres, who was Bishop of Toulouse and whose preaching and popularity gave much trouble to the Orthodox Church at the beginning of the thirteenth Century; he censured the corruption of the authorized spiritual leaders; for the Catharists, an unworthy Minister had no right to ministry; for them title was nothing; they looked only to the intrinsic value of the individual. The poorest labourer, were his mode of living and his spiritual standard high, was more qualified to become a Minister than he who had merely been ordained; ordination, as we have said before, was nothing to them. Such preaching was therefore a direct attack against the mandates of Rome; the very simplicity of the lives of those mystics, their disinterestedness, were considered as revolutionary symptoms and their teachings as most dangerous heresy, and a transgression against the established dogma of Roman Catholicism.

That they were said to be followers of the doctrine of Manes, whose disciples had always been more or less persecuted, was sufficient pretext for Rome to order crusades and persecutions against them.

While using coercive methods against the Catharists, Pope Innocent III also tried to convert them and to this end sent the Cistercians, who were famous dialecticians to preach to them. According to the extremely rigid rules of their Order those monks had to live in absolute poverty; as ascetics they could compare favourably with the Catharists, the same virtues being practiced by both groups. However, the Albigenses were too sincere followers of their own doctrine to abandon it, even at the persuasion of such worthy adversaries.

Though we cannot enter into a detailed account of the persecutions they had to endure, some of the most salient points of the fight against them will help to throw some further light upon their history.



From the very end of the 12th Century a Council held in Toulouse condemned them, and the Pope asked help of all the Lords of the South of France to go and fight them, promising plenary indulgences as a reward; and the ecclesiastical authorities anathematized the "heretics." At the same time as Innocent III was asking the help of the princes, counts and lords, he was also writing to all the Archbishops of the South, trying to stimulate their zeal against the Catharists.

His Legate, Pierre de Castelnau, had been unable to convince Raymond VI of Toulouse and to bring him into the fight for the Church against the heretics with whom the Count of Toulouse rather sympathized. Castelnau therefore excommunicated him; the Pope however confirmed the sentence in such forceful and violent terms that Raymond VI submitted to their authority. But his submission was not sincere, and after a stormy controversy in Saint-Gilles, Pierre de Castelnau again excommunicated him. Some time after, in January 1208, the Legate was killed, and according to some historical reports, it seems that he died by the hand of one of Raymond's servants. Innocent III then appealed to the King of France, Philippe Auguste, and to "the barons from the North to come and fight against the barons of the South." Philippe Auguste refused and Innocent III had to take upon himself the whole responsibility of the crusade with only the help of the northern lords, to whom he again promised plenary indulgences in addition to the hope he gave them of winning new estates.

Under the dreadful menace of invasion to his domains Raymond was again forced to pay homage to the Church and to separate himself from the other Lords of the South.

According to historical reports the army of the crusaders was composed of 20,000 knights and 200,000 "villains." Though the Lords of the South, fighting for the Catharists, were said to have as many as 100,000 men under their direction, we can see that the fight was uneven. It is not surprising therefore that Raymond VI, who was of irresolute character, once more submitted himself to the power of Rome. The Pope, al-

though unconvinced of his sincerity was only too glad to weaken his own adversaries, and for the time being, contented himself in separating Raymond from the other Lords.

The strong army of the crusaders pursued the "heretics" who, under the leadership of Raymond-Roger, Viscount of Beziers, took refuge in Beziers; but in spite of all their courageous efforts, this town, and later on Carcassonne, were taken and sacked.

Before the carnage, the conquerors asked the Abbot of Citeaux how they were to know the Albigenses from the other inhabitants. "Kill them all," replied the Abbot, "God will know his own"

The crusaders thought that they were helping the cause of religion by killing the "heretics"!

"There was seen," wrote an anonymous author, "the greatest slaughter of all ages; neither old nor young people were spared, not even children at the breast; all were exterminated. When seeing such a butchery, the inhabitants took refuge in the big Church of Saint-Nazaire. The priests of the church were to ring the bells when all the heretics were dead. . . . But the bells were not heard for neither robed priest nor clerk was left in life; all were put to the edge of the sword; none escaped. The town was sacked, then burnt to the ground, and no living creature was left in it."

Such was the spirit that animated the leaders of the crusade. . . . Such were some of the many crimes which have been perpetrated in the name of God. . . Yet some at least of those who persecuted the so-called heretics were sincere in their beliefs: the monks of Citeaux,—the Cistercians—were devout followers of their cult; and so also was Saint Dominic, whose asceticism could only be compared to that of his enemies themselves.

It is one of the ways of intolerance, when the Powers of Darkness, with their subtle artifices, ensnare those who believe in their own righteousness, and blind them with false reasoning and misunderstanding.

During the crusades, there were many changes of fortune in both camps. Some of the defeated Catharists succeeded in escaping from the places of

conquest. Through the help of the people and of the Lords, who had revolted against the cruel fanaticism of the Inquisition, the vanquished Catharists would sometimes be hidden for a considerable time, and thus could often make proselytes. Such a state of things continued up to their final stand in the formidable citadel of Montségur.

Montségur was a very ancient place of worship; it is said that a Temple had been erected there to the Sun, several centuries before the Christian era; and in the middle ages, the castle became the stronghold where the Catharists fought their last battle.

Raymond of Perelha, Seigneur of Montségur, already as far back as 1209, sheltered refugees in his castle, even before the worst phases of the great crusades. And in 1232 he received there Guilbert of Castres with several other leaders of the Catharists; Montségur then became the center of the Catharist Church; and, at the end of the crusades, was their last stronghold, when Raymond VII who had succeeded to his father in the County of Toulouse, accepted, under the influence of Blanche de Castille—mother of Louis IX, King of France—to help to fight against the last of the Catharists and to destroy their final refuge.

Two hundred and five Catharists were burned alive with their Bishop, in March 1244.

From that time on, very few Catharists remained and those took shelter in grottos and caves, some of them emigrating towards the north of Italy. However the horrors of the Inquisition, which had become a recognized institution of Rome under the name of Saint Office in about the year 1223, were such that in many places the people of the South rebelled against the fanatical domination of the Roman Catholic Church.

For a few years about the end of the 13th Century, some Catharists, under the leadership of P. Autier, still held good, till in 1309 Autier was killed. Their last well-known Minister, Belibaste, was burnt in 1321; after which the Albigenses fled away, hiding in the wild region of Sabarthez, until they all seemed to have disappeared, either be-

cause they had been killed, or because they had fled to some other country.

We can truly say that the faith of the Catharists was of such a high quality that it can only be compared to that of the early martyrs of Christianity. Their doctrine was truly inspired by the pure spirit of the pristine Christian ideal, before misrepresentation and deformation, through the sectarianism of the Ministers, of a later epoch.

They suffered dreadful death through fire with the high courage of the early martyrs during the Roman persecutions. And yet, their doctrine was so deformed by the Inquisitors that they were accused of holding the belief that suicide was a lawful act.

In some cases, they submitted themselves to what they called the "endura," either before the sacrament of Consolation, or after they had been imprisoned. In the former case, the "endura" was only a very severe fast, not practiced however with the idea of committing suicide, but only as a means of liberating themselves from the sway of the senses; in the latter case, when they were imprisoned, it was undergone to try to escape the tortures of the Inquisition, or death by fire, and they would then allow themselves to starve to death.

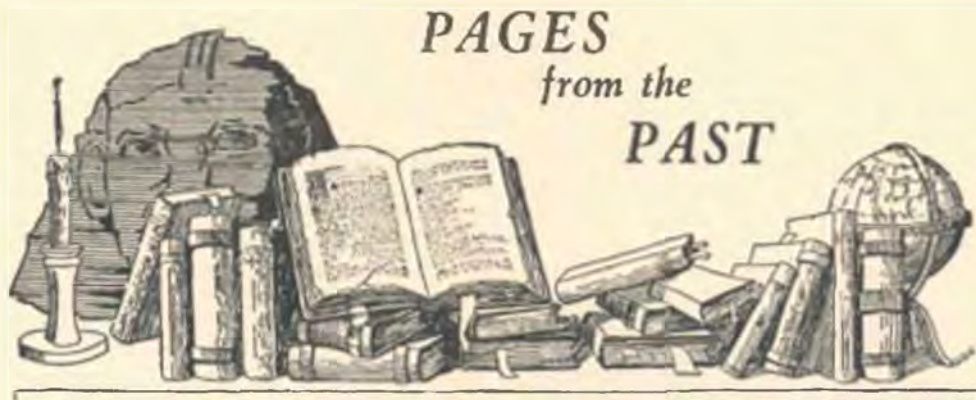
All epochs have had their contrast of Light and Darkness; in the midst of the unbridled licentiousness of degenerate Rome appeared that Great Star of Light and compassionate Love, JESUS; in the darkness of the medieval ages, in a more humble way, the sincere efforts of the Catharists towards liberation shone with the light of pure spirituality. Thus affirming that however unsurmountable the obstacles may appear, the process of evolution continues its irrevocable motion throughout eternity.

Every action has its reaction; and the power of the Popes was thereafter greatly weakened. For a long time they lost their spiritual authority over the population of the occidental countries of Europe, through the violence and fanaticism of the Inquisition and their persecutions of those who opposed them.

In conclusion we may say that though they seem entirely to have dis-

(Concluded on Page 254)





A. E.

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors of the past. This month we present excerpts from the prose work of A. E. (George William Russell), Irish mystic and poet.

The life of George William Russell gives us another instance of a writer whose accomplishments were not limited to the field of his chosen vocation. He was born on April 10, 1867, in Lurgan, County Armagh, Ireland. His early schooling was at Dublin, and at 16 he began the study of painting in the Metropolitan School of Art there; but within a year or so the necessity of earning a living turned him to the more prosaic occupation of an accountant. Meanwhile, he was becoming interested in the economic needs of rural Ireland and in 1897 he helped to establish the Irish Agricultural Organization Society. From 1904 to 1923 he edited *The Irish Statesman*, and during that period—as well as in the years of successful writing and landscape painting which followed—his home was a center for writers, statesmen and thinkers.

The adoption of "A.E." as a pen name came about through an accident. One of his early articles was submitted under the name "Aeon", but the signature was so illegible that the printer used only the first two letters, and thereafter Russell used this substitution in most of his writing.

The following section is quoted from "The Candle of Vision," a book which should prove valuable to every mystic. In it, A. E. tells of his boyhood and the growth of the mystical faculties which he later sought to perfect through meditation and concentration. In its way it is as inspirational as any of his poems, and to the student on the path it probably offers greater inspiration than any of his other work. As he says in the preface: "I have tried according to my capacity to report about the divine order and to discriminate between that which was self-begotten fantasy, and that which came from a higher sphere. These retrospects and meditations are the efforts of an artist and poet to relate his own vision to the vision of the seers and writers of the sacred books, and to discover what element of truth lay in those imaginations."

MEDITATION



HERE is no personal virtue in me other than this that I followed a path all may travel but on which few do journey. It is a path within ourselves where the feet first falter in shadow and darkness but which is later

made gay by heavenly light. As one who has traveled a little on that way and who has had some far-off vision of the Many-Coloured Land, if

I tell what I know, and how I came to see most clearly, I may give hope to those who would fain believe in that world the seers spake of, but who cannot understand the language written by those who had seen that beauty of old, or who may have thought the ancient scriptures but a record of extravagant desires. None need special gifts or genius. Gifts! There are no gifts. For all that is ours we have paid the price. There is nothing we aspire to for which we cannot barter some spiritual merchandise of our own. Genius! There is no stinting of this by the Keeper of the Treasure House. It is not bestowed but is won. Yon man of heavy soul might if he willed play on the lyre of Apollo,

*The
Rosicrucian
Digest
August
1938*

Two hundred fifty-two

that drunkard be god-intoxicated. Powers are not bestowed by caprice on any. The formulae the chemist illustrates, making exposition before his students, are not more certainly verifiable than the formulae of that alchemy by which what is gross in us may be transmuted into ethereal fires. Our religions make promises to be fulfilled beyond the grave because they have no knowledge now to be put to the test, but the ancients spake of a divine vision to be attained while we are yet in the body. The religion which does not cry out: "I am to-day verifiable as that water wets or that fire burns. Test me that ye can become as gods." Mistrust it. Its messengers are prophets of the darkness. As we sink deeper into the Iron Age we are met by the mighty devils of state and empire lurking in the abyss, claiming the soul for their own, moulding it to their image, to be verily their own creature and not heaven's. We need a power in ourselves that can confront these mighty powers. Though I am blind I have had moments of sight. Though I have sinned I have been on the path. Though I am feeble I have seen the way to power. I sought out ways to make more securely my own those magical lights that dawned and faded within me. I wished to evoke them at will and be master of my vision, and I was taught to do this which is as old as human life. Day after day, at times where none might interfere, and where none through love or other cause were allowed to interfere, I set myself to attain mastery over the will. I would choose some mental object, an abstraction of form, and strive to hold my mind fixed on it in unwavering concentration, so that not for a moment, not for an instant, would the concentration slacken. It is an exercise this, a training for higher adventures of the soul. It is no light labour. The ploughman's, cleaving the furrows, is easier by far. Five minutes of this effort will at first leave us trembling as at the close of a laborious day. It is then we realize how little of life has been our own, and how much a response to sensation, a drifting on the tide of desire. The rumour of revolt, the spirit would escape its thralldom, runs through the body. Empires do not send legions so swiftly to frustrate revolt as all that is mortal in us hurries along nerve, artery,

and every highway of the body to beset the soul. The beautiful face of one we love, more alluring than life, glows before us to enchant us from our task. Old sins, enmities, vanities and desires be-leaguer and beseech us. If we do not heed them then they change, they seem to be with us, they open up vistas of all we and they will do, when this new power we strive for is attained. If we are tempted down that vista we find with shame after an hour of vain musing that we were lured away, had deserted our task and forgotten that stern fixity of the will we set out to achieve. Let us persevere in our daily ritual and the turmoil increases; our whole being becomes vitalized, the bad as well as the good. The heat of this fervent concentration acts like fire under a pot, and everything in our being boils up madly. We learn our own hitherto unknown character. We did not know we could feel such fierce desires, never imagined such passionate enmities as now awaken. We have created in ourselves a centre of power and grow real to ourselves. It is dangerous, too, for we have flung ourselves into the eternal conflict between spirit and matter, and find ourselves where the battle is hottest, where the foemen are locked in a death struggle. We are in grips with mightier powers than we had before conceived of. What man is there who thinks he has self-control? He stands in the shallow waters, nor has gone into the great deep, nor been tossed at the mercy of the waves. Let him rouse the arcane powers in himself, and he will feel like one who has let loose the avalanche. None would live through that turmoil if the will were the only power in ourselves we could invoke, for the will is neither good nor bad but is power only, and it vitalizes good or bad indifferently. If that were all our labour would bring us, not closer to divine being, but only to a dilation of the personality. But the ancients who taught us to gain this intensity taught it but as preliminary to a meditation which would not waver and would be full of power. The meditation they urged on us has been explained as "the inexpressible yearning of the inner man to go out into the infinite." But that Infinite we would enter is living. It is the ultimate being of us. Meditation is a fiery brooding on



that majestic self. We imagine ourselves into Its vastness. We conceive ourselves as mirroring Its infinitudes, as moving in all things, as living in all beings, in earth, water, air, fire, aether. We try to know as It knows, to live as It lives, to be compassionate as It is compassionate. We equal ourselves to It that we may understand It and become It. We do not kneel to It as slaves, but as Children of the King we lift ourselves up to that Glory, and affirm to ourselves that we are what we imagine. "What a man thinks, that he is; that is the old secret," said the wise. We have imagined ourselves into this pitiful dream of life. By imagination and will we re-enter true being, becoming what we conceive of. On that path of fiery brooding I entered. At first all was stupor. I felt as one who steps out of day into the colourless night of a cavern, and that was because I had suddenly reversed the habitual motions of life. We live normally seeing through the eyes, hearing through the ears, stirred by the senses, moved by bodily powers, and receiving only such spiritual knowledge as may pass through a momentary purity of our being. On the mystic path we create our own light, and at first we struggle blind and baffled, seeing nothing, hearing nothing, unable to think, unable to imagine. We seem deserted by dream, vision or inspiration, and our meditation barren altogether. But let us persist through weeks or months, and sooner or later that stupor disappears. Our faculties readjust themselves, and do the work we will them to do. Never did they do their work so well. The dark caverns

of the brain begin to grow luminous. We are creating our own light. By heat of will and aspiration we are transmuting what is gross in the subtle aethers through which the mind works. As the dark bar of metal begins to glow, at first redly, and then at white heat, or as ice melts and is alternately fluid, vapour, gas, and at last a radiant energy, so do these aethers become purified and alchemically changed into luminous essences, and they make a new vesture for the soul, and link us to mid-world or heavenward where they too have their true home. How quick the mind is now! How vivid is the imagination! We are lifted above the tumult of the body. The heat of the blood disappears below us. We draw nigher to ourselves. The heart longs for the hour of meditation and hurries to it; and, when it comes, we rise within ourselves as a diver too long under seas rises to breathe the air, to see the light. We have invoked the God and we are answered according to old promise. As our aspiration so is our inspiration. We imagine It as Love and what a love enfolds us. We conceive of It as Might and we take power from that Majesty. We dream of It as Beauty and the Magician of the Beautiful appears everywhere at Its miraculous art, and the multitudinous lovely creatures of Its thoughts are busy moulding nature and life in their image, and all are hurrying to the Golden World. This vision brings its own proof to the spirit, but words cannot declare or explain it. We must go back to lower levels and turn to that which has form from that which is bodiless.



A map of the world which does not include Utopia is not worth glancing at, for it leaves out the one country at which humanity is always landing. Progress is the realization of Utopia.—Oscar Wilde.



THE CATHARISTS

(Continued from Page 251)

*The
Rosicrucian
Digest
August
1938*

appeared, some traces of the descendants of the Catharists still remain, and their doctrine and teachings have been preserved; in fact they are considered to be precursors of the Templars and of the Rose-Croix. If we compare their

traditions and teachings with our own, we realize that they are based upon the same fundamental truths, upon an ardent aspiration towards spiritual unfoldment and towards the true understanding of the destiny of man.

Two hundred fifty-four



The Lost Chord In Health

By LILLIAN R. CARQUE



ARE you aware that there is not even a grain of sand, no speck of dust, nor seemingly inert, quiet and solid rock without consciousness and life? All enjoy states of awareness to the degree of their own unfoldment or evolution, and move

and act through such forms, bodies or coats of flesh as serve as appropriate vehicles through which their expanding intelligences or differences in ranges of perception express themselves. Endowed with the potentialities of life and moved by natural impulse, each individualization of the One Life is ever pushing forth into greater and greater expressions. All are imbued with the promise, potency and power of every future and higher form of life.

In every higher kingdom of Nature molecules become more complex, more refined or sublimated, exhibiting energies more powerful with more latent dynamics or potential force, reaching their highest culminating point on this planet in the human kingdom or man. In an infinite universe, there are infinite possibilities. The same spiritual identity pervades all beings—an indivisible and absolute Omniscience and Intelligence, as boundless and limitless as space. It is inherent in the whole, is omnipresent, is at the root and is the seed of every

being of every kind everywhere, binding us all with an indissoluble link of the same origin — a union so full and eternal that nothing can cleave our oneness.

Each individual's higher or inner self is a ray from the Absolute — the One Primordial Substance. The real man is the Inner Master; the outer man or the body is but a shadow of the real; it is an effect and not a cause. Jesus said "It is the Spirit which quickeneth the flesh; the flesh profiteth nothing." When man understands his true relationship with his fellowmen and the whole of life, he will find awakening within himself universal charity, kinship and love, in the absence of which health and happiness are impossible.

Perhaps some may feel that to harmonize self with God or Divine Spirit is blasphemy. But the exact reverse is true. To separate the outer unreal self from soul and spirit is the great sin. The individual separated in consciousness from the One Power pervading all things is like a house divided against itself. Alienation in consciousness from our SOURCE—the source of all—has created DIS-EASE. As reverence for God — or whatever we may choose to call that divine life principle—departed, so also departed compassion towards men and all sentient beings. For the world's evil and attending suffering and disease, the divine life is the only antidote—the true healing power.

We are wounded by our transgressions, bruised by our iniquities. Before a physical malady can be healed irre-



trievably, the hearts and minds of men must be cleansed of evil—a misapplication of natural law. Sickness, suffering and death are the work of antagonistic forces within ourselves. Health can only be fully restored through obedience to the laws which coordinate the forces of good, obviating the need for the restoration of any violated equilibrium physically or morally in the universe, and thus rendering natural law harmoniously operative.

As indispensable as are healing agencies, remedies and corrective diet, is the appalling need to inculcate ethics. Indeed the former are mere palliatives as against the latter, for infinite divine wisdom has provided them to help Nature's erring children in their stumbles on their upward and onward evolutionary flight. Do you know that today perfect health is an impossibility, for by our wrong thoughts, words and deeds we have so degenerated our vital organs as to make normal function impossible? The entire race body is diseased. Before anyone can do an unjust and harmful act, he must first generate poisonous vibrations of thought within himself. Thus malicious and even critical thoughts will set up a condition of misery of mind and disease in the body.

Lasting strength goes to him of the purest character and most altruistic purpose, for the highest powers are those of infinite love, sobriety of character and spiritual nobility. The harmonious rhythmic flow and activity of these vibratory forces in the individual life is HEALTH, their inharmonious flow disease and misery. Everyone is molding the inherent vibratory energies into currents of harmony or into currents of discord or disease. This will in large measure explain why men and women are increasingly resorting to stimulants like tobacco, alcohol, coffee, tea, drugs and dope to whip into action their declining vital forces.

The greatest barrier to the intuitive consciousness is CRITICISM, for it is failure to recognize the perfect expression of divinity, however dormant, in those whom we contact whose inner divine flame fuses with our own. The negative qualities of fear, worry, grief, and discouragement are spiritual diseases,

designating a lack of confidence in divine wisdom, and thus separate us from the Source of our strength.

The whole of Nature moans in travail over the iniquities of man. Have you ever stopped to realize that we are retarding the evolution of the mineral, vegetable and animal kingdom by our thoughts, for all life is one? Our foods can be no better than our human relations, for man refines or elevates, purifies and perfects — or debases and degrades all matter or life by his thoughts. Is it not reasonable to assume that the much lamented poisonous spraying to which trees and all vegetation are subjected are due to evil vibratory forces emanating from man himself, objectified into materiality in the form of bugs, worms, weevils, vermin, blight or other infestations despite many precautionary sanitary measures? The correct remineralization of the soil will help mitigate man's evil emanations, but like healing agents and remedies, it merely serves as a palliative.

The road to health can be trod only by retracing step by step the feelings and expressions which formed the chain of consciousness connecting the disease with its subjective cause — the motive—having its ultimate origin in far interior states of consciousness. Thus the disturbance which manifests in the hyperacidity of the gastric juice has its ultimate origin in an acidified motive. While we readily grant to dietary errors the power to furnish the morbid conditions, we are obliged to look otherwise for the central, determining force which gives the process its specific tendency. Conversely, the power of a corrected diet to modify the character of the gastric secretions lies principally in its influence on the individual's moral nature, by way of the sacrifices involved in the dietary restrictions. Yet it has come within the range of common experience that dietary rules and regulations are powerless to sustain a cure so long as the patient continues to acidulate his feelings.

Definite foods and remedies are known to be efficacious in reducing high blood pressure. The Police Lie Detector has nevertheless decisively shown that every time a criminal tells a falsehood, a quickening of the pulse is re-

corded. Are we therefore not justified in assuming that in honesty and integrity lies the great underlying basic cure for high blood pressure? Have not available foods and remedies for the diabetic been powerless to regenerate the degenerated pancreatic cells so indispensable in sugar metabolism? Might not the thought suggest itself that fear, worry, anger, our fighting instinct, sexual excesses and other assorted forms of mental, moral, emotional and physical misconduct cause such a tremendous leakage of vital force that copious quantities of sugar are constantly being called and forced into the blood stream to replenish the sudden diminution of energy? When continued and persistent demands are made upon the human edifice for sugar for quick energy, might not this cause a faulty metabolism to turn almost everything ingested to sugar, and thus make available at all times in the blood stream an emergency reservoir, alert as a sentinel on duty if suddenly called upon for the rapid formation of sugar whenever heavy leakages of vital force occur? Diseases can be conquered only by probing deeply into the interior recesses of our egoic consciousness.

As Nature is an expression of Cosmic laws, and hence its action essentially and fundamentally moral, it follows that her constructive and healing powers can be elicited only by the agency of a moral, i. e. unselfish motive, back of which must ever be found moral discipline. This may not prevent natural healing methods from yielding to the coercion of a selfish and immoral motive, apparently resulting in momentary benefits. But the processes are artificial and will not give permanent results unless accompanied by a resolute desire to render ourselves more fit and valuable in the service of humanity, promoting our usefulness and intensifying our capacity to serve.

Hence where one seeks health merely for the perpetuation of some carnal pleasures, his intemperance and frivolity pervert the noble attributes of his soul. Therefore, while the selfish man may succeed in restoring health in one function, he frequently does so at the expense of a corresponding vital loss of another. The benefits thus derived will

sooner or later, in the course of the inevitable, rebound due to a violated equilibrium and dislodge the usurped vital vibratory currents. From this point of view any act, solely aiming at personal enjoyment or aggrandizement, regardless of its relations to the rest of humanity is, in principle and essence, a downright theft from the general storehouse of universal life. In place of drawing energy and vitality from the source of our power to employ it through loving service for useful ends, thus releasing and exalting its potentialities, the selfish individual reverses the process. His existence then in place of adding power to the cosmic-life is a constant drain and dead weight, a worthless parasite on evolution.

The transgressor, in devitalizing life's vibratory currents and humanity, ultimately and inevitably devitalizes himself. A withdrawing or backward circling vibratory current sets in, and then the vital humors of the body gradually dry up; organ after organ fails in its duties, and general weakness followed by functional breakdown takes hold of the sinner. As the vital human engine becomes side-tracked and the vital main disconnected, circuits and cellular systems set up on their own, using the remnants of the great disorganized life to generate noxious growths of insurgent cells of a descending vital order.

Cancer, tumors, ulcers, microbic invasion of various kinds, of more or less destructive character follow the wake of the departing true unified evolutionary life. It starts the spectacle of a state or commonwealth breaking down into anarchy under the stress of vital disunion and moral corruption. Every effort of an individual to gain health, strength and power, if the motive be selfish and inconsiderate of general human interests, leads with terrible surety, not only to failure in forcing possession of new and undue gains, but in the very loss of powers already attained. For in due time the laws of compensation assert themselves, and the intruder, caught in the rebound of the force he himself generated, is compelled to yield in retreat under fire his usurped possessions through the mansions of death. Hence to separate man's physical and moral natures is erroneous to any

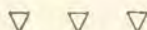


real understanding of life and the promotion of health.

It is an incredibly easy task, as well as an incredibly fruitful one to dispel unbrotherliness in our attitude towards life, and displace it with feelings of tolerance, sympathy, patience, charity and good-will toward all that lives. It is imperative, however, that we make the application of the one basic ONE LIFE principle a part of every thought, word and deed. Let us wage ceaselessly with

indefatigable energy the great battle between the two opposing forces in human nature—GOOD or GOD which fights for its right to live or EVIL, i. e. the demoniacal spirit which refuses to die—fighting each other since the mythical Cain and Abel all down the frontiers of recorded history.

(The author is the widow of the late Otto Carque—of Kar-Kay Natural Foods Research, Glendale, California—whose last book, "Vital Facts About Foods," received many favorable comments from doctors and dieticians.—Editor.)



How It All Began . . .

AMULETS and CHARMS

AMULETS and charms are material objects which are worn, or in some way brought in contact with the body, for magico-religious purposes. In no time in human history has mankind been entirely free of this practice. Even in this modern day and age persons carry rabbits' feet for good fortune and stones and coins for "luck."

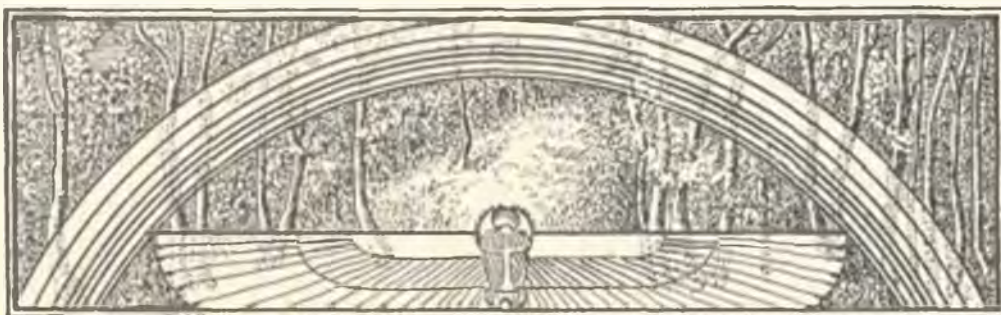
E. P. Tyler, eminent anthropologist, says there are two psychological reasons for the faith in amulets and charms:

A. The belief that like attracts like.

B. The belief that something which has been in long contact with something else will retain its connections even after they have been separated.

An example of this latter reason, and the origin of this practice, is found in the customs of certain primitive Malayan tribes. These warriors and hunters wear the tongues of goats strung about their necks believing that the attribute of sure-footedness of this animal will be imparted to their persons and protect them against falling when they scale heights.





Escape

By SOROR JEAN JONES, F. R. C.



EVERY person is dependent, no matter how free he believes himself to be. He is either a slave to circumstance or to his whims. The idea is a truism too apparent to focus attention. Yet, late or soon, there comes to every person the wish to escape, if only from himself. There comes the restless questing for a dreamed of freedom, or a despairing demand for relief from intolerable conditions. Or, it may be, just a hope for a panacea for weariness.

The mere sound of some words suggests slave chains. Words like ugliness — self-pity — futility — materialism — seem like fetters for a captive spirit. And yet these are escapable bonds.

Futility is a maddening word, one of the most tantalizing in the language. Onomatopoeically it suggests the flutter of a bird's wings against the bars of a cage. An attempt or a beginning, but never a conclusion. Some words seem actively malignant. Words such as selfishness — cowardice — sneaking — vanity. But "Futility" seems so formless, a bodiless nothingness against which one is as impotent as against the menace of a fog. Not stark and bitter like "Tragedy" or "Murder," but innoxious and unavailable.

Two hundred fifty-nine

The strongest necessity exists for a way of escape from words like these, from the conditions that created the words. A need for some avenue to peace for those who are bound by the idea that life is meaningless. An escape from futility or the conviction of a purposeless existence. A tonic for the weaklings who are the slaves to Futility.

Mysticism opens a door of hope to those who are so bound. It offers a simple and conclusive method of experience and illumination, and not a contrived or dogmatic creed. The mystic dares the unbeliever to put his convictions to the test by submitting himself to the sway of natural law. Dares him to learn, through the experiences that come to him then, that there is a Presence that directs and controls the universe. To become a mystic is to become conscious of the Presence, and aware of the working out of the laws of that Presence. This awareness is his weapon for his fight against the feeling of Futility.

Then there is "Self-pity". Hyphenated together, those two words form a combination that suggests the sound of crouching or cringing. Pity is solely for those who suffer. Thrown out toward the deserving, it returns, not as itself, like a boomerang, but bearing a rewarding sweetness. But pity as a weapon against self inflicts poisoned wounds.

Why should there be pity of self? Self a human, to whom has been given the highest and best! Why not a fierce pride in being the recipient of so great



a gift? Why not an humble thankfulness in having so wonderful a chance, so high a place in the scheme of existence? Self-pity and vanity go hand in hand. Both magnify the importance of one's own affairs. Both obstruct the smooth working out of the law. There is a vast difference between the corrosion of self-pity and the knowledge that one is a necessary unit in the working out of a great plan. But in that difference lies the secret of contentment.

A mystic can show you more than this. He might say: "Take an ordinary happening, a something so common it is never given a thought. Take, for instance, breathing. Why do we breathe? What is it? What does the mere act do to us and for us? How is it related to the heart beat and the circulation of the blood? What is in the air that we need and want? What becomes of the breath after we breathe it?" Science gives one answer, physiology another. A mystic combines the replies of the two; and goes beyond that into a minute analysis that is thrillingly vital and interesting. An unfinished answer, to be sure, but opening up wide fields of research and speculation; while, at the same time, revealing proved facts, and the ordered progression of cosmology. Your breathing, the motive power of the miniature universe of yourself. A universe, purposeful, planned; functioning as directed by a Power that pervades all space and matter. Yourself, inescapably useful! And freed forever from conscious boredom and self-pity.

Ugliness is a gnome-like word, full of harsh sounds that grate upon the ear. The word and its meaning are abhorred by sensitive personalities. And yet, constructive, natural law does not manifest in ugliness. Natural growth is fundamentally beautiful. But man has superimposed the manifestations of his inspirations upon a world governed by Divine decree. The result is often incongruous and inharmonious—ugly.

Suppose that Christ had said to Satan, when Satan offered him the world: "Ah! No, you are mistaken. The world is not yours to give, it is already mine. It is mine, a manifestation of the principle for which and by which I exist." From the mystical point of view—Christ as the symbol of Love, of the

attraction of electron and nucleus, the basis of all matter—wasn't the world His? No matter, no form is lost, it merely changes. Symbolize Satan as the destructive force necessary to change one form to another. See, then, Christ's answer. "What is torn down, I build up. Destroy what you will, I claim the residue as a new creation. I am the indestructible force. I go on. Life goes on. I am Love and Life is Love."

Odd as it may seem, the mystic and the scientist are one when it comes to the knowledge that ordered law is beautiful. But the mystic has a deeper and secret knowledge of beauty. Much of his knowledge, and of human progress, resulted from a search for beauty. Yet nowhere in the material world can one find an ecstasy of pleasure discoverable by following the mystic way.

Along the path one may find every joy of every sense refined to an almost cruel delight. There, when one's eyes are opened to it, is a beauty of vastness—of immeasurable depths—infinite heights. There is color that soothes, that inspires, that challenges. Sound more satisfying, more ravishing than the most unbearably beautiful symphony. Fragrance at the source of all sweetness. An unknowable, indescribable softness—a mystery. And yet it is so very much more than just an effulgent wave of emotional joy. It is an escape into the world of the sixth sense, from which one returns refreshed and strengthened and filled with an ineffable peace. Yet conscious, as well, of an influx of proof for the reasoning mind of the Omnipresence. Faith comforts. But faith backed by a proved conviction has a solidity that nothing can shake. This faith and this conviction are the beginning of the Mystic's creed. It is but a step from belief in the existence of a Power to belief in the always enduringness of that Power, and the acceptance of one's place as a part of that Power and a sharer in its attributes. Immortal Power! Immortal part! Immortal oneself. And if immortal, then, likewise not to be destroyed by any material event. The mystic way! The way of Escape.

Two hundred sixty



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

"ARE DIVORCE LAWS TOO LENIENT?"

Dr. Fannie Allen Anderson is a psychotherapist of repute in one of the large cities of the nation, and experience lends authority to her view of this matter.

DIVORCE laws today are not too lenient.

Many years of experience in the practice of psychotherapy have brought me into close contact with those who suffer from mental and physical ills caused by maladjustment in marriage relations.

Such maladjustment may be due to mental or physical faults. It may arise from one or more of the many social problems not anticipated prior to marriage. The intimate association of husband and wife frequently develops or discloses faults or eccentricities which were unknown or overlooked during the time of courtship, however long that period may have continued.

Regardless of the circumstances, the time may come when divorce is the only solution. Clandestine affairs are largely the result of incompatibility in home life. Often the husband or wife may become convinced that he or she is misunderstood or no longer appreciated and feel justified in seeking love and companionship elsewhere.

(Concluded on Page 263, Col 1)

Two hundred sixty-one

Miss Josephine Johnson is dean of a girls' high school and her association with young feminine minds qualifies her to express an opinion on this subject.

SINCE every normal person would like sometimes to get away even from himself, it is not strange that married people tackle a big problem with the marriage vows. So many marriages are a blending of haste, convenience and temporary feeling of romance. We are just beginning to admit that there are men and women who do not enjoy the marital relations. We have found out that children are often so inhibited by witnessing their parents' experiences that they are unfit for normal life as adults. Some of these can be restored but some will go through life mentally scarred.

If marriages were made *after* proper medical and scientific instruction, and false modesty could be consigned to the dark ages, the wear and tear of people's feelings would not need to find an outlet in divorce or actual insanity.

In any age, at any time, the same problem of the increase in the divorce rate would have sprung up if the same economic freedom and the lessening of social stigma had then existed. The

(Concluded on Page 263, Col. 2)





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

THE DWELLING PLACE OF THE SOUL



WHILE scientists, psychiatrists and materialistic philosophers spend much time in trying to learn of the location and nature of the dwelling place of the soul, seeking ever to find whether an immortal, divine essence of an in-

the human body, and lifted far above the environment of this earth, where the soul is in its proper domain, and dwells in ecstasy and sublime joy.

Whether you call this dwelling place of the soul a cathedral, or the Kingdom of God, or the spiritual world, is of little import. Whether this ethereal and divine dwelling place is of any particular size or form or nature is also unimportant. The fact is that at times throughout the day or the night the divine consciousness and intelligence within us that constitutes the real personality and the God-given character and nature of man himself created in the image of God can lift itself beyond the earth environment and find peace and companionship with other souls in a place that becomes a sanctuary and thus may be called properly a cathedral.

*The
Rosicrucian
Digest
August
1938*

telligent nature can possibly be confined within the human body, and whether that confinement represents a prison or a mere temporary residence of a spiritual personality, it is a comparatively simple matter for the average human being to find that there is one dwelling place of the soul, external to

Two hundred sixty-two

If you have not experienced the great joy and the invigoration, peace and illumination of permitting your spiritual self to rise into the higher planes of consciousness and dwell in this holy cathedral and contact there the spiritualities of thousands upon thousands like yourself, and benefit by the communion

with the divine consciousness, then you should send for the little booklet *Liber 777*, and see just how this can be brought about and why it will be nourishment for your soul as well as strength for your body and peace for your mind.



QUESTIONS OF THE TIMES

(Continued from Page 261)

By Dr. Fannie Allen Anderson

This can lead only to greater unhappiness, or even disgrace and social ostracism. More stringent divorce laws may lead many to place themselves in a position where they are deprived of the respect of their friends and the opportunity for usefulness in the community in which they live.

Man made laws have never controlled the human heart. Pre-marital education and development of the soul powers are far greater aids to the complete success of marriage. The health certificates now required in some states as a prerequisite to the granting of a marriage license and the courses in marriage hygiene now offered in many of our universities are steps forward in fitting young men and women to meet the demands of marriage with the right mental and moral attitudes. Further progress toward achievement of this purpose is greatly to be desired.

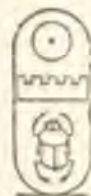
Proper preparation for marriage, education before and after, cooperation between husband and wife to make their life together mutually satisfactory and happy, are the best means to the attainment of a successful married life in the great majority of cases and to insure the continued existence of the marriage institution. Sufficient elasticity in the divorce laws to permit a married couple mismated and unable to reconcile their difficulties to obtain a release from the bondage of their misery does not, in my opinion, endanger marriage as a social institution.

Two hundred sixty-three

By Miss Josephine Johnson

word "incompatibility" can cover a multitude of sins. Open, frank discussion and a real understanding as to the purpose and needs of the human race will release much of the neuroses regarding the success of marriage. We can not solve this by law, which is really a "taboo" barometer for mass psychology. It must be solved by setting up some techniques for education which will give us the Christ spirit of the Golden Rule.

Wouldn't it be more sane to scrap divorce courts and divorce laws and then go about the matter as one goes about the diagnosis of illness? Why can't there grow up a profession trained to work as scientifically in this field as in the field of medicine? Hurt souls are as real as hurt bodies. The divorce racket is far from such a clinic. Surely a clinic for marital relations isn't any more disgraceful than a new wife or husband every so often. Physicians of both sexes, psychiatrists, and a good competent judge to administer the legal side, could hand down something beside a decree. They could teach the person how to face his situation just as we have learned how to accept the new ideas of hospitalization. In such a clinic all the facts could be known. A decision based on an honest piece of research could be made by a judge who was paid a regular salary. Foolish separations would be prevented. Necessary divorces would be granted. Social diseases, immature personalities, real cruelty—both of mind and body—economic problems—all the contributing factors could be considered.





Cultivating a Color Sense

By EDITH BRANDIS



SOME years ago the writer went southwest for the first time. A painter in oils, whose name I have forgotten, was living and working in San Diego, drawing inspiration and material from the gorgeous colors of sea and sky and vegetation. His pictures were characterized by splendid hues, not at all like those of Maxfield Parish but equally vivid.

He must have been a very prolific painter and he must have priced his pictures very low, or else he lent them, preferring to have them hang on walls of cafes and hotel dining rooms, as well as by dozens in exhibits, for one saw his light and lovely things everywhere.

Inquiry developed the fact that he made notes and sketches in the field, but did all his painting in the studio, combining and recombining the bits of landscapes he sketched into the moods of his pictures. A great artist might have found fault with his work and I do not think he achieved any national reputation, but I was no artist and I was trying to discover something, for the first pictures of his that I saw revealed to me that I could not see the blues he painted in any landscape.

I used to study his pictures when in town, then, when in the back country I searched the earth forms, the tree

rhythms, the colorful grain fields, the bay and mountain scenes, as well as shadows, to find the things, the colors, that he saw. In the end I concluded that he didn't "see" blue, he faked it.

One midsummer day we were driving from San Diego toward Imperial Valley. The road wound through a farming country where grain fields had been cut and their crop made into hay, leaving high rounded breasts of stubble of vivid yellow, separated by deep canyons.

Suddenly I saw the same thing this artist saw and painted. Every canyon was a pool of the richest, deepest, loveliest blue one could imagine. I rubbed my eyes and looked again. All the rest of the drive I feasted my soul upon the colors I had suddenly developed an ability to see. From that day to this there have been transcendent blues in any landscape at which I have looked.

Since then from time to time I have acquired bits of knowledge about color and its effect on the human organism which make me realize that the acquisition of a workable and pleasurable color sense may not be as simple as one might think.

Leo Katz, Viennese portrait painter, once told the following story in a lecture.

"When I used to paint portraits in Vienna, if I knew that certain clients were coming to arrange for the painting of a family portrait it was my custom to place on easels for study, portraits painted, let us say in predominant

tones of blue, and nearby others dominantly red.

"As patrons came back year after year I learned that those who responded to blue one year would prefer red the next, or vice versa. Thus I learned that we respond to one color at one time, and perhaps quite another, later. This," he said, "is one of the things that gives infinite variety to life."

A landscape artist, who is also an architect, who occasionally exhibits paintings in Mission Inn, Riverside, California, paints shadows in soft delicate grays. Here is a man who does not see blue in shadows, or equally at all points on the color wheel.

It is said of Persian rug makers that it is not unusual for them to distinguish more than two hundred shades of the same color. This would be in the nature of a high specialization of the color sense, brought about by constant use and practice. Since rug making is an occupation of families, generation after generation, perhaps it is even an inherited specialization.

Corot's paintings carefully studied, reveal that he painted something which may be thought of as a movement of particles of substance within the atmosphere of the objects that he limned. This is particularly noticeable in his picture of which so many reproductions are seen—the one called, "La danse des nymphes." It is a characteristic of all his landscapes I have ever seen, and represents a widening of the faculty of vision into a condition where he could actually see the dance of atoms taking place within the atmosphere of living things, whether they are plants or animals.

By people who are born "seeing," it is claimed that every created thing has what they term, an "Auric Emanation," or more briefly an aura. This aura is composed, as for instance in the case of a tree, of watery vapor and gases absorbed by the organism in its processes of growth and of particles of waste given off through the same process. But the aura is more than that because it is the electrical form or pattern of the tree.

I was sitting in a Riverside park with

▽ ▽ ▽

To understand the things that are at our door is the best preparation for understanding those that lie beyond.—*Hypatia*.

Two hundred sixty-five

a friend one day when she remarked of a peculiarly beautiful specimen of a tree which stood alone so that its entire outline could be seen, "What a transcendent aura that tree has!"

I asked, "What does it look like?"

She answered, "It is a movement of light surrounding the tree for several feet, a sort of radiation analogous to heat waves which all of us can see."

With the least little bit of concentration, steady looking, I was able to see it, too.

One more incident. I heard a young art teacher say, "By chance I saw a woman whom I knew well, sitting beside a whitewashed adobe wall in Taos, New Mexico. Her aura was streaming up all round her head and upper body. It was pure green."

How interesting it would have been to know the thought-level at which the woman with the green aura lived! What was her character to those who knew her best! How I should have liked knowing if the young artist was born "seeing," or had developed it with his art.

There are still many people, who, because they cannot see it themselves, do not believe there is a human aura. Nevertheless there are today devices that enable any one to see the phenomenon such as it is.

On the physics of color, discovery and experiment have merely begun. I leave two questions with you.

If the Medieval painters could not see the halos of the men and women who sat for the Saints, why did they paint them? Whence came that transcendent blue, called the "Robe of Mary, the Divine Mother." In the greatest paintings, only the blue of Neon light approaches it, and that is not an earthly color at all. It is electricity through a gas!

The study of color enriches the life. It may be studied in fabrics, in flowers, in all nature, including the atmosphere. One may begin today, and where one happens to be. One may follow as far and as fast as one likes. The subject expands, ramifies, and cannot fail to give the student pleasure.





The Magnetic Aura

ITS EFFECT ON THE YOUNG CHILD

By SOROR WINIFRED M. RAWLINGS, D. D., F. R. C.



CHILD screams! It is picked up. The screams cease! We say it is spoiled.

Can a child of two weeks be spoiled? Psychologists, doctors, and nurses say—yes. Those who love children like to say otherwise.

A baby comes to earth from the heaven-worlds, a wee, fragile thing with three major fears—falling, sudden jerks, and loud noises. He is lonely and strange, facing a life of experience.

In the hospital glass-walled nursery he lies with other new comers each in his separate basket, to cry or to sleep, whichever he pleases. His narrow world a haze. The psychic more real than the material. His blurry eyes scanning invisible vistas and as yet unfocussed to earthly sights. But still he listens intently. His hearing is remarkably keen as he endeavours to learn through ear senses what he cannot learn through sight.

A babe has the gift of perfect concentration. Every muscle is quiet as he listens or watches, absorbing, correlating, and storing away in brain furrows in the making, as he digests his new knowledge transmuting it into wisdom. The vibrations of the tones of the voice, its quality, its modulations, its inflec-

tions, its caressments. These are the letters in the Cosmic alphabet which the child ponders over pleasurably or unpleasurably. A vibratory language understood by every living thing on the surface of the globe. Or with half seeing eyes the child will watch the auric light of your face and read your soul more correctly because his sight is psychic rather than physical.

The baby feels hunger acutely. He has to double his weight in five months. Each cell in the tiny body has to produce another similar cell even while it repairs its own worn out tissue. From the top of his head to the little toes he is one big hunger, and generally away ahead of his feeding. He cries lustily, putting every ounce of strength in every muscle to work in the effort to attract food. Nor is he lazy! Nothing in creation works harder to satiate its appetite than a hungry infant. He seeks desperately to grab with mouth or fists anything coming within contact, his predatory hands clutching and holding with amazing strength what comes within their grasp. Yet often his hunger can be partially appeased if, after we have attended to his bodily comforts we cradle him within our arms and hold him snugly. This is a luxury supreme to the little one. He is content to wait the fifteen minutes or more to feeding time. Yet we conspire to deny him this one great joy.

So helpless, so dependent on others is the wee mite that we are inclined to smile at his vocal abilities. He can give

*The
Rosicrucian
Digest
August
1938*

Two hundred sixty-six

out screams of such intense anguish, piercing, gasping, choking, and long drawn out. We think he is suffering beyond endurance. We pick him up. The cries cease. A beatific expression steals over his face. Is the child spoiled?

Fathers and other people say — yes. Mothers like to give the heavenly package the benefit of the doubt. We cannot pick up the child every time he cries, he would miss much needed exercise if we did so. But there are times when he feels real loneliness and unhappiness. He is gregarious by nature and longs for the touch of another, or the sound of a voice talking to him. Often he is content merely to follow your shadow with his eyes. Just to know that someone is there.

A child comes to earth to learn certain lessons, and while we wish to shield him from the troubles of life, unfortunately he will gain most of his experience in the vale of tears.

We try to tell ourselves that we want to be scientific in his care, so we will completely ignore him between feedings. If he has cramps we will give him a few teaspoonfuls of weak fennel-seed tea, sling him gently over our shoulder to bring up the bubbles, then hastily put him down again lest one of the neighbors drop in and catch us holding the baby and laugh at us for our weakness. If there were no neighbors to drop in, no inquisitive relatives, or well-intentioned friends, we would give the baby more loving care along with cold science.

A sick child who is held closely in the arms will recover his strength sooner than one under the care of a merely "trained" nurse. Christ generally took the child in His arms to heal him. The child draws his recuperative powers from the adult who is en-rapport with him. He knows this and yearns to be held.

All nature fights for survival. The new-born child is no exception. He feels soothed, strengthened, healed when wrapped within a healthy adult aura attuned or harmonizing with his own rate of vibration. The child instinctively uses every effort, every trick, every arti-

fice he can to gain this end: *To lie thrilled in the healing magnetism of a harmonizing aura.*

Sometimes in the evening—when we are alone and there are no prying eyes to see—we take the wee mite on one arm, his head lying close to our heart. We may pick up a book, or become lost in some trend of thought, then remembering the babe look down, and lo! He is fast asleep, a happy expression enwreathing his face, his soul basking in the beauties of the glorious beyond from whence he came.

Have we spoiled the child? Has our time been wasted? Are our letters unwritten? Is our book unread? Let us rather be glad that we took time off to make our littlest guest feel more at home—to give him a warmer welcome in these his earliest days—to soothe his fears and let him feel pleasure and love in his new environment. We waited and hoped long months for him to come to us.

We take time off to be gracious to our adult company, and many personal sacrifices are considered worthwhile to give them a welcome or to show our pleasure. Yet a baby can experience no greater joy than the healing thrill that comes when, cradled within the embrace of the magnetic aura of one who loves children, after a spell of crying, he falls asleep.

And why not have him in our arms when we attend the Cathedral of the Soul? Have him with us when we sit to contact the Masters! If, when in our sanctums, the child were held closely to us in our weekly or daily convocations—the auras mingling and swirling as one—it would forge a spiritual bond strong enough to last as long as evolution lasts, and magnetic enough to attract and unite the family in each successive incarnation.

And more than this, a generation would arise powerful enough to change the entire trend of civilization, guiding humanity onward to greater and more glorious heights, where wars and strifes, superstitions and poverty have no part.



You can never have a greater or a less dominion than over yourself.

—Leonardo Da Vinci.





King Redwood

By KATE F. BYRNE

Speaking of man, the psalmist said: "And He shall be like a tree planted by the rivers of water."—Psalm 1-3.



BEFORE one can recognize with any degree of clearness, the likeness between man and the tree, or any of nature's forms, one must grasp the fact that there are at least three planes of consciousness; the material, or physical, the mental

and the spiritual—three great aspects of one Limitless Whole — which is The Truth. And it would be as impossible to arrive at a relatively correct knowledge of the Creator and His glorious creation by looking at it from one angle, judging it from one aspect, as it would be to form a true idea of a tree from seeing only a fraction of it.

In the physical aspect of creation, the Creator has chosen to express Himself in form and color. Creation, as we see it, is the realm of imagery and likeness—an ephemeral, fleeting — "passing away" condition about which the great Teacher of Galilee warns us not to judge by appearance, but to judge by "righteous judgment"—to think rightly, truthfully about things — to evaluate them by their eternal, their spiritual nature, not to be deceived by the so-called physical facts which are merely an effect of a mental and spiritual cause.

And, now, Oh wondrous King Redwood, Monarch of California's Big Basin Park, I bow in deference to your thousand and more summers and the marvelous beauty of your giant form and feathery foliage; and, feeling my own physical smallness, I think I hear you asking, "Wherein is your likeness to me and wherefrom comes your dominion over me?" Be not afraid, noble beauty of the forest, for the Creator uses form not only to express likeness but to manifest difference, contrast, through infinite diversity of form and equipment. We both originate in the same Source, are conceived in the same Divine Mind and: "The word (which is consciousness) became flesh." The cells of our bodies are of protoplasmic nature; we have a circulatory life-stream; we both stand erect, drink the liquid light of the moon and stars, extend our arms in protective benediction, and absorb the living waters of life from the breast of mother earth; and when our earthly span is run, that which is but an ephemeral picture passes from the physical life-screen. This apparent end is a so-called fact but it is not the truth about either of us—for life is eternal.

Great Tower of Strength, hold high your head as I, of relative smallness but larger versatility, lift you up to your mental estate—permit you to enter into yourself and see the marvelous fabric of which you are builded.

Two hundred sixty-eight

John, the apostle of the Nazarene, said, "In the beginning was the Word, and the Word was with God, and the Word was God." Hence, every object has its inception in consciousness and you, too, Oh Tree of Red, were first conceived as a body of unchangeable principles clothed in symbol — given form, temporarily made apparent that you might make your contribution to the beauty and completeness of your mountain home.

Listen, while I make your heart glad with the story of your hidden greatness — while I reveal to you that your physical bigness portrays the eternal immensity and grandeur of the Creator's own Nature. How could anything symbolize more clearly the utter uprightness and the sustaining, maintaining and balancing power of the Divine Character? You suggest the truth of the firm foundation of the very kingdom of Heaven, as you stand steadfast and erect — impregnable against the winds and storms of a fretful winter. Could anything more clearly manifest a perfect spirit of cooperation than the friendly mingling of your substance — gathering roots with those of your neighbor; or the protection of the "Everlasting Arms" as you spread your sheltering limbs to gather the warmth and light of the sun-

shine and to rain down the dew of morning?

And thus we could go on and on, but this is sufficient to thrill you with the eternal value and beauty of your real, your spiritual body — that group of ideas, that collection of principles which is the permanent word-picture embodied within your weather-stained bark.

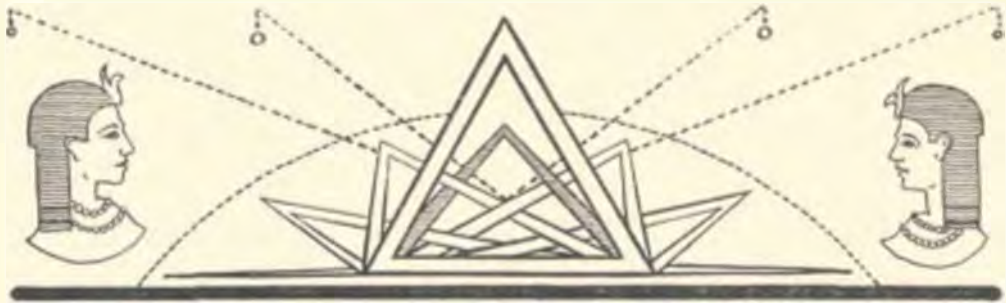
But, wait, this is not all! Let us climb up to the realm of higher consciousness where Truth reigns — the realm of peace and harmony which is heaven — and here we grasp the truth that the life, power and intelligence which expresses through you, or me, is the indestructible, indivisible life which is Eternal, Everlasting Life. Because you have not the equipment — the brain — to consciously recognize the truth of your own magnificence, (so largely due to your marvelous cooperation with the laws of life) I lift my voice in glorification of you — Redwood King of Big Basin — and I ask you to share this praise with your kindred and, perhaps, contemporary tree whose outstretched arms bore the cruelly wounded form of the world's greatest Leader, the Nazarene, the most perfect manifestation of spirit to have dignified and exalted the human, physical, aspect of life on earth.

FRATER HARRY SHIBLEY PASSES THROUGH TRANSITION

I greatly regret to announce to our many members and readers of *The Rosicrucian Digest* that our beloved Frater, Harry Shibley, who has been director of the educational and publication activities of our magazines, pamphlets and books, and manager of the Rosicrucian Press, passed through transition on July 1st.

He had been more or less ill for several years, and during the past few months had been confined to his home. His illness was due entirely to overwork, overexertion, and strenuous activities that constituted a real depletion of body and spirit. He was a student of mystical philosophy for many, many years and was one of the most experienced experts in typography and printing anywhere in the United States. He was always very enthusiastic about the high quality of publication work performed for the Rosicrucian Order and was enthusiastic in regard to all of its activities, and in every sense of his philosophical mind he lived the life of a real mystic philosopher. His very pleasant and charming nature and mannerisms, his extreme culture and refinement, and his very optimistic attitude were elements that pleased and charmed all who met him. He raised a large family, a number of whom are also members of the Order, and he was always ready and willing to serve the organization in any capacity at any hour of the day or night. His transition occurred peacefully and without any regret on his part, in his fifty-ninth year of this incarnation, and his ashes are being deposited in the soil of Rosicrucian Park as he desired and will be marked, like many others, by a special flower-bearing bush. While his good wife and children, like the rest of us, will miss his close and intimate companionship, we will always feel that our good Frater is near us in spirit and encouraging us to go on with the great work. — *Imperator*.





Mound-Builders of Ancient America

WERE THEY MIGRANTS FROM ATLANTIS?

By CARL THOMAS



SOMETIME during the remote past there flourished and waned a race of people in what is now known as the eastern half of the United States. This ancient nation thrived in all that part of the country that can be enclosed by drawing a line

from Wisconsin south-eastward to western New York, south to middle Florida, westward to the mouth of the Rio Grande, thence northward to Wisconsin. In some respects they developed a civilization equal to our own, and in certain other respects it may be said that their civilization was inferior to ours. They have been surrounded with an air of mystery because it has not been decided where they came from nor where they went; neither is there any agreement as to what race they belonged nor by what name they called themselves. The most characteristic thing about their archaeological monuments is that they are invariably in the form of pyramidal mounds or square inclosures, or both. Due to this fact they have become known as the Mound-Builders.

The ruins discovered, however, are not all in the shape of pyramids or squares. Many are rectangular or circular, while some are hexagonal, oc-

tagonal, or elliptic. Most of the higher ruins have winding stairways leading to the top. There is a considerable range in the size of the mounds, too. For example, there is a mound at Grave Creek, West Virginia, 70 feet high and 1000 feet around at the base. The great truncated pyramid at Cahokia, Illinois is 1000 feet long, over 700 feet wide, and 100 feet high. In the lower Mississippi valley the mounds average from one to thirty feet high and are spread out over a larger horizontal area.

What purpose did these mounds serve? Several theories have been advanced in answer to this question. One investigator suggests they were used as defense works, another that they were pagan religious altars, another that they were used as burial grounds. But the most general opinion is that they were built to be used as foundations for the most important buildings of that particular city or town. It has been pointed out that if such is the case, why is it that not a single mound has been discovered with the ruins of a structure on top of it? It is true enough, say the critics, that similar pyramidal mounds have been found in Mexico and Central America, nearly every one of which has a ruined building on its top. But that is no reason to suppose that these other mounds were used for the same purpose. Well, we can agree on that and still win our argument. Many of the great structures reared on such pyramidal foundations at Palenque, Uxmal,

and elsewhere in the Central American district are still extant because they were built of hewn stone laid in mortar. We all know there are no extensive building-stone deposits in the Mississippi and Ohio valleys, so it is not unreasonable to say that the Mound-Builders used the more abundant but more perishable medium of wood. At that time the country was covered with dense forests, but if timber was used it would have disintegrated into dust centuries ago. There is evidence to show, too, that sun-dried mud bricks were used in the lower Mississippi valley.

One of the most noticable features of the work of the Mound-Builders is their symmetrical and mystical design. The square works are always found to be exact geometrical squares, and the circular works are always found to be exact geometrical circles. At Marietta, Ohio, there is a perfectly square mound with the shape of a Greek Cross superimposed. Very often the geometrical figures are combinations of a square and two circles. In Michigan, Iowa, Missouri, and more particularly Wisconsin there have been found inclosures the outlines of which are strikingly suggestive of gigantic bas-reliefs of animals, birds, serpents, men, and geometrical figures. It seems probable that this race intended these as a record of all animal life existing at that period.

There is a particularly interesting mound in Adams County, Ohio, that has been named *Great Serpent Mound*. This monument is in the form of a mammoth snake, more than 1000 feet long, five feet high, and twenty-five to thirty feet thick. The tail of the figure is coiled so as to form three concentric circles, and the mouth is wide open and seems to be ejecting a figure that might have been intended to represent an egg. The egg is four feet high and is a perfectly regular ellipse in outline, with a major diameter of 160 feet and a minor diameter of 80 feet. The whole figure considered together reminds one strongly of the ancient Indian cosmological idea of the serpent and the egg; or the Egg from which the Japanese said the world emerged; or the symbolical Egg that issued from the mouth of the Egyptian god Kneph; or the Magian Egg of Ormuzd, from which came the

principles of Good and Evil; or the tale of ancient Astrology which asserts that the human Soul descended to Earth through the Sign of the Serpent. And did you think of the Serpent and the Apple in the Garden of Eden?

In Pike County, Ohio, there is a monument in the form of a perfect circle, inside of which is a perfect square. The square is so constructed that its four sides face the geographical North, East, South, and West; and the gates of the square and circle are right in line with each other and open out toward the geographical East.

Near Brownsville, Ohio, there is a large inclosure in the form of an ellipse, that reminds one of the sun just at the instant it leaves the horizon in the morning and begins soaring. If you have never noticed it, at that time the sun apparently has a slightly shorter diameter vertically than horizontally, as though it were crouching to leap into the heavens.

At Liberty, Ohio, there is a works that is a combination of three circles and a square. The square is so constructed that the four corners correspond with the four cardinal points of the compass. In other words, if a line were traced from one corner diagonally to the opposite corner that line would be an East-West line, and if another line were traced from a third corner diagonally to the opposite corner that line would be a North-South line.

Everywhere that ruins of the Mound-Builders have been found there is evidence of the peculiar combination of knowledge and lack of knowledge. Near Piketon, Ohio, there is a fragment of a graded roadway that is still used. All over the country there are remains of graded avenues and roads. Can we say that our own highways will be in evidence five thousand years hence? These people had a sufficient knowledge of mathematics to enable them to construct large earth-works very accurately. When you learn that there is evidence indicating they used a standard unit of measure, and that many of their geometrical figures covered a square mile, you can understand the degree of skill they had attained in the science of engineering. They had a knowledge of astronomy and studied the heavens; yet



there has been found not one bit of evidence to indicate they had developed a system of chronology. They built large cities all over that district and had presumably developed a system of central government, but they never invented a system of written communication.

Another of the interesting features of this extinct civilization is that their centers of population agree with the present centers of population in the United States. Cincinnati, Hamilton, and Dayton, Ohio; Louisville, St. Louis, St. Paul, Memphis, New Orleans; all of these cities are near cities of the Mound-Builders. Several of their abandoned copper mines show that they had a knowledge of the mechanics of levers and pulleys, but they had never invented a conveyance to carry their copper from the mine to the city.

A high artistic sense is seen in the artifacts that have been taken from many of the mounds. Beautifully designed and finished vases and other articles of pottery; ornaments of silver, bone and mica from the Alleghanies, and shells from the Gulf of Mexico, have been found. There are listed a large variety of ornaments and implements made of copper, silver, obsidian, porphyry, granite, jasper, quartz, and greenstone; all being finely made and wrought. Articles made of stone show an exceptional degree of workmanship and most of them are finely carved. Copper seems to have played a major role in the life of the Mound-Builders. Axes, single and double; adzes, chisels, drills, gravers, lance-heads, knives, bracelets, pendants, beads, etc., have been found, all made of copper. Some investigators assert that many of the metal objects were cast.

There is evidence indicating that the Mound-Builders had learned the art of weaving and spinning cloth. "Fragments of charred cloth made of spun fibres have been found in the mounds. A specimen of such cloth, taken from a mound in Butler County, Ohio, is in Blackmore Museum, Salisbury. In the same collection are several lumps of burnt clay which formed part of the 'altar,' so called, in a mound in Ross County, Ohio: to this clay a few charred threads are still attached." (International Congress of Pre-Historic

Archaeology, Norwich, England, 1868.)

During the archaeological excavation of three mounds near Elizabethtown, West Virginia, a number of stone tubes were found. Three of them were made of steatite and they were all finely made and polished. The longest was twelve and the shortest eight inches. Their external diameter measured 1.4 inches and the internal diameter .8 inches. The internal diameter was uniform to within three-eighths of an inch of one end of the tube, where it diminishes to .2 inch. Anyone with a knowledge of astronomy and astronomical instruments will tell you that an object so shaped makes a very efficient telescope tube. Archaeologists have generally agreed that this was the purpose the tubes served, and have labeled them *Antique tube, telescope device*.

Extending from the northern shore of Lake Superior there is a peninsula shaped like an immense horn, named Keweenaw Point. It is about eighty miles long by about forty-five miles wide where it joins the mainland. All through this district and on the nearby Isle Royale there are extensive copper deposits. This copper is distinctive in that it is not in the form of ore, but is found as pure metal. All through it there are found lumps of pure silver, not alloyed with the copper, but a mixture of splotches of pure silver and pure copper. No other copper deposit exhibits this striking mark. Wherever a ruin of the Mound-Builders has been dug into there have been found copper ornaments and implements made of silver-studded-copper.

One of the hardest things to do in a survey of the Mound-Builders is to present an accurate estimate of the time at which they occupied the country. Geological evidence indicates that it is a hopeless task to try to count the years since the last mounds were constructed.

Every skeleton so far taken from a mound was in the *nth* degree of disintegration; crumbling into dust on exposure to the air. Not more than half a dozen crania have been recovered in anything approaching a good condition, and even these are of doubtful authenticity. The few fragments of "Stone-Age" skeletons that have been unearthed in Europe were all sound and

in good condition. Well-preserved skeletons have been exhumed in England that were known to be two thousand years old. Fragments of human skeletons have been found in various parts of the United States mingled with fossils of animals estimated to have existed not less than 100,000 years ago. Whether these are remains of the Mound-Builders has never been determined. All that is generally agreed is that the Mound-Builders occupied this country over a long period of time, and that they left it or were driven out by their successors in a very remote age of the past.

It is an interesting commentary on this question to note this unintended discovery made three thousand years ago by the Phoenicians, and recorded by Diodorus Siculus. The story is regarded as authentic history. "Over against Africa lies a very great island, in the vast ocean, may days' sail from Libya westward. The soil there is very fruitful, a great part whereof is mountainous, which is the most sweet and pleasant part, for it is watered by several navigable streams, and beautiful with many gardens of pleasure planted with divers sorts of trees and an abundance of orchards. The towns are adorned with stately buildings and banqueting houses pleasantly situated in their gardens and orchards.

"The Phoenicians having found out the coasts beyond the Pillars of Hercules, sailed along by the coast of Africa. One of their ships, on a sudden, was driven by a furious storm far off into the main ocean. After they had lain under this violent tempest for many days, they at length arrived at this island."

A problem that has always tantalized investigators of this race, and one that has never been fully solved is, who were the Mound-Builders, and where did they come from, and where did they go?

The size and scope of the ancient Malay empire forces one to the conclusion that they knew of the existence of and had visited America. Long before the time of Columbus the Chinese and Japanese not only knew of America but made regular voyages to some part of the American coast. They had named the country *Fusang*. The ancients of

Europe knew of America and described it as a "great Saturnian continent, larger than Asia, Europe, and Libya together." But it cannot be said that the Mound-Builders were the North American representatives of any of these races, for there is not a sufficient connection.

A considerable number of people whose statements can be seriously considered believe the Mound-Builders were the survivors of the fabled continent of Atlantis. Just before the submergence of Atlantis about twelve thousand years ago, the Atlantes living in the region now covered by the Gulf of Mexico began a migration up the Mississippi valley. They spread all over central and eastern United States, and named their new country *Huehue-Tlapalan*.

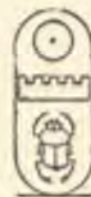
After they had been there several thousand years the Iroquois Indians came in from the northwest and expelled them. They went back down the Mississippi the way they had come and finally settled in Mexico. They arrived there both by boat across the Gulf and by going overland through Texas. In Mexico they were what we know as the *Toltecs*, which is generally considered to be the first race to inhabit that country.

Now, the foregoing is only theory, but there is such a considerable amount of evidence to support it that many persons regard it as fact. I will only give here some of the more important evidence that lends credence to the theory.

In the first place, an etymological explanation of the words *Atlas*, *Atlantic*, *Atlantis*, can be found only in Mexico and Central America. These words cannot be referred to any known language of the Old World. In the ancient Mexican Indian languages will be found at once the radical *a*, *atl*, which has been defined as water, war, and the top of the head. From this is derived a series of words such as *atlan*, meaning on the border of or amid the water.

There are two persistent legends that one will encounter among all of the native Mexican and Central American Indian tribes. One is that the founders of the *Toltecs* were a group of strange "bearded white men, who came from

(Concluded on Page 276)





SANCTUM MUSINGS

DEVELOPING TECHNIQUE

By X. H.



OW to develop technique is a never-ending problem with Rosicrucians — as it is with all earnest students of cosmic principles. Presenting itself in the Neophyte Degrees, it continues as a constant challenge to the integrity of aspirants.

Those who accept the challenge advance in psychic unfoldment. Those who hesitate delay their progress. Those who retreat postpone advancement and often become embittered cynics.

Frequently, in fact usually, the seeker fails to recognize the challenge when it appears. To him advancement is a series of manuscripts and discussions. He may be quite willing to put aside certain hours a week for study and exercises, but when his efforts attract to him problems for the exercising and development of technique, he wilts, he turns about and runs.

Now it would be easy to dismiss such persons by calling them cowards. But the true student, the one who has not faltered and knows the soul agony experienced at such a time, is full of compassion for those who fail. Indelibly imprinted on the soul of the true stu-

dent are the markings of his own journey at that stage, and while he knows the cosmic law which compels the aspirant to demonstrate mastery of problems to advance, he cannot help but sympathize with one facing a similar test.

Probably the best way to illustrate development of technique and how to recognize opportunities provided for it, is to start with a group of Neophytes entering the path. Roughly, they may be divided into two groups: Those earnestly seeking truth—and those earnestly seeking the curious or something to criticize.

To distinguish between the two is difficult at first. In fact, frequently the two conditions exist in one individual and some time is needed before the Neophyte decides to become either a student or a critic.

Thus he studies his lessons week after week and gradually acquires an understanding of things which he hitherto heard little or nothing about. Within this time many of the curiosity seekers withdraw—once they discover that startling revelations are not immediately forthcoming.

Once, however, the Neophyte becomes imbued with a burning, insatiable desire for spiritual understanding, he immediately, unknowingly, sets in motion forces which challenge his right to that knowledge. And so from the right, and the left, from above and below,

from within and without his sincerity is tested, and his true progress thereafter depends on the manner in which he applies what knowledge and faith he has in overcoming difficulties.

The sincere student continues to find his way beset with problems. His business or employment is menaced by unexpected developments. His health or that of his loved ones may be endangered. Domestic problems may arise, in short from all sides materialistic forces seem determined to destroy his peace of mind and shatter his new found faith in the unseen.

In despair he may shout, "My God, My God, why hast thou forsaken me?"

Yet God has not forsaken him. God is with him, always has been with him and is ready to enable him to prove his mastery over circumstances whenever called upon. How simply said and yet how extremely difficult to realize.

It is at this time that the faith of the Neophyte is tested to the uttermost. "Why," he asks himself, "do these things happen to me when I am studying and striving so hard to live the right life?" About him he sees the materialistic-minded untroubled by the problems that distress him, and bitterness creeps into his soul. If he perseveres and struggles through it is not until long afterward that he realizes the battle was won the day he began applying his knowledge as a Rosicrucian and supporting his faith with appropriate actions.

If a student is sincere these tests will start while he is in the Neophyte degrees. Yet there may be instances where, because of a weakness in a student's temperament, the first test does not arrive until he is well into the higher degrees. Real unfoldment, it is well to remember, is the result of *living* the ideals for which the Rosicrucian Order stands. *Reading* can never give more than an intellectual understanding. Higher knowledge cannot be put into words that can be read by the material eye.

One cannot learn to play football from the side-lines. True, it is possible to gain an intellectual understanding in that manner, but not how to tackle, kick, throw, and charge. The men in the field sweat, breathe heavily, and

bruise themselves while the spectators in no wise experience such inconveniences. Nevertheless after the contest the players know better how to apply themselves to the game, while the spectators know the game was exciting and that so-and-so made an unusually fine run.

It is not sufficient to know how a thing is done and why it should be done. A Mystic must be able to demonstrate his understanding in a practical way. Otherwise he is not a Mystic.

This does not mean to amuse audiences of curious persons whose sole reason for congregating is to be entertained. But it does mean to demonstrate one's technique in mastering the problems of life. Unless one seeks to do this, admittance into the real Rosicrucian Order, the one above the outward, material manifestation, is not to be expected.

Now let us consider a practical illustration of what occurs when a student's earnest quest for spiritual knowledge gives him an intellectual comprehension of certain laws of manifestation. Just as soon as the student has a clear cut conception of a principle, a problem arises which calls for application of the newly acquired knowledge. The test has arrived and usually the student recognizes it not.

It may be that his employment is threatened or even taken away. He may find himself utterly without a source of income. He may become ill and unable to attend to his affairs. Or problems may arise within his household which call for application of Rosicrucian principles. It may arrive in various ways, although in this instance let us assume the student has lost his position and lacks a way of supporting himself.

At such a time the average student tries desperately to find another. If after a reasonable length of time his efforts are unrewarded, he despairs. He may have studied the laws of manifestation and visualization, but he has no time for such things now. He must get a job and he tries one office after another.

Well, he may or may not get one. It doesn't really matter because he has shown a lack of faith by not applying



his new knowledge and, even should he continue his studies, will never have more than a meager theoretical comprehension of spiritual laws. In fact, until he proves his faith by applying his new knowledge and, through transmutation by action, changes his intellectual belief into spiritual conviction, he cannot advance in technique.

Harsh as this may read, it is the truth, and to mince words would be to deliberately tell a falsehood. As Rosicrucians we want the truth and reject any untruth, however painful it may be.

Now the student who, when faced with the situation described, sits and thinks, and then carefully prepares a system for creation of the position he wishes, will find himself rewarded and thereafter soar into realms undreamed of by those of little faith.

However, a word of caution at this time is appropriate. Proper application of principles is bound to bring results—but the end, especially in creating a position, should be something within the student's capabilities.

Thus, for a man without training to set about to create for himself a position as an executive in a business of which he knows nothing, but thinks he would like, would bring dire results. It is quite possible that conditions might so shape themselves, if the laws were properly applied, that the student eventually might find himself in such a position. But what good would it do him if he could not hold it? It is one thing to create a job. It is another thing to create a job suitable to one's capabilities and tastes. Here, although we shall not consider it in this article, is an entirely different field for discussion of the development of technique.

Now the wise student will visualize the position he wants, and then train himself for it. He will read and study books, he will make himself acquainted with men doing that kind of work, he will familiarize himself with publications devoted to that particular study—in short will so arrange his life that when a vacancy occurs he is the logical person for the position.

If he is ambitious to advance in the profession, just as soon as he has obtained the desired position he will begin training himself for a higher office—in the meanwhile visualizing himself doing that kind of work. However, here again a word of caution is needed. And that is never to picture one's self in another's place. There are always new positions to be created which will serve the same purpose and frequently in a better way.

As for the laws to be used, all the student needs are given in the Neophyte Degrees. All that is necessary is faith—not blind servile faith but the understanding faith possible through our system of demonstrations and revelations, that supplies the energy which works on the cosmic.

However, the student again should be reminded that opportunities for development of technique need not necessarily come in the manner just described. They may come in various ways. The thing is to recognize in seeming difficulties rare opportunities to advance and grow in psychic power.

Whatever its form when it arrives, the test always comes as a challenge by the materialistic forces to your right to rule them. They are doughty warriors, these materialistic forces, and only a true Knight of the Rosy Cross can master them.



MOUND BUILDERS OF ANCIENT AMERICA

(Continued from Page 273)

*The
Rosicrucian
Digest
August
1938*

the East in ships." The other is that at about the same time there came overland, via what is now Texas, a wandering nation of people, and that they came from an ancient empire far to the north-

east called *Huehue-Tlapalan*, because of an invasion by a warlike people.

Note: In a future issue we will present an article dealing more specifically with the *Cohokia Mound*—one of the most interesting, from a mystical standpoint.

Two hundred seventy-six



1938 ROSE-CROIX UNIVERSITY GRADUATING CLASS

These men and women, representing many states of the Union and several distant foreign countries, were presented completion certificates by the Dean of the faculty of the university on the opening day of the Convention. Each student was obliged to spend several weeks in intensive, fascinating study under competent instructors either in science, philosophy, or art and music. Each student was also obliged to matriculate before being eligible to enroll. The students are seen standing on the steps of the Science Building, which houses chemistry, physics, light and color laboratories—also, a sound motion-picture studio; as well as modernly-equipped class rooms.

(Courtesy of The Rosicrucian Digest.)

Expectant Fathers!



Your Job Has Just Begun

THERE'S more to be done than giving out cigars or throwing out your chest. During each prenatal day you have a psychological responsibility — a duty that goes far beyond just providing the actual necessities of the expectant mother.

It is a primitive belief that the father's contribution of good heritage, ancestry, and health is sufficient. But mental environment as well, no matter how subtle, can leave its stamp upon the future temperament of an anticipated son or daughter.

There are things you can say or do that can influence the unborn personality. If shock and fear can be detrimental to the expectant mother,

so too can other conditions be equally as effective — but *beneficially* so.

Prenatal influence and culture are neither new nor theoretical — and far-removed from the realm of theory is the father's part of this obligation.

A REMARKABLE DISCLOSURE

Mothers as well as fathers owe it to themselves to learn these plain but very little-known facts. The manuscript "*A Message to Expectant Fathers*," by H. Spencer Lewis, Ph. D., is remarkable in its straight-forward, simple presentation of this most helpful advice and instruction. It is economically priced at 50 cents per copy, which includes mailing the manuscript to you. Send your order and remittance to:

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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 Secret Heritage." Address Scribe S. P. C., in care of

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H. SPENCER LEWIS, F. R. C., Ph. D. --- Imperator

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Los Angeles:

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(Directory Continued on Next Page)

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A children's organization sponsored by the AMORC.

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THE BURNING GHATS OF INDIA

Along the banks of the sacred Ganges River of India, burning ghats, or grounds, are provided for the cremation of humans. Cremation is a fundamental religious requirement of the Brahmans and the other Hindu castes. The bodies are first given spiritual absolution by being dipped in the Ganges. Then they are placed on burning pyres, as shown here. Poor Hindus could not afford wood or oil enough to consume the body totally, so British authorities have erected cinerators for the purpose, and for the use of which a small fee is charged.

(Underwood Photo.)



The Unemployed Mind

Makes Idle Hands

THE world today is facing its greatest economic and social crisis. Why? Because there has been too much concern over the employment of man, and too little concern over the employment of his mind. What are the thousands who are in line in front of the gates of mills, factories, doors of large corporations waiting for? For employment? Yes, eventually. But first they are dependent upon some individual or group of individuals employing mind, their inner creative faculties, to set into motion business, the demand, which will give the thousands who are waiting, work.

Man must employ his mind before he can employ his hands or his trade. Every act worth while is preceded by thought, and the exercise of the mental faculties.

If you learn today to employ the innate faculties of your mind, you will find your hands idle less frequently. If you sincerely make the effort to develop within yourself creative ideas, you will find new opportunities within your reach. Stop being subject to the whims and fancies of those few who do think, plan and control the destiny of our present civilization.



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