

ROSICRUCIAN DIGEST



October, 1942
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ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



CROSSED THE THRESHOLD

Kendal L. Brower, Curator of the Rosicrucian Egyptian, Oriental Museum, passed through transition, to experience the Great Initiation, on Wednesday, August 26th at 10:09 P. M. in San Jose. Frater Brower had been in declining health for some time. The loss of his services to the Rosicrucian Order as Curator will be considerable, but still greater will be the void created on the AMORC staff by the absence of his immediate personality. His fidelity and devotion to his duties were admirable qualities of his character. He was known to thousands of Rosicrucians throughout the world. Many heard him lecture in the Rosicrucian Museum during Conventions, on the exhibits he loved and which he so dramatically and efficiently displayed.

As a former member of the Courier Car staff, he visited assemblies of Rosicrucians in dozens of cities in the United States of America. He also served as motion picture cameraman on expeditions for AMORC to Europe, Egypt, and the countries of the Levant. He was personally known to the high dignitaries of the Rosicrucian Order in Europe. He was Regional Supreme Treasurer of the Martinist Order of the United States, receiving his initiations in Brussels, Belgium, with the present Imperator. He was likewise a member of the American Association of Museums.

The Mechanism of Mind



WHY YOU ARE AS YOU ARE—

and What You Can Do About It!

DID you ever stop to think *why* you do the things you do? Have you often—when alone—censured yourself for impulsive urges, for things said or done that did not truly represent *your real thoughts*, and which placed you at a disadvantage? Most persons are *creatures of sensation*—they react to instinctive, impelling influences which surge up within them and which they do not understand—or *know how to control*. Just as simple living things involuntarily withdraw from irritations, so likewise thousands of men and women are content to be motivated by their undirected thoughts which haphazardly rise up in their consciousness. Today you must *sell yourself* to others—bring forth your best abilities, manifest your personality, if you wish to hold a

position, make friends, or impress others with your capabilities. You must learn how to draw upon your latent talents and powers, not be bent like a reed in the wind. There are simple, natural laws and principles which—if you understand them—make all this possible.

For centuries the Rosicrucians (not a religious organization), a worldwide movement of men and women devoted to the study of life and its hidden processes, have shown thousands how to probe these mysteries of self. Renowned philosophers and scientists have been Rosicrucians—today men and women in every walk of life owe their confidence and ability to solve personal problems to the Rosicrucian private, *sensible* method of self-development. Use the coupon below for a copy of the book, "The Mastery of Life," which will be sent to you without obligation, and will tell you of the Rosicrucians and what they can do for you.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XX

OCTOBER, 1942

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH WHAT OF TOMORROW?

By THE IMPERATOR

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

—EDITOR.



MORE intimate than all other effects upon the peoples of the world will be the new *social philosophy* that will emerge from the present war. During the last fifty years in particular, for an example, the word "work" has become an opprobrium. In other words, it has become stigmatized by the multitudes. The average man or woman has come to think of it as a *social affliction*, which man should learn to remedy or amputate from his way of living. Since he has not quite been able to accomplish this, he endures work, but often under great protest. Since the dawn of history there have always been indolent people. Never, however, has the attitude toward work which now prevails among a great number of the masses of the people of the great democracies existed in any other era.

This attitude is due in part to two contributing causes. First, that period of *reformation* when it was sought to lift the yoke of serfdom from the industrial and farm workers in the great nations of the world. For years, too much was exacted from such workers

for what they received in exchange for their labors. The worker's long hours of labor were rewarded with nothing more than sustenance. True, he was paid in the coin of the realm, but when it was converted into buying power, into purchases, all it provided was bare necessities. There was no room in such a worker's life for cultural enjoyments, for those functions and activities that we like to think of as being the products of civilization—of a process of refinement of living. Moreover, imagination and idealism were being crushed in such individuals. This had the consequent result of dampening their enthusiasm for life itself. This is easily understood, for certainly it avails a man nothing to think of a tomorrow that can only be exactly like today, no matter how distant that tomorrow be in his life. It is also futile for a man to embrace an ideal that transcends his present kind of living, if no time is afforded him between sunrise and sunset to pursue and to realize it. It is one thing to think of grandeur: it is still another to have the time to create and to enjoy it.

So it came about that those who sought to remedy these conditions were looked upon as messiahs and *liberators*. Actually they were restoring man's freedom. They were giving him hours of *choice of action*. In other words, they were making it possible for him to decide what he wanted to do with a

portion of his time, as apart from those demands made upon him to live physically. Somewhere in the course of this altruistic crusade, a misconception arose. The actual evil of excessive working hours and of under-pay was confused by some reformers with the content of work itself. Work came to be looked upon as a kind of *social error*.

Then began the tirade against work which continues to emanate in strident voice from many quarters today. The attack is not direct, but mostly by innuendo; nevertheless it has had a psychological effect upon the minds of millions of workers. It conveys the idea that the aim of a progressive state should be the *abolition* of work, or at least its reduction to a non-disturbing minimum. This led to the opinion, which has been put into operation by some, that it is not sufficient just to adequately compensate for work or labor, but that in addition a premium should be paid because one is obliged to indulge its disagreeableness.

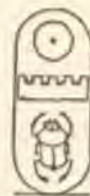
The second contributing cause to the growing resentment had toward work in certain circles is the belief that it is an imposition upon man. In other words, many think that work is an *imperfection* in our social and economic system. Political agitators and demagogues who pander to the desires of unthinking people have stressed this idea in their harangues. They have declared that a well-organized state or Government should absorb in itself nearly all kinds of labor, or at least so distribute work that it would not at all interfere with the individual's personal desires. Consequently there are actually millions of people throughout the world today who lay at the feet of different classes of society what they consider the blame for the hours they must work so as to live. They hold capital, politicians, and other minority groups responsible for what they consider their misfortune — the fact they still must labor several hours a day and several days a week.

Another reason for this second cause of dissatisfaction with work is the *complexity* of our living today. The average man has come to think that much of his work is useless. It is not that he believes that he is not producing some-

thing or rendering some service for each hour of labor he expends. Rather he is under the impression that, even though he receives higher wages than ever before in history, too much of his compensation has to be spent for *blind benefits*, namely, for things which he cannot see as directly influencing his life to the good. In past times, the wages he received for working in field or shop always brought visible, *tangible* things, such as food, clothing, his home and pleasures which he could immediately experience.

What man will discover, following this conflict, or at least by the end of the present era of high incomes for labor, is that the more he tries to reduce the hours of his work and create more leisure time, the greater responsibility he is putting upon his government. If he could, as he did in the simple life of several generations ago, make his own fun, entirely produce his own pleasures, the responsibilities of the state would not be so great. However, the average man today would not be satisfied to toss horseshoes over the usual two-day week-end, nor the average woman rock and embroider on the front porch for a like period of time. Many of these average citizens, therefore being unable to occupy themselves by means of their own imaginations and initiative during the greater leisure hours afforded them, are making demands upon the state to relieve them of their ennui. The state must, therefore, create for these men and women recreational centers, national parks, super highways, institutions of free learning, and spectacular expositions.

Consequently, today's citizen has stretched the duties and responsibilities of the state so that like a great tent it can cover those interests once left solely to the domain of the individual. Therefore, when a man labors today, his work becomes one of the poles that supports this great tent. His labor is not just so that he may live, but so that the state may make it possible for him to enjoy the new freedom of leisure which he has brought about. Much of what he spends goes to this source. Because it cannot be immediately converted into something that can be handed back to him over the counter, or



that is so tangible that it can be taken down from a shelf for him to take home under his arm, many workers think much of the rewards of their labors dissipated.

We are fast approaching a climax, which will occur within the next very few years, when men will come to realize that if they continually lessen their hours of work per day and per week, this tent of welfare of the state, which provides for man's interests in his free time, will crash down upon them. The less hours put into work to produce consumer goods, the higher must become the level for the price of such goods. Excessive price levels, even though wages are higher, will eventually find the individual once again spending nearly all he makes for direct necessities. Taxes would have to become so restricted that the state could no longer provide those recreations and leisure interests which the citizen now enjoys; consequently, his free hours, with the exception of those people who are truly imaginative and creative, would weigh extremely heavy on his hands. In no time at all men would be seeking to create added hours of labor for themselves, if for no other reason than to relieve the monotony of boredom.

In the new social philosophy, man will come to look upon his working hours as not just serving him alone, but as a contribution to civilization. He will no longer think of work as a social ill to be done away with, but as a necessary effort on his part to maintain the kind of government and society he enjoys and wants. He will come to realize that each *industrious individual* is actually not just working for an employer or even himself, but for his government as well, even though he is not on the state's payroll. He works not just to subsist, but also to enjoy that life which his kind of government affords him.

Greater stress, in this new social philosophy, will be put upon an *enjoyment* of the work the individual must do. It will make the worker realize that he must take compensation for his labors, not alone in a pay envelope, but in the satisfaction of doing something well, of taking part in an effort which fits into the program of the state.

If this social philosophy did not come about — and it actually will — it would mean the ruination of our economic and social system. We must learn, as we all will, that we cannot buy everything which we want. *Someone must work* to produce the things and services *which we expect to buy*. Therefore, it is not just a question of our having sufficient money. It is apodictical that there must be a minimum of work hours to bring forth that which money is to buy. If labor hours fall below that level, money loses its purchasing power, for there is nothing to satisfy its demand. A hundred dollar bill has no value on a desert island, or even in a land of plentitude of natural resources, if no one works them sufficiently to bring forth the products which it can buy.

The present relationship between capital and labor will be greatly altered by this new social philosophy. The state itself, not the worker or the capitalist, will fix the minimum hours required to carry on a program of production of essentials and non-essentials. The state will realize that any number of hours below such a minimum will jeopardize the standards of living which the people themselves want. The wages will, as now, be commensurate with the kind of work or skill of the worker. Such a wage scale will take into consideration that a proportionate amount must go for those not directly observed benefits which the individual enjoys as coming from the state.

Capital, too, will be revolutionized. It will be measured in terms of *work*. In this way, the capitalist, too, becomes a worker, or rather his capital does. To elucidate, if a portion of each hour's work done by a man is not just for his sustenance and immediate comfort, but is to be able to maintain the state and sustain the benefits the state affords him in his new leisure hours, then a portion of capital must be utilized for the same purpose. Whatever percentage it is estimated that workers of an industry are giving in hours of work to sustain the program and level of the state's standards, then that same percentage of the profits of that particular industry or business must go to purchase other work hours which will also

be used to further the cultural level of the state.

Men and women will come to have that needed respect for work which is

now sorely lacking, and which will go a long way toward healing a sick class consciousness.

(To be continued)



Out of the Silence

By PENSATOR



FROM the depths of Self arise those bits of knowledge needed by an individual in his particular place on the Path. Recognition of this knowledge is difficult, and also a vital necessity. Where there is a need, there can be giving.

Realize that all knowledge comes from the same source for all.

Seemingly, one meets contradiction and paradox every step of the Way. Logically, what could be more natural? You are dealing with Natural Law. You have studied the laws of polarity. What could be more natural than to find both positive and negative qualities in all manifestations and experiences? You are seeking Truth. The fact has been stated innumerable times that Truth is always relative, at least to your limited understanding. If you can accept as a premise that Truth is Natural Law, you must accept the logical sequence of that premise, and that is, that Truth can be of both a positive and negative nature.

You are seeking something that you cannot define even to your own satisfaction. Analysis will help you. Try to reduce your inner desires to clear-cut concepts. Realize that money will be of no help in trying to contact Higher worlds. You think that if you had more money you could pursue your inmost desires with more facility and greater speed. Such thinking is a hindrance. Stop the "day-dreaming" for money. There is a "short-cut" to your goal, but

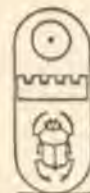
it is not dependent upon wealth and leisure.

Combine thought and action. Perhaps one of your problems *seems* to be that of not having enough time for study. Such a problem is solved by a simple fundamental principle. It is: *order*. Schedule your daily activity and the result will astound you; actually, you will be engaging in discipline of an occult nature. Do and you shall have.

You are hereby given three principles necessary for Spiritual growth, they are: Thought, Will and Action. Consider the result of action based upon careful, selective thought and powered by the burning force of will.

Do not concern yourself with another's place upon the Path; whatever that place is, it has been earned. The Cosmic is impersonal, cannot you be likewise? Possibly, you could even be jealous and that would be a serious obstacle to your unfoldment. You are asked to believe that you are all very close together upon the Path, so close that the Masters are known as Elder Brothers. Today there are many Old Souls incarnate; you ask, can they be recognized? Certainly, jealousy does not permit such recognition.

Do not be misled by fellow students with only an intellectual understanding of occultism. The intellect is not the Master Key that unlocks mystical development. If you would wish to know one's unfoldment, use your intuition to *feel* his Heart development. It is also possible that appreciation of another's Spiritual nature is a good gauge of your own unfoldment. You may even pay homage; not for an individual's glorification, but rather, as recognition and tribute to the Living God.





The Microcosm In Creative Painting

By SOROR ELOISE MYRUP OLSEN



IN HIS book, *The Modern Movement in Art*, Mr. R. H. Wilenski writes: "The idea behind the modern movement in the arts is a return to the architectural or classical idea Romantic art assumes that the artist is more impor-

tant than art, and that the artist's emotional personality should dominate his work. Classical art assumes that art is greater than the artist, and that the artist is merely a link between the spectator and some universal order, which man, as such, is always seeking to discover."

In either case the artist is expressing something that he has perceived or felt; upon that all may agree. But the question as to what the artist may rightfully express, as artist, is a matter of some controversy. Yet it may be fairly simply stated: The proper subject-matter of any art is that which can be expressed better by its particular medium than by any other means. For example, the telling of a story can be best done through words; it is no matter for painting. Again, mere imitation of nature can be best achieved today by photography; even before the advent of the camera it was not a proper purpose of art since it was imitation, which is not creative expression. Ouspensky, in his *Tertium*

Organum, states that "the medium (of the artist) is merely the means for the expression of that understanding which cannot be entirely, exactly given in words." Thus the interpretation of emotional feeling is a problem for art. And in the writer's previous article, *The Modern Artist as Mystic*, it was pointed out that the expression of the deeper essence or soul of an object or event constitutes a lofty aim for the artist who, as mystic, has the ability to perceive and communicate these subtle values.

But the most profound and the purest kind of expression in painting has to do with the elements of the medium itself: colors, lines, planes, volumes and texture. That it is definitely a mystical thing I hope also to show later on. In getting this thing into words one feels somewhat helpless; yet it is intensely real: once you have felt it you can always recognize it. Though it was understood in the Orient centuries ago, Occidental artists have only become objectively aware of it in the last seventy-five years or so; in fact, many have never done so, even yet. Neither do all critics recognize it: it is interesting to note how critics who understand it group certain artists together as expressing it, while other critics who are unconscious of it classify them into entirely different unrelated schools. However, mystics and mystical students above all should have no difficulty in understanding or feeling it. (For it is a matter of feeling, not explanation.)

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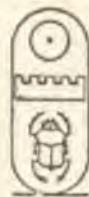
Now what is this mysterious something? Henri Matisse called it "composition, the aim of which is *expression*." And in his opinion, "*expression* does not consist of the passion mirrored upon a human face or betrayed by a violent gesture. The whole arrangement of my picture is expressive. The place occupied by figures or objects, the empty spaces around them, the proportions, everything plays a part." Ralph Pearson calls it *plastic design*, plastic meaning that which can be molded or formed; which is mobile rather than fixed or static. Sheldon Cheney speaks of it as expressive form; that is, form which is itself the expression and not the means for it. *Composition*, however, suggests the static composition of the academic artist, which is an entirely different thing; *design*, though exact as far as it goes, is confusing to the average person to whom it means conventionalized design; and the use of the term *form* would require an involved discussion as to the esthetic meanings of the word. Therefore, for the purpose of this article, I shall use the phrase *expressive organization of movement*, which in my opinion is more self-explanatory.

But why *movement*? What does the artist mean by *movement* in his picture? First of all, this movement is not the depiction of the motion of living things, such as the galloping of horses, the leaping of dancers, or waving of branches in the wind. Actually, it is not *in the picture* at all but is a subjective feeling of the observer. It is induced in several ways. It may be suggested by the movement of the eye as it roams over the picture as directed by lines and planes. Second, it may be felt in the relationship of planes and volumes to one another, according to their positions and form. Third, it is induced by the use of color and texture. At your first opportunity notice how, when gazing into deep blue, you have a feeling of depth or distance. You will discover something of the same effect in blue-green and violet, while the warm colors, such as red, yellow and yellow-green, seem to advance toward you. Texture also suggests movement in certain directions and contributes to the feeling of nearness or distance.

The artist who strives for expressive organization in his picture is concerned with arranging these elements into a *unity* of movement in every direction: in and out, back and forth and around; that is, *plastic* movement organized into a unity, a little world complete in itself, with life and vibration of its own, yet echoing the structure and rhythm of the universe.

This is not mere *composition*, for according to the rules of the latter, objects are placed on the canvas so as to achieve a formal *surface* balance, without regard for the subjective feeling induced by colors and relationships between lines, planes and volumes. *Composition* can be *seen*; expressive organization is *felt* or experienced, the objective subject-matter, when present, being only the means. Neither is it perspective, that science of drawing which suggests distance by running parallel lines toward an imaginary point on the horizon. Perspective may or may not enter a picture having expressive organization, but when a picture imitates a window out of which we may look at a scene that takes us miles away the movement is mostly in one direction; that is, *away from* the observer. Organized plastic movement is in *all* directions and is at the same time concentrated into a limited space thus creating both unity and great dynamic intensity.

Imagine a picture frame standing erect. Mentally extend its four sides backward to a short distance, so as to create a spatial field the shape of a flat box. Now imagine a very small ball moving back and forth in *every direction* within the limits of this field, yet always tending to return to somewhere near the center. To get the idea of organization, imagine these movements going on all at once, but related to one another in such a way as to create action and reaction. This will result in tension throughout the whole space, and greatest in intensity at the central portion. Now try to realize that this movement is directed by lines, planes, volumes, colors and textures in the picture, as they are related to one another; as they seem to repel or attract one another, while all the time contributing to the unity of the whole.



Now compare this with the unit of creation, the cell. Here, also, we have dynamic movement or vibration within an enclosed field, bounded by a negative wall and having a nucleus or focal point at which the vibration is most intense. Whether this analogy has occurred to any artist I do not know, but it should be evident to students of Rosicrucianism, who may also see a suggestion of the origin of the triangle from *the point within the circle*: that symbol of the great basic Law of Creation which is too wonderful to be expressed in words. Perhaps the artist, when sufficiently attuned to the Cosmic, intuitively expresses it, not in words, but in the form or organization of his picture: thus, *expressive organization of movement*.

As Cheney says, the creation of the artist "is an echo—rather, an implicit part—of first creation: a manifestation proceeding from the center of all that is, a pulsation in *little* of the rhythm self-perpetuated at life's Source" (That is, an expression of the law of Macrocosm and Microcosm: as Above so Below) "Movement is at once the most certain 'element' in the universe and the greatest mystery. Modern science traces the order of the spheres and the composition of matter down to movement, but offers not the slightest clue to its origin. Life is movement; all that our senses report as solid, static or material is, we now know, movement poised." "Just as cosmic speculation and exploration outgrew the model of fixed stars and pendulant earth, in favor of planetary order and orbital progression, so the artist gives up static composition models, and reads into organizational painting a reflection of the dynamics of the perpetually moving but poised cosmic system" "The rules of composition may have been sufficient for a materialistic world, but plastic organized movement is far more expressive of the spiritual values of which the world is beginning to be conscious."

To a student of mysticism it is most interesting and illuminating to learn that centuries ago, in the far Eastern books of wisdom, the first "law" of art was stated thus: "Rhythmic Vitality or Spiritual Rhythm expressed in movement." Lawrence Binyon, in *The Flight*

of the Dragon, writes of the Chinese: "It was felt that the true artist working when the mood was on him, was brought into direct relation with the creative power indwelling in the world, and this power, using him as a medium or instrument, breathed actual life into the strokes of his brush." In the Orient, up to the recent invasion of the Occidental ideas, abstract values were the core of creative art; there was no felt compulsion toward exact representation of nature. As Mr. Binyon writes, there need not be any representation of nature "only it must be alive with a rhythmic vitality of its own." Evidence that Oriental artists put their theory into practice is to be found in the expressive organization of the Chinese Landscapists, and in a less profound way, in the art of the Hindus and Persians, and other Eastern peoples.

In our Western world of the past there has been no great body of theory concerning this kind of creative art as in the East, yet in all ages, a few artists have had an intuitional feeling for expressive organized movement. For example, there is a suggestion of it in the work of Whistler, and farther back, it can be strongly felt in the paintings of Michael Angelo and Rembrandt. But the most outstanding example is El Grecco, whose dramatic portrayals of events from the life of Christ prove that art need not suffer because it is created in the service of a "cause." The awakened appreciation of moderns has raised El Grecco from a position of comparative unimportance to a place among the greatest masters of all time.

Among the moderns a few names stand out. There are the French artists, Van Gogh and Gauguin, both of whom did work closely allied to the Orient. And there is Cezanne, also French, whose canvasses almost always contain a powerful degree of expressive organization. It is said that Cezanne penetrated through to meanings hidden from most eyes to give us the fundamental characteristics of an object as well as its universal import and relationship, and that he saw behind each landscape some hint of a cosmic structure and universal rhythm.

The American water-colorist, John Marin, who does semi-abstract work,

and the mystic artists mentioned in the previous article, Kandinsky and Joseph Sheridan, also achieve fine expressive organization of movement in a more abstract way. In fact it may be easier to sense this quality in their work since there is not so much objective subject-matter to attract the attention. In observing the work of any of these artists it is essential to remember that expressive organization is not easy to see, but if you can get the *feeling* of it you will have no difficulty in discovering its presence in a painting containing it.

Of course there are many other artists whose names might have been mentioned; it is impossible to include them all in this short discussion. At best this article can only serve as an introduction to this vast subject; if only a very few readers are moved by it to seek a fuller experience of mysticism in art it will have served its purpose. If anyone is interested in a more detailed study the best source is to be found in the book *Expressionism in Modern Art* by Sheldon Cheney.

As a matter of fact no more fitting conclusion to this discussion could be found than the following statements selected from this very book:

"An intensely creative abstract work

of art, affording an enjoyment that may border upon rapture, links with the mystic search for personal identification with the rhythm at the heart of the universe, with the consciousness of dynamic order and harmonious progression of the cosmos beyond time and space Knowing something of the mystic conception of the structure and meaning of all that is, we find our faculties better able to identify, and enjoy, the echo of universal-eternal architecture in creative art Art here becomes a sensuous means to revelation of cosmic order. Expressive form, achieved, opens four-dimensional vistas. (The Modern is here aided and fortified by study of ancient Chinese art, in practise and theory.)"

"I believe moreover, that the increasing abstract significance in art is one phase of mankind's contemporary advance in spiritual apprehension. In other words, I take the mystic's view of the artist as creator, and count the mystic artist as the true modern."

"Perhaps it is not too much to ask of the artist that he be the first focusing agent, the perceiver and the herald of a new world order, nearer to the spiritual type, underlying all still-chaotic surface manifestations."

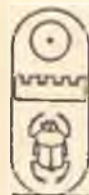
YOUR LOCAL CHAPTER OR LODGE

Chapters and Lodges extend a welcome for members to participate in the Rosicrucian activities regularly conducted by them throughout the year. If you live in a city where a Chapter or Lodge is located, avail yourself of the opportunity of withdrawing from the demands of these busy times for the few moments of instruction and inspiration that comes with the association with those of similar interests to your own. If you do not live where you can attend a Chapter regularly, ask to be put on the mailing list of the nearest Chapter, to be informed of special events. All active members are privileged to participate in these activities and may write to an officer of the organization to determine the location of the nearest subordinate body of AMORC.

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A Sketch On Alchemical Theory

By COGNITUR



HERE are three questions which are common in discussing the subject of alchemy. First, *What is alchemy?* In short and all inclusive—it is the art of altering vibration through natural law. In its broadest aspect, alchemy appears

as a system of philosophy which claims to penetrate the Mystery of life as well as the formation of inanimate substances.

Second, *Does man perform the transmutation or alteration of a particular rate?* No. No true alchemist has ever taken credit for this. All that man can do is to duplicate the conditions used by nature in the process and then to depend upon nature to perform the transmutation. The process may be likened to the farmer who conditions the soil, conditions the seed, and sows the seed when weather and planetary conditions are most favorable for the generation. If all conditions remain favorable a crop will be produced. Yet, we cannot properly say that the farmer produced or grew the crop, for he only created, within his power, the conditions necessary, by which nature performed the transmutation.

Third, *What were the chief reasons for the study or the practice of the art?*

There were four chief reasons. The first was for the prevention of disease; the second was for the curing of disease; the third was for prolonging of life by postponing decay (as with the patriarchs). Now be careful in construing what I have just said, for "prolonging life by postponing decay" does not in any sense mean immortality. Hermes, Plato, Aristotle and all the rest knew that death was inevitable, but they sought that which would preserve the human body from corruption, and to prolong life. The fourth reason—which was secondary in almost every case—was for the acquiring of material things, through the transmutation of lesser metals into noble ones. All of this was done with one thing which has been given a thousand names and yet all of these are enigmatical.

Every rate of vibration that is perceivable by the five physical senses is a vehicle, a temple or a matrix, for higher rates which we might call essence, soul, or overtones. That is, vibrations of sight, smell, sound, taste, and touch, are vehicles or temples for higher immaterial rates. These immaterial rates are never singularly imposed upon the fundamental or material rate, but are in groups and follow the laws of harmony within themselves as well as their relationship with the material or fundamental rate.

The material, fundamental rate is the negative condition, the passive or the inviting condition, the vehicle in which the immaterial rides, the matrix on

which the immaterial family is superimposed.

The immaterial (overtones or harmonic rates) is the positive condition, the aggressive or the active condition, the passengers of the material vehicle.

Nature, on the physical plane, modulates from one vibratory rate to another through the process of putrification. During the process of putrification, these higher rates get out of their vehicle, or separate from the material, until by the law of duality, coupled with the law of harmonics and the law of progression, they once again take up their abode on the physical plane. Incidentally, this is also the principle of reincarnation.

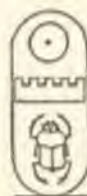
These three laws are very important. Let us analyze their relationship to one another for a moment. We find that the whole Cosmic keyboard is a progressing or an evolving mass of vibration. This evolving process does not take place in a skip and a jump manner, but is slow, even, and according to definite laws of modulation. Each vibratory rate is progressing to the next higher throughout the entire Cosmic keyboard. All the physical as well as all the spiritual is progressing continuously, proportionately and simultaneously. The only difference between the physical and the spiritual is vibratory rate. Since each physical manifestation is a vehicle or an abode for higher immaterial rates, then there must be a relationship between the physical and the spiritual in their conjunction, and we find that this relationship exists through the law of harmonics. We naturally find that the primary attraction between the material and the immaterial rates takes place according to the law of duality. This is why alchemy looked at that part of the Cosmic scale where metals are manifested as the evolving of one metal to another. This evolvment as carried out by nature took between two and three million years, depending upon how favorable the conditions were. By studying this evolving process and the conditions necessary to carry it on, it then remained only a matter of duplicating these conditions. Due to the fact that man had the power to purify his materials and to create the conditions necessary for this evolvment of even a more favorable nature, he was able to

accomplish this task in a very, very short space of time, in comparison.

Each manifestation on the material plane has a natural span or cycle of existence, the length of which can roughly be estimated by repeated observation of similar manifestations. Near the end of the predestined cycle of existence of any physical manifestation a breaking down or disintegration takes place, climaxed by a period of putrification. This period is the modulating period, the period when atoms and electrons begin to shift from their orbits, to regroup themselves into new combinations to form the new manifestation. It is at this time that the laws of attraction and repulsion are altering and regrouping their powerful forces through their representatives, the electrons. The results of this law can be traced throughout the entire physical kingdom including man, and are responsible for such sayings as—"The only thing that is permanent is change." "Everything is becoming something else," and, perhaps,—"Every dog has his day." We find, then, that alchemy as applied to the physical portion of the keyboard is actually dealing fundamentally with electrons, atoms and molecules. And that physical transmutation is fundamentally a case of altering negative and positive charges of electricity called electrons and protons.

The chief difference between the alchemist and the modern scientist is that where the alchemist believed in starting at the bottom, or with one of the simple metals and adding positive and negative charges or the building up of these, science believes in starting at the top and tearing away the charges necessary for the transmutation. One is a constructive process, a creative process, the other is a destructive, a destroying process. One is copy of nature's divine evolving processes, the other is an example of science's egotistical and wholly materialistic viewpoint. One is a natural process, the other an unnatural.

We find nowhere in nature an example of actual devolution, but on the contrary everything seems to be in a state of evolution. Yet science with all its cyclotrons and various bombarding apparatus is attempting to do just that. In other words, after a metal or element



has evolved to its present state, to attempt to devolve it is naturally going against all the natural forces involved in the evolutionary process; and it is no wonder that millions of volts of electricity and various magnetic conditions are found necessary to pull or pry off several positive or negative charges. These men cannot know that they are fighting God himself.

A pinhead of any pure metal is composed of millions and millions of infinitesimally small universes which we call atoms. Each atom or universe is composed of a positive sun and several negative planets. Now no matter how many millions of these atoms or universes there are, they are all made up exactly alike, that is, each and every atom or universe is exactly like every other in this pinhead of matter. The same laws of magnetic attraction and propulsion, gravity and all the rest that affect our own planetary system are also present in these miniature planetary systems, and to attempt to shoot off or pull off one or several of these little planets from its system is a very illogical and impractical way to perform a transmutation. Naturally after these little universes have been subjected to millions of volts of electricity and bombarded continuously with showers of alpha particles and so on for a long period of time, the magnetic equilibrium is bound to become so strained that many of these little universes are alter-

ed. As each and every individual universe which becomes affected by this debacle is altered, so is there an overall alteration and redistribution of planets among all the little universes. This situation continues until enough little planets have been removed from their orbits for the altered universes to register upon Man's consciousness as something different from the original.

Yes, the alchemists dealt with this same type of miniature universes, and they apparently knew it too, for the precept "As above, so below," we find originated by none other than Hermes himself, the first alchemical Master of recorded history. Yes, alchemy deals with the alteration of these little planets and universes we call atoms and electrons, but in a quite different manner than science, for the alchemical method is according to the laws of natural evolution, the strengthening of magnetic fields among the electrons and the building up of these little systems gradually to the point where the original identity is changed to that of something else.

When the laws of nature are really understood, no millions of dollars are needed to build cyclotrons, nor to use millions of volts of electricity to perform a transmutation, for the use of cyclotrons, and even electricity, is comparatively new compared to the history of occult alchemy and its records.

BUY UNITED STATES SAVINGS BONDS AND STAMPS

SUPREME TEMPLE SESSIONS

On Tuesday evening, September 29, convocations will be resumed in the Supreme Temple and continue every Tuesday thereafter through the Fall, Winter, and early Spring months. All members either in the vicinity of San Jose or visiting Rosicrucian Park are invited to avail themselves of the opportunity of attending these special convocations. At each convocation there will be an inspiring ritual under the direction of a Supreme or Grand Lodge officer. There will also be discussions on various subjects and, from time to time, an experiment relating to the Rosicrucian teachings. Members will always find a welcome and will wish to avail themselves of this opportunity to participate in these convocations as a means of gaining knowledge and inspiration.

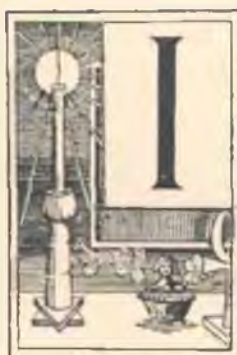
The sessions will begin each Tuesday night at 8:00 P. M. The doors will be opened at 7:30 P. M. Members should identify themselves to the guardian by presenting their membership cards. All active members of any degree are privileged to attend these sessions.

*The
Rosicrucian
Digest
October
1942*



Our Rosicrucian Heritage

By THE SUPREME SECRETARY



IT IS the obligation of the Rosicrucian Order and the individual member to utilize the philosophy which is taught by the organization to equip himself better for the problems of the present day, and at the same time to better the

world to come. Therefore, it might be wise that our attention be directed toward the methods by which we can best prepare to have our knowledge and experience translated into a practical means of contributing to the solution of the world's problems now, and to the stability of the peace to come. To be able to do this most effectively, it is well that we occasionally look back—back toward the source of our knowledge. To understand the problems and principles laid down by our predecessors is the one way in which we can be able to put into effect these principles as they may be related to our present existence and the problems to come.

In this country we find that few of us after a study of early American history would care to return to the standards of living and the social practices that existed in the days that our present form of government was formulated.

But regardless, we are still aware that the principles to which the compilers of our constitution dedicated themselves, and the general principles which they laid down as the basis for this democracy, have stood the test of time. Modifications have been made necessary by the course of events, but the understanding of the ideals and the analyzation of the necessary changes help us to appreciate our heritage and better understand the actual conditions which we now face inspired by these principles.

In the history of the Rosicrucian movement, there have been those who in a similar manner promulgated the basic principles, laws, and ideals upon which the present day organization is built. The literal application of some of these laws is not practical today, but the idealism of them and the principles as exemplified in those who subscribe to these laws, are a permanent part of Rosicrucianism in all ages, past, present, and future. From time to time in the pages of this magazine various excerpts from the writings of these past masters and officials have been presented, and it is my purpose here to refer to some of the writings of Michael Maier. We can refer to various sources concerning his life and times. Briefly, I will quote from an article appearing in "The Mystic Triangle" published by this organization in September, 1926.

"It is known that he (Michael Maier) was born at Rendsburg, Holstein,



Sazony, N. W. Germany, in 1568; that he was first attracted to the Order by the writings of Paracelsus; that he received his medical degree in 1597, when thirty years of age; that he practised his profession most successfully at Rodstock, and later at Prague; that he was held in very high esteem by contemporary men of science; that he became the personal physician of the German Emperor, Rudolph II, who had been reigning since 1576; that this emperor-mystic conferred upon Maier the distinguished title of 'Count Palatine'; that, likewise, he was the doctor of the landgrave of Hessen, and that both the latter and the emperor were Maier's R. C. disciples; that for some years Maier was the Grand Master of the Order of the Rosy Cross 'of Gold,' in Germany; that, until the emperor's transition in 1611, Maier attended to him devotedly, with the assistance of two other R. C. physicians, Gerhard and Thaddeus von Hayeck. In passing, be it noted, this emperor was devoted to astronomy and astrology, which he studied under the famous Tycho Brahe (1546-1601). When Matthias was crowned emperor in 1612, Michael Maier then gave himself up wholly to the Great work. The veritable connecting link between the Baconian Rosicrucian Society of England and the Rosicrucian Chapter of Cassel, Maier it was who initiated Fludd into the deeper mysteries of the Cabala; but Maier did not establish Rosicrucianism in England, nor did Fludd."

It is apparent from this short summary that Michael Maier was active, not only in the reviving of an active cycle of this organization, but also was active in his attempts to formulate for posterity, certain of the then accepted ideals and principles which directed the work of this organization. We will find in the analysis of some of his principles and his laws, that we have a different conception, but yet upon these principles we will be able to establish certain ideals that are well known to every member of this organization. In 1656 there was printed in London an English translation of Michael Maier's "Themis Aurea." From the title page of this book, a copy of which is in the vaults of the organization, we read the follow-

ing: "The Laws of the Fraternity of the Rosie Crosse, Written in Latin by Count Michael Maierus. And now in English for the Information of those who seek after the knowledge of that honourable and mysterious Society of wise and renowned philosophers."

It is quite evident from the limited printing of this book that it was a popular presentation of the principles of the Fraternity probably to be used as a guide for those who were becoming familiar with the organization in England. It did not claim to contain the private teachings or the secret rituals and signs of the Fraternity, but was informative in its nature, much as is the modern book "Rosicrucian Questions and Answers With Complete History of the Order" by the late Dr. H. Spencer Lewis, now published by this Order. We will understand the conception of the laws of the Fraternity and the purpose of the title of the book by considering the introduction to the first chapter of this book. In the quotations from the English edition of "Themis Aurea" which follow, the old English wording has been slightly revised, but not sufficiently to detract from the uniqueness of the original.

"As laws do differ not only in their Institutions, but their acceptance: so, if not tyrannically imposed, they center in the public good; for if by them Humane Society is maintained, Justice executed, Virtue favored, so that no man may fear the insolency and oppression of another, we may conclude that they profit and advance a Commonwealth: If every man duly receives whatever belongs to him, he has no cause of commencing a suit with any, or to complain, much less to engage in a War, but on the contrary, All (as in the Golden Age) shall enjoy peace and prosperity: But the Laws defend this justice by which only Peace is established, contention ended, Themis worshipped, and lastly, all things in a flourishing state and condition. Whence the Poets advisedly feigned Themis to be the Daughter of Heaven and Earth, to be the Sister of Saturn, and Aunt to Jupiter, and have done her very much honor, and celebrated her Fame, because she so constantly administered Justice, for Equity and upright dealing

were by her enjoined, and all Virtues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She, therefore, taught them to live justly and contentedly, to shun violence, injuries and robbery; that they should ask nothing of the gods but what should favor honesty and religion, or otherwise that their prayers would have no good issue. She furthermore said that the great God did look down upon the earth, and view the actions of men, whether good or evil; and that he severely punished the wicked for their iniquity with eternal punishment; that he rewarded the good for their integrity with a life which shall neither end nor decay. Others were of an opinion that Themis was a Prophetess amongst the Grecians, and did foretell what should happen, by which endowment she gained great Authority; so that they esteemed her and thought that she had familiarity with Spirits, nay even with the gods themselves, from whom she sprung and had her origin; to whom also after her death she was supposed to have returned, where they have enlarged her commission in relation to mankind. When she was accounted the Goddess of Justice, by her kings held their dominions; she instructed them in their duties to their subjects, and made the rude multitude pay due homage and subjections to their lawful princes. She laid the foundation of magistracy, and built an orderly structure of politics; for which cause she was in so high estimation among the Heathens, that they supposed the world by her divinity to be upheld and supported. They erected temples to her, and instituted divine rites and ceremonies in honor of her. The first that was dedicated to her was in Boetia near to the river Cephissus, at which after the flood, Deucalion and Pyrrha are said to have arrived; where they inquired of the Oracle, how mankind which had perished in the Deluge, might again be restored."

We understand from this reference that Michael Maier saw laws, not as compelling forces that would bind and restrict the actions of man, but when properly executed with a sense of justice and virtue being favored, they would become a guide or servant of

man, and so titled his laws in honor of the mythological Greek Goddess Themis because her constant purpose was to see that justice was attained. After this introduction, he proceeds to outline his presentation on the basis that no rational individual can deny that good laws should exist "that the sluggard hereby might be pricked on to Virtue, and the diligent might have his deserved reward." Furthermore, he pointed out that for any form of society to be good and worthwhile, it must be governed by good laws, and this statement applies whether we consider human nature as a whole or any segment there of.

The larger part of this the "Themis Aurea" is then dedicated to the statement and analysis of the first laws which Maier then laid down as the fundamentals of the Fraternity of the Rosy Cross. The first of these laws was: "That everyone of them who shall travel, must profess Medicine and cure Gratis." It is interesting that we find the very first of the laws of the Fraternity at the time of the writing of this volume not applicable to the present day. It must be remembered that it is only within recent years that the healing profession has become honored and established. We do not have to go back many years, possibly even in the lifetime of some who may read these words, to know that restrictions placed upon the healing arts were very limited. Many doctors who have practiced within the present century gained their training and experience through apprenticeship to another doctor. Outside of the heavily populated sections of this country and other parts of the world, there were various individuals who without claiming to be doctors or to practice the healing arts as a profession, were those who had administered to the sick. But with the complex problems of modern society and with the double necessity of the protection of both those who were ill and of the healing art itself, it became necessary to finally organize those who could practice the healing arts, and restrict the use of medicines and healing systems to exclude those not properly qualified for their administration.

Michael Maier himself was a physician, and while I know of no historical



reference to the fact, it is probably true that many members of the Fraternity were trained by him in the healing arts. Their system of healing would probably be considered much inferior from a scientific viewpoint to those of today, but it is true that they used all the physical and metaphysical principles which were at their command. In referring to the position of a physician, we again quote from his book: "Wherefor a Physician's employment is so far from being contemptible that it is concerned in a man's chief outward good and happiness in maintaining health and curing disease. God at first created man; nature God's handmaid conduceth to the generation of him from the seed of both sexes; and it is the physician's office to recover man diseased, and to restore him to his native health, so that this art has much in it of Divinity, having the same subject with the creation and generation."

It is evident that this statement is somewhat of an apology for the physicians; that evidently physicians were not held in highest regard at that time. This evidently was due to superstition and to the fact that healing in all forms was in a more experimental stage than it exists today. Notice also that the law states that all healing that is rendered must be done freely. In other words, for those of the Fraternity who traveled among other people, their obligation was to assist in establishing harmony within the individual, administering both to the needs of the body and the soul. They were also to instruct when knowledge was needed, thereby administering to the mind. One way in which we see that the principle of this first law still applies to the modern Rosicrucian is that this organization has always held fast to the principle that whatever the member may learn which is conducive to the betterment of the health of the human being, is to be rendered freely as a means of assisting another. While the Rosicrucians are not a therapeutical school—in that their primary purpose in this age is not to train healers—they do have as their heritage certain principles for the maintenance of health and the restoring of health, the knowledge and practice of which in so far as it does not conflict

with any healing art, is freely given in the form of advice to those who need it.

Among the Order's members who are licensed physicians of a recognized school of healing, they too follow the injunction of this first law in that in addition to the practices of whatever their particular healing art may be, they also, without charge, render those services and apply those principles which come from the understanding of the Rosicrucian laws relating to health and healing.

The second law was, "That none of them, notwithstanding their being of the Fraternity, shall not be subjected to one habit, but may dress according to the Custom and Mode of those Countries in which they reside." This second law is somewhat outmoded in the modern day, although it has been reiterated time and time again in modern Rosicrucian teachings that the members of the Order must under no circumstances adopt an appearance, dress or even a manner of living which would make them peculiar to the society of which they are a part. In other words, the Rosicrucian works best in an environment of which he is a part, not of which he stands out, whether by peculiarities of dress or action or by standards of unique values.

It must be remembered that at the time that these laws were established transportation and communication were extremely limited and, consequently, between states and communities there existed a far greater diversity of language, dress, and forms of behavior than we would find today in most countries or parts of the world. Nevertheless, it is interesting to point out that the first Emperor of this jurisdiction of the Order, the late Dr. H. Spencer Lewis, when conducting members of the Order whom he took with him on various tours to different parts of the world, always suggested that these individuals not wear clothing that would be outstandingly different from that of the country or section of the world in which they were visiting. Of course, he did not expect members in this country to adopt the form of dress of every country which they visited, but he illustrated the principle of this fundamental Rosicrucian law, that to attempt to stand

(Concluded on Page 340)



After the War—What?

By FRATER AND SOROR J. DUANE FREEMAN

Note—This article is not a dissertation on the rights and wrongs of our present conflict, but a consideration of the necessary ethical values to be maintained now and always.



AS WE sit in our bower, we look out on a world heavy with the approaching harvest, and we watch an eager bird burrowing for the proverbial "early worm." The yellowing leaves still cling to the branches, but there is in the air that indescribable scent indicative of early fall. Lost in the ecstasy of contemplation, we are wafted away into that realm where thought reigns supreme.

God—In his boundless love for mankind has created all things and has established laws that certain periodicities shall manifest. God did not give these things to you alone, nor to you and me alone, but to all mankind, yes, even the blind and the halt, that they may have comfort and joy, ever, in their distress.

God, then, cannot be a personal God—that is *your* God or *my* God, but he is the God of all, white, black, brown, red, Gentile, Jew, Mohammedan, Buddhist, in fact the God of all people on this earth. The proof is that the immutable laws which He has established work at all times, and they work equal-

ly well for the rich and the poor, the good and the bad, the weak and the strong. Therefore, *God is Impersonal*.

Now each of us, passing along life's way, strives to do our bit to make this world a better place in which to live. Do we realize that in thus striving we are permitting just a tiny ray of the *Soul of God* to shine through this material manifestation?

The Soul of God? Yes, friends, the Soul of God. As we come of mature years and greater understanding, we realize that this God, this supreme intelligence, is an essence, in and about everything, animate and inanimate, and is the activating principle of all material manifestation. Thus we see how impossible man's existence would be without this essence, this Soul of God.

So may we account for those unselfish actions, which have to do with helping our fellow man, those urges from the Soul within, the Soul which, when fully permitted to direct the activities of man's manifestation, makes that manifestation no longer necessary.

But, *God is Impersonal* and, therefore, this segment of God which resides within us must also be impersonal. So, in order for us to permit the full light of the Soul of God to shine through, we too, must be impersonal.

But there is another aspect to be considered—Tolerance—for when we are



impersonal, we are tolerant and when we are tolerant, we are unselfish.

Let us examine this last, that we may have a better understanding of the underlying thought, and let us use an analogy for simplicity.

John and Mary are man and wife, and John is one of those old-fashioned husbands who believes that the wife's place is in the home. Mary before her marriage, was very popular, pretty, a charming personality, vivacious, and always being invited here and there because of her ability to fit into any situation. Mary would like to continue with some of the friends of her girlhood days and join with them in the activities of the different women's organizations. John, however, feels that Mary belongs to him and therefore, should be interested only in those things which he likes, such as listening to selected serial stories on the radio, reading the newspaper and calling it a day. Of course, when he is away at work, there is always the house to be taken care of. Such is Mary's life, stifled, repressed, and as time goes on the very things which first attracted John begin to fade. Yet, he has no realization that his pride and joy, the jewel given into his keeping, is slowly tarnishing because of his actions. Actions which are selfish, intolerant and personal. Selfish because of his unwillingness to understand that to maintain its even tenure, life must be permitted to associate with other life, else like the lowly drop of water on the leaf, it quickly evaporates and is gone; intolerant because only the wishes of John are considered by John; personal, because like the miser, who hides his gold and permits no one to see, John keeps Mary all to himself.

Thus, do we understand through our analogy, how these three vices, Intolerance, Selfishness and being Personal, always go together and according to the law of opposites. If Intolerance, Selfishness and being Personal, are phases of the same thing and always manifest together, then the reverse is also true, that Tolerance, Unselfishness and being Impersonal, are one and the same manifestation.

Getting back once again to our original thought, we had agreed that God was Impersonal. Therefore, God is also Tolerant and Unselfish, and as within each of us resides a segment of the Soul of God, then we too have within us Tolerance, Unselfishness, and the ability to be Impersonal.

The chaotic condition of the world today requires that those who are students on the path, maintain an ever watchful vigilance lest they unwittingly fall by the wayside. This same condition requires that all of us redouble our efforts, that the light within may shine through and help the forces of light to an everlasting victory over darkness.

At the time of this victory, and afterwards, in order to bring about an everlasting peace, there must exist Impersonality, Tolerance and Unselfishness. It is our duty, each and every one of us, to *start now*, manifesting these three virtues so that, like the waters held back by a dam, when all is again quiet, we will not ask "After the War—What?", but through the release of this stored-up Impersonality, Tolerance and Unselfishness, we manifest, "After the War, Peace on Earth, Good Will to all Mankind."



OUR ROSICRUCIAN HERITAGE (Continued from Page 338)

out by any peculiarities from among those with whom they were thrown in contact is a detriment rather than an aid to the promotion of the work of this organization, and even in a more subtle manner to the development of the individual. This law illustrates still another principle well known to the modern Fraternity, that to bring about a constructive form of evolution is the

only method of altering the thought and activities of human society. Through the using of the available knowledge and materials, we can best serve to promote our ideals, and not by conspicuously taking the position which would cause us to be pointed out from among those whom we strive to serve.

(To be continued in a future issue.)



A New Ontology

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

(From the "Mystic Triangle," November, 1928)

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



THE other day I read this paragraph in an interesting book:

"Something in us believes the Beatitudes, even though as a matter of business we should never dream of putting them into practice."

The thought expressed by the writer of this paragraph challenges the Rosicrucian or the mystic. He naturally agrees that there is something in each of us that believes the Beatitudes and revels in them; but the modern Rosicrucian would instantly say that the writer of this paragraph was wrong when he said that as a matter of business we should never dream of putting them into practice.

Nearly everything else in the world of business has failed, and all that is left for the average man or woman to do, in order to be successful in business

at all, is to idealize it and to bring the Beatitudes into his business methods.

The real trouble has been that the man has feared to bring the ideal, the mystic, the metaphysical into his practical affairs. Fear of some unknown result, or the operation of some unknown principal, has held him in bondage. This is because man has had essentially a materialistic training, and has become almost an unconscious slave to the materialistic ideas of life. For centuries man's mind has educated itself in the belief that certain effects noticed by him are due to certain material causes, and that these effects are inevitable. He has come to believe that matter in its gross or refined form has the ability to develop its own discords, independent of any thought or action on the part of mind. He has come to believe that even the mental part of himself can manifest only through matter, and that matter is the channel for the expression of mind. The idea that mind may manifest through mind, or that the mind of man can affect that which is not matter or produce a demonstration or manifesta-



tion not wholly of the material realm, has been reluctantly accepted by the average human. Man has tended toward thinking that every exertion of mind must leave an impress solely upon matter, and if its impress is not upon matter, it has made no impression at all. We find this materialistic idea expressed even by such an eminent authority in physiology as Dr. William M. Sadler. In one of his books, he said:

"Mind never fails to impress itself upon matter. For every mental process, there never fails to follow some physical response. Every thought of mind, every process of consciousness, is unfailingly translated into some sort of material movement."

Years ago, when Mary Baker Eddy issued one of the early editions of her famous book, in the introduction thereof she had this significant remark:

"What the world needs today is a new ontology."

She meant to say that what the world needed was a new science of being. The Rosicrucians have ever been advocates of this new ontology, and the Rosicrucian teachings of today present this new ontology in a better form than it has been presented by any metaphysical or occult school.

What man needs to learn today is that matter does exist, but that its existence is not an independent one, as the Rosicrucian teachings state. In the desire to place matter in its proper category, some of the metaphysical schools of today attempt to say that matter has no real existence, with the result that the student who is not analytical in his thinking believes that the statement means that matter does not exist at all. The Rosicrucians, realizing that such a statement is not fair and not explanatory, state that matter has no independent existence, but that its existence is dependent upon our realization of it. Therefore, even if we assumed that matter is a real substance, with body, weight, hardness, and other objective qualities, we must admit also that without mind in man, matter could not exist to us or have any manifestation to our consciousness.

Furthermore, the teachings of our higher grades show that these qualities of matter which our mind seems to ac-

cept, such as weight, size, hardness, softness, opaqueness, and so forth, are not really qualities at all. We find as we develop our comprehension, our consciousness and our mystical understanding and relationship of Nature's higher laws, that matter is not opaque, that it is not many things that we have attributed to it. The gradual discovery of these mistakes in our understanding reveals to us that the material qualities of matter have been accepted by a materialistic mind, in us, while the Divine or spiritual Mind in us has no comprehension of these materialistic qualities at all.

This brings us to what is looked upon as the highest revelation that ever comes to the mystic, namely, that only in mortal mind, or only in the materialistic mind of our objective consciousness, does matter exist with all of its limited and limiting qualities. The important discovery is made that matter exists in a material sense only as a mental concept on the part of the material mind. In the mind, as a mental concept, exists the human body and all of the other material manifestations of this earth plane. To the Divine Mind or spiritual mind in man, matter is non-existent. The limitations of the material world cease to be, so far as the consciousness of the spiritual mind in man is concerned.

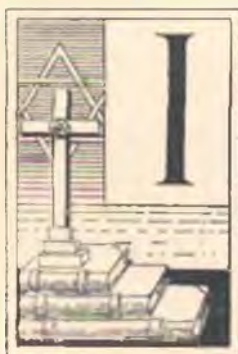
And so the mystic comes to learn that he is living in a world where two classes of humans attempt to live and become happy, healthy, successful and prosperous. The one class consists of those who have a highly developed mortal mind, with a keen objective mortal consciousness, and a consequent materialistic concept of all that exists. The other class is composed of those who have developed the spiritual mind to its normal degree of comprehension and understanding, freed from the enslaving dominancy of the materialistic mind. These persons, in the latter class, conceive matter with the materialistic mind at the one moment, but instantly have the spiritual concept of these things as a companion concept. Such persons are masters of both the visible and the invisible, the material and the spiritual,

(Concluded on Page 348)



The Impelling Urge

By CORA BERG, F. R. C.



I HAVE gone to church so many times and heard the people pray for the forgiveness of their sins. What sins? Do they know? But I do. For the forgiveness of the sin of not listening to their conscience—for the sin of not looking about them to see with their own eyes the opportunities that lie before them, the gifts of God's love.

Plenty in abundance — but we must prepare the way to receive it. Not by speaking idle words, wishful words, but by working in all the ways we know to prepare ourselves to receive our fortunes.

Have you ever had an impelling urge to be alone, to be quiet, to think for just a moment? It was an inspiring impulse that would not be suppressed. You permitted that inner feeling to hold sway in your being and a lovely harmony like a melody from Heaven swept your heart. It was as though you entered a beautiful Temple to worship at a Shrine. Maybe you did!

People build magnificent temples out of lime and brick and stone, and dedicate them, calling them the "House of the Lord" or the "Temple of God." But those are only man-made temples. Under analysis one is inclined to believe that *man* has glorified the works of his

own hands, and has forgotten the God who inspired him.

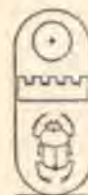
Really then, what are the Temples of God? If we stop to think, we should consider them to be our own bodies wherein the Soul is housed, erected in the image of God, and embodying the faculties to be used for creative abilities.

The Shrines in the Temples may be the glands of the body — little altars where the different lights of the personality burn in brilliance, according to the level of their understanding.

Each Shrine is provided with a Guardian, the hormone secretion, which gives or retards energy in relation to its position in the Temple. The secretion carries the atoms of inner knowledge, spirituality, stability, etc., and the impulse is made manifest through the intuition.

When a Guardian gives an impulse through the intuition at any time, under any circumstance, we should listen — we must listen to the urge or inspiration. We should meditate, and in profound worship of the God of our hearts, contemplate the wonders presented to us through the Guardians at the Shrines.

Let us not forget, even under the influence of increasing educational, political and economical accomplishment, that we have a fine sensitivity to creative energy. Though we may go far in the intellectual world, let us retain that sensitivity by keeping alive the energy of intuitive development by tending the Shrines in our Temples of God.





That Fearful Word—Karma

By O. F. HAUPT, F. R. C.



THE subject for discussion this evening is God's misunderstood law. I say "misunderstood" because it seems to be the one over which we stub our toes and bruise our shins quite early in our studies, and therefore adopt a defeatist attitude

until it either gets our "goat" or we get the best of it.

We hear much conversation, we read many pages of books, we hear many lectures about this bugaboo—this weight that poor humanity must perforce carry about upon its back. We hear many very disquieting tales about what a really dreadful fellow this law is. We hear tales as wide and as broad as the imagination of man. Many, many of the things for which we fail to find reason are laid at his door. And many is the excuse for failure also laid there when we really feel that we have not done our best but *want* to feel that we have. We use him as a balm to our pride when conscience pricks a bit where we are somewhat tender.

I believe no further introduction is needed to those who have travelled a little way with him.

The name Karma has rather an interesting sound and we soon try to find out something to substantiate our interest. Almost immediately we find the

terms action and reaction; cause and effect; retribution, compensation, atonement, sins, errors, the balancing of the scales and other poorly understood terms, and our minds get busy and conjure up pictures and our emotions start to function and we may even feel fear and dread.

We ask some of our fellow students about it and find that they feel somewhat as we do about it; and so, we, a little later, accept it as one of our burdens in life and try to do good deeds to offset some of the bad deeds we have done and try very studiously to avoid doing anything very bad from then on.

Most of us think along with the general level of the mass of mankind for our span of years upon this earth. Few can summon up from the depths of themselves the necessary fortitude or courage (or cussedness) to kick themselves free from the plane of mass consciousness, or as Dane Rudhyar puts it—take our "second breath" and rise free to think our own thoughts. As he puts it also—free to be exiles wandering in search of those with whom we can truly commune on an equal level. And so, we come to our Rosicrucian Order, whose dedication is to the welfare of all human kind; and yet, whose students are more or less exiles in the midst of their own kin and countrymen.

Very early in our studies we were told to think of ourselves as above and apart from our universe, looking down upon it as from a distance. This was to help us to get away from our usual small circle of surroundings and to see

in perspective—from a point removed. This we tried with varying success and varying experience. By this means, we were able to get a more true premise upon which to base our reasoning relative to the subsequent matters of study.

Now as we all know, a true conclusion to our reasoning is dependent upon a proper and true premise. That which appears most obvious or most acceptable is not always true and correct. To accept as true something that seems easy to understand or seems on its face to be correct, or because someone else says so, is one of the failings or weaknesses of our present age.

In our search for our correct premise it is necessary to use the process which one of our advanced brothers calls "thinking through." And so, we find that all things start and end with God.

We find that in the beginning was the "Word" and the "Word" was sent out and became *cause* or creative power. This creative power or *cause* brought into being that which was created, or *effect*.

With the going forth of the "Word" came the cycle of what we term life or the law of cyclic motion where it became necessary for the descent or involution of consciousness through the various phases or planes into matter, or our material world.

Since it is by the law of cause or the cycle of necessity that we have involved or descended into this material world, by the same cycle's upward turn we shall climb out of, or evolve, or move within ourselves to an eventual proximity with our former state (before the fall) with all the wealth of our experience.

This, I maintain, to be the real essence of the law of Karma—action and reaction, cause and effect. Each incarnation may be pictured as a smaller cycle imposed upon the vastly larger cycle somewhat as pearls upon a string, except that whereas each pearl is separate and complete unto itself, each cycle of incarnation is a part of and inseparable from all the other incarnations, each cycle of which describes an eccentric arc, the eccentricity being governed by a mysterious average mathematical formula which we might call the function of the law of Karma.

Taking this into our daily lives, we find it to indicate the path of wisdom upon which to search for peace profound. Being the first and divine law, we find it to be positive in essence, dual in manifestation—cause being positive, effect being negative and Nous being the third point, the medium through which all manifestation occurs.

Now let us restate a previous thought. When we first knocked at the Order's door and were accepted as probationary students, we were told that it would be necessary for us to disengage our center of consciousness and realization from the very small area to which we were accustomed to center ourselves and to draw away so that we might look at our universe from a point of perspective—so that we might see the whole forest instead of the trees which surround us and hem us in. A great deal of the work is designed to assist us in doing that very thing. We may have many failures and many little successes before we are able to say, "I saw as through a glass darkly but now face to face."

Through continued practice and continual striving we become gradually able to expand our consciousness to a point where action and reaction take place within the perimeter of our own consciousness. But we find no vengeful god who metes out punishment for sins and errors. We find instead the force of harmony and rhythm of response to God's Will. We find action and reaction according to specific plan—which went forth as one of the functions of the "Word." We find that there is purpose which underlies and guides the action and reaction of all things in nature from the vibration of spirit energy to the complex vibrations of the Cosmos.

For mankind, that purpose is evolution, as defined by the eccentric of our cycle of incarnations, and all Karmic action is devoted to that specific purpose. We find no possibility of Divine punishment—no malicious retribution.

But how does this fit in with the law as set forth for our guidance—"Be not deceived; God is not mocked—whatsoever a man soweth, that shall he also reap"?



That which sent forth the "Word," in His great wisdom and love overlooked nothing, but gave into our hands the things in nature, from vibrations formed the tools which we must use in our journey of necessity (our "fall" and subsequent "rise"). As we learn, life after life, to understand and use these tools, so we find the efficiency thereof. So also, we find instead of something to shun and try to appease or avoid, that by taking hold wholeheartedly and using the law of Karma as it was intended that we should, we become attuned in harmony with it—start to move forward with it consciously.

Let us realize that evolution is the necessary thing required of us as aspiring students. We want to evolve. It is necessary that we at some time become conscious of the desire to evolve and *then* the *will* to evolve—to return to the consciousness of our heritage.

Krishnamurti is supposed to have said that there are only two kinds of people—"those who know and those who do not know." He referred to those who know that God's law is evolution and those who do not know. This, he says, is what causes men to enter the path and to travel it all the way to its goal.

How can we ever hope to travel any path to a goal if the path goes nowhere and has no purpose and no signposts? The "Word" went forth in the beginning of our cycle—perfect in all its parts. Our part is the part of understanding and becoming attuned in harmony with it and the utilization of its beneficent power. Only upon the path may Peace Profound be attained because the *path* is the fulfillment of the law. Harmony, system, order, rhythm, cyclic activity—all exist because of Karma. Without it *we* would not exist. We cannot conceive of creation without law. There is nowhere a cessation of law. We strive in our meditations toward God—in Whom we live and move and have our being. Where we are, God is. Where God is, law is. Where law is, Karma and evolution are inseparably wedded.

Picture in your mind, if you will, for a moment, a great, a *master* violinist playing before a large audience. Picture also the audience in rapt attention, almost breathless for fear of missing some de-

lightfully executed passage. Notice now the violinist. What is outstanding about his performance aside from his music? Is there not a poise, a sureness and ease and gracefulness? Does he not in his execution demonstrate an attitude of definite, exquisite control? In other words he has mastered the technique by which he expresses his knowledge and emotion, which is his consciousness of music.

He has not become the master violinist in an hour, a day, or a year. He has evolved his consciousness of music from *sensing rhythm*—perhaps from the beat of the surf against a cliff or the beat of a tom tom in some far distant land and time—through life after life, until he desired and yearned to be that which he is today.

We have all heard the squawks and screeches produced by the youngster just starting his violin lessons, and experienced the effects on our nerves of their awfulness. But the lovely orchid grows from mould and decay. We have all heard of artists who have gone through poverty, hunger, rags and cold in order to pursue their study and practise their chosen art.

Yet we have had that something within us which has urged and driven us to set our sails toward mastership of a hundred times greater art—the art of mysticism, the mastery of life. We desire to master this art—some with a luke-warm desire (but a precious one nevertheless) and some with a burning, driving flame of determination.

But we must master the technique, for technique there is to this art also. We must master the very finest, the most exact control of ourselves until the most fleeting of thoughts can be captured by our delicately balanced and expanded consciousness, at will. A deep, sympathetic understanding of the problems and trials and errors of mankind must be gained; and we have Mr. Andrea's word for it that this is very important.

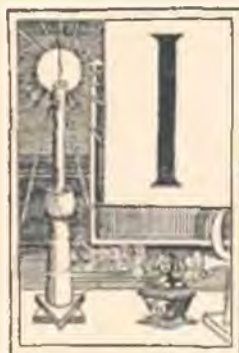
We must so sensitize and control ourselves that we may sense and feel the pulsation and rhythm set up by conditions and circumstances and understand the working and import of the action of Karma in them, not only as they affect ourselves but also others. This comes with difficulty to the occi-

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

TIME AND CHANGE

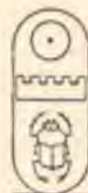


THIS is a well-known fact that everyone has experienced how time seems to pass quickly when one is occupied, especially when one's interest is directed at whatever he is doing. On the other hand, time passes slowly or seems to drag when one has nothing to do and simply must wait. But in memory the perception of time changes. We look back upon the hours that seemed to pass quickly due to the fact that we were occupied, and they seemed to be longer than the time that we found difficult to pass. This is true because in memory we think of the

events that took place and do not restrict them in our minds with the same sense of time as we had when they first took place.

Our conception of time is limited to our objective consciousness, as is illustrated in these comments. Time, in our objective conception, is measured by change — change in ourselves and change in environment. The more completely we are able to attune ourselves with that change, the more rapidly time seems to pass.

Under conditions such as exist today, when man is striving to aid in ending the world's turmoil, it is well that he be occupied. Dissatisfaction develops on the part of those whose hands are idle, and as we each do our particular part in the work before us, we aid in helping ourselves as individuals as well as aiding society as a whole. This is an



important fact to remember—that under today's conditions we as individuals are only a segment of society as a whole.

Have your loved ones been taken from you to serve their country? Have you had those from among your immediate acquaintances make the sacrifice of their lives for the cause to which they are dedicated? Whether you have or not, you will realize that such sacrifices bind together those who are giving like contributions. The immediate human reaction is the desire to see the end in view; but merely to sit and wait for the end to come will only cause the pressure of these times to bear more heavily upon us. Therefore, I again state that in order to bring about the more reasonable ratio in your mind be-

tween the phase of time and the changing conditions, you must help overcome that objective conception of time by using it as it occurs.

First, consider time as a useful tool, one which is useful, however, only in proportion to the extent you avail yourself of it. Consider it further as a measure by which you judge the coming of a desired end, and a measure of your progress—progress in growth and comprehension. See that all time is well spent, and in so doing, do not forget the work of the mind as well as the hands. For guidance and help in the use of this time, we direct you to the Cathedral of the Soul and its periods as outlined in the book Liber 777.



A NEW ONTOLOGY

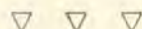
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the higher and the lower forms of universal existence.

Man may become the master not only of his own environment, and of his own present and future place in life, but he may become the master of the creative processes of God, which operate through the spiritual being which is the only part of him. Just as matter in its gross, material form has no other existence except in a materialistic concept of the mortal mind in man, so many of his problems and most of the obstacles which prevent his progress and advancement are things which have no other existence except in the concept of the mortal mind. To the spiritual mind,

there is no body of flesh, therefore there is no disease, there is no death. To the spiritual conception there can be no failure—only joy and peace. There can be no limitations—only the unlimited eternal. There can be no staying of progress, no prevention of the onward march of civilization, no closing of the book, no limitation of time, no end of space. To the spiritual concept, life is continuous, eternal, and beautiful.

With such conceptions, man may bring the Beatitudes into the practical things of his life and find a place for them, and even through them be inspired and helped toward the goal of his ambitions.



THAT FEARFUL WORD—KARMA

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dental person, because it requires a stillness and attunement that is distinctly unlike our daily objective living. However, having once been attained it becomes a power in the mystic's hands so long as he is willing to advance himself according to the same law.

Karma is not a law which we evolve beyond but a law which we must learn

to use. Most certainly we may find some of the effects of this law decidedly unpleasant. With a hammer one can either drive nails into a new home or the pylons of a temple or smash a thumb—and neither hurts the hammer.

Be not afraid of life! Live life—light and love. It is said that the gods love a man or a woman.



The Law of Balance

By ERNEST H. SINNATT, F. R. C.



THE action of the balance wheel of a watch illustrates a fundamental law of nature. If you study it you will see that the balance wheel itself is controlled by the hair spring and in turn controls the train of wheels that connect with the cen-

ter canon pinion upon which the hands are set, which in turn is the terminus of all watch energy. Without balance, there can be no control. In balance we find proportion, a harmonious relationship of parts, in other words—symmetry.

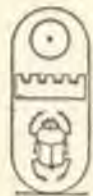
The other day I watched a friend of mine make a cake. With care she measured each ingredient and finally when all was in proper proportion and blended together, it was placed in the oven and in due time came out a perfect cake. The law of balance so predominant in a watch was also used to make the cake. This law governs all we do, without it life would be chaos.

The law of balance, as visualized in a watch, brings to our attention one of the great secrets of life, and we become aware of it only after much pain and suffering brought on ourselves by our insistence, through ignorance, on living outside this law. Life is for balance, and that is the reason why you and I are here. Through the experience gained by experimenting with life we evolve

into the consciousness of the laws by which life is controlled, and thus our manifestation improves with our understanding and we find harmony entering through obedience to the law of balance. Synchronization of the cosmic forces produces a condition of balance, and the eternal law of ages "as above so below" demands that we inhabitants of the earth plane give heed to the law if order and harmony are to be the ruling factors of our lives.

Everything that happens to us in life that speaks of an inharmonious condition is due to lack of balance; whether it be ill health, social mal-adjustment, lack of self confidence, emotional stress or a thousand and one things which we are all more or less acquainted with that bring about an unhappy condition for us. It makes no difference whether the condition concerns us physically, mentally or spiritually, it is brought about by a violation of the same law.

A person who lives abundantly is one whose life is controlled by the law of balance. When thinking of life in its entirety, we must learn to place values where they rightly belong, hence a successful business man who has acquired a full share of material wealth is not necessarily a man who lives abundantly. Unfortunately, we look upon wealthy people as models for the coming generation to imitate, forgetting the fact that wealth is often the result of a fixed attention at the sacrifice of everything else worthwhile. This is an outrageous violation of the law. On the other hand, a man who lives abundantly is one who



recognizes the spiritual purpose of life and so patterns his life to fit the purpose that through his life this world becomes a better place to live in. This is the law of balance functioning in accordance with the will of the Creator. Abundant living is the result of the fulfillment of the law, and the whole effort of our beloved Order is planned to so expose its membership to this law that they will come to recognize its significance and subject themselves to its purpose.

The complex conditions of life on this planet often force us into trying situations, and sometimes we find ourselves at our wits' end for a solution. These conditions though unpleasant are often good for us, as they force us out of our complacency and demand initiative to meet the emergency. There is no doubt that the large majority of Rosicrucians enter the Order because of a consciousness of unfulfilled desires not fully understood. The urge within compels us to search for a solution, and somehow we are led through the darkness by an unseen hand and when the day breaks we find our footsteps on the Path. The unseen Masters know the necessary experiences through which we must pass in order to gain balance—by which we prove our worthiness to a higher initiation—and we pass the threshold only to find new obstacles to bar the way. Progress demands effort, the path to a higher consciousness is an ascending one and calls for courage.

How often when things go wrong and we find ourselves baffled and discouraged, do we enter into the Cathedral of the Soul, and there in the deep silence find the inspiration that fires us with faith and action again. While in the Cathedral, we reach out for that which we lack, and through the beneficent forces of the cosmic, we are restored to balance in order that we may carry on our mission on earth. This mission can be fulfilled only by balancing the character qualities in such a way that the spiritual values are recognized and manifested by the individual. The spiritual quality of all manifesta-

tion is determined by obedience to the law of balance. The state of the physical body also is governed by this law, and how quickly one notices the need of it when emotions gain control. The intellect also acts very strangely when the state of balance is upset. By adherence to the law all sides of the human nature blend together and find harmony in the spiritual purpose of life.

There is a story, though not a Biblical record, that previous to his arrest in the Garden of Gethsemane, Jesus was summoned to a secret interview with Pilate and the two met in the Palace Garden, and there Pilate tried to dissuade Jesus from following the course which finally led to Calvary. The conversation related between the two was not so important, but I venture to say that before their talk ceased, in the heart of Pilate burned a secret admiration for the Nazarene. Pilate, a Roman Aristocrat, called to the high office of Procurator of Judea whose thoughts and desires were never higher than a physical horizon, faced Jesus the Galilean, the most perfectly balanced man the world has ever known, and there is no doubt that Pilate recognized in Jesus a man of vastly superior quality when compared to himself, for Jesus had weighed life in the balance. His forty days in the wilderness had settled for him any question that Pilate might ask. The perfect balance of the Man of Principle was too much for Pilate and the interview was a rank failure from the Procurator's standpoint. The law of balance is summed up to satisfaction by this quotation taken from the Aquarian Gospel. "Jesus said, 'Our God is Spirit, and in Him all wisdom, love and strength abide' . . . 'In every man these sacred attributes are budding forth, and in due time they will unfold; the demonstration will be completed, and man will comprehend the fact of unity'."

Through the sacred attributes sheltered in the human soul, the law of balance is fulfilled and we come to perfection of character stability, and thus we unfold in the consciousness of God.



Experiencing Initiation

By RALPH M. LEWIS, *Imperator*

PART II



LET us now consider some of the ancient initiations in their entirety, or *the mysteries* as they were called. Perhaps the oldest of all is the Osirian cycle or *Osirian mysteries*. They were called the Osirian cycle because they were concerned with

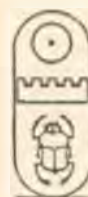
the birth, life, death and rebirth of Osiris. In these mysteries the doctrine of immortality was first introduced to man.

According to Egyptian mythology the Egyptian goddess Nut wed the Egyptian god Geb, and they had four children: two brothers Osiris and Set, and two sisters Isis and Nephthys. According to legend Osiris as a god was given sovereignty over the entire land of Egypt, and his was indeed a munificent godship, for we are told that he introduced to the people laws whereby they could govern themselves, taught them art and agriculture, irrigation and many of the refinements which brought them ease and comfort. He also taught them how to worship their gods, in other words introduced religion. And the myth continues that he was most beloved by the people.

Set is said to have become extremely envious of the affection of mortals for Osiris, and thereupon he plotted to take

Osiris' life. He surreptitiously obtained the measurements of Osiris' body and had made a very ornate chest which would fit only the body of Osiris. Then he gave a great banquet which he and his seventy conspirators attended, and he invited Osiris to be present. During the course of the merriment Set, in a jocular vein, remarked that he would give the elaborate chest as a gift to anyone who would lie down in it and whom it would fit perfectly. Each of the assembly of course tried it, knowing the intention, and it fitted none, until Osiris himself lay down in it. It fitted him perfectly, and while he was lying in it they pounced upon the chest and nailed the cover down. Then the god Set gave orders that the chest be thrown in a tributary of the Nile, and this was done. It finally reached the sea and eventually was washed up on the shores of ancient Byblos which at that time was of the old land of Phoenicia. The legend further relates that a great heather plant grew around the chest so that it was completely concealed, and the plant reached such proportions that it looked like a great tree. One day the king discovered the tree and had it felled to become a column to support the palace roof.

Isis learned of the disposal of the body of Osiris, her husband-brother, from some children, and she set about to recover it. Going in disguise to Byblos she finally obtained possession of the heather-tree. She eventually found an opportunity to remove the



chest from the tree-like plant and returned it to Egypt. She then placed the corpse of Osiris on the sands and one night Set walking in the moonlight came upon it and was extremely angry, so much so that in his hatred he completely dismembered the body, scattering it far and wide throughout Egypt. Isis, upon discovering this, wailed loud and long. Her grief has been the source of many renowned Egyptian tales. Again she set out to recover the body, and it is said that she eventually recovered all the pieces. The important thing is that when all the pieces were brought together she breathed into the mouth of Osiris, and when he received her breath he was resurrected and again was a living being, not a being of this world but of another and higher life.

Her son Horus by Osiris later set out to avenge the death of his father by Set. It is interesting to add that this tale of two brothers, Osiris and Set, is the oldest story in the world. In fact thousands of years ago in Egypt this story was entitled "The Tale of Two Brothers." The first translation of the story was made by the famous Egyptologist Dr. Charles E. Moldenke. We have much of this eminent person's collection in the Rosicrucian Egyptian Oriental Museum, and his original notes and papers concerning his translation of the famous "Tale of Two Brothers" are in the Rosicrucian Research Library as a very treasured manuscript. It is also of historical interest to know that the biblical story of Cain and Abel is generally agreed by exegetical authorities to have come about as a result of the Hebrews being in exile in Egypt and their becoming familiar with the above Egyptian myth.

This Osirian legend was enacted as a mystery drama particularly in the ancient cities of Dendora and Abydos. As the drama unfolded the initiates, or candidates, had related to them by the high priests or Kheri Hebs, the significance of each part as a lesson learned. Sometimes these were enacted on great barges on sacred lakes, in the moonlight. Often it would take several nights to witness the whole ceremony, and the candidate was not permitted to witness the next act of the drama until he thoroughly understood the preceding ones.

It was explained to him that Osiris represented the creative forces of the earth, virtue and goodness, and his brother Set was the manifestation of evil. The two forces were explained to be continually in conflict in the world. Then more important it was shown to him that Osiris had led a good life, had tried to aid and help others, but when there is no earthly justice a man can be rewarded in an after-life. Man must not hope to receive just compensation for all of his deeds here on this earth. Then it was shown how Osiris was resurrected and how he enjoyed an *after life*.

We are further told that the candidate in preparing for such initiation had to abstain from food or water as a fast for a brief time, that he had to shave his head, and that the unfoldment or illumination of the drama took many nights.

There is still another ancient initiation of interest to us. It is known as *the Eleusinian mysteries*. It derived its name from the fact that it was performed at Eleusis in ancient Greece. It lasted for a period of about eight days, at a time corresponding to our September 15th to 23rd. These mysteries had two principal characters, the Agrarian goddesses, that is the goddesses of agriculture known as Demeter and her daughter Persephone. The earliest Eleusinian mystery plays depicted the suffering which Demeter is said to have experienced when her daughter Persephone was spirited away by enemies. Later however they endeavored to convey and demonstrate some knowledge of what man would experience in the after-life and to teach the lesson of *immortality*. This was taught by comparing man to vegetation. It was shown how plants withered and died in winter but that they are reborn in the spring, given new life, new power; they are resurrected from the earth in all of their former strength and glory. And it was declared that when man's days on this earth are over, he will wither away to be resurrected in *Elysium*, the ancient equivalent of heaven.

We know from certain historical records that the candidates had to journey great distances to the place of initiation, namely Elysis, and they had to

walk in single file. We know, too, that during the course of the ceremonies they had inscribed on their foreheads a tau cross, that is a cross in the shape of a capital letter T. They were also given, as a symbol, a sprig of the acacia plant to signify immortality, possibly because the acacia plant opens and closes its leaves thereby representing birth and death.

Now what shall we say is the nature and purpose of *Rosicrucian Initiation*? First, generally speaking, Rosicrucian Initiation is similar in spirit and purpose to all true esoteric or mystery initiations, though its function, manner of performance and symbolism of course are different. On the face of each initiation manuscript in the Rosicrucian Order there is the statement, "Initiation brings into the realm of reason the purpose and into the realm of emotion the spirit of one's introduction into the mysteries." That statement is really the key, as we shall see, to Rosicrucian initiation.

Previous initiations, that is those we have considered here, were mostly all concerned with the realm of *reason*. That is they were intended to introduce to man new knowledge, experiences that had a noetic quality. They were prepared to impart to man a knowledge of his various existences, the after-life, the nature of the gods, and the content of virtue, etc. But reason is not sufficient for mastership in life, and for happiness man must not be solely and exclusively dependent upon it. If he were, humanity would become nothing else but a calculating machine. Justice would be solely a matter of man-conceived law, devoid of sympathy and understanding. That which we would do for each other would rise exclusively out of necessity, in other words, because it was the correct thing to do. Human kindness would be dormant. Today's society would conduct itself entirely in the manner of the ancient Spartans. Those who were weak or ill, would be

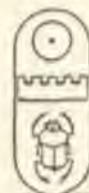
destroyed regardless of any feeling or love. Merely because reason would dictate that it would be the practical thing to do away with them, since they could no longer serve the state efficiently, or to the best of their ability, they would be executed.

Therefore, esoteric initiation seeks to acquaint the individual with the content of his own soul, to help him express it, to make it as much a part of his consciousness as the other things of his life. It endeavors to make the intelligence of soul not merely a philosophical principle, or a rite in a mystery drama, but a *reality* to man. Therefore, we may say conservatively that *Rosicrucian initiation* is that process or method for the purpose of attaining inner consciousness, experiencing Cosmic Consciousness. Rosicrucian initiation has as its end the awakening of the inner consciousness of our being. Each man has such a consciousness, but unfortunately in most persons it is dormant. So that this can be accomplished Rosicrucian initiations, since their earliest inception, have been so designed in their function as to arrest the objective consciousness of man, control it in such a way that the inner consciousness or subliminal consciousness will be liberated and come to the fore.

Thus while we are objectively going through the Rosicrucian ceremonies, intoning certain vowels, and burning incense, we are also stimulating our psychic centers and quickening the consciousness of the soul within us. All of these things provide the mood, an emotional outlet if you wish, that permits an expression of the soul. For most certainly such conditions as *peace*, *humility* and *order* which we experience in Rosicrucian Initiation are as gratifying to the soul as food and drink are to the body. Rosicrucian Initiation exercises the self, the real inner you, by placing it in an environment which stimulates it, just as study develops certain association areas of the brain.



Cosmic Consciousness is the consciousness of spiritual causes as distinguished from the consciousness of phenomenal effects.—*Validivar*.





SANCTUM MUSINGS

YOUTH AND OLD AGE

By THOR KJIMALEHTO, *Sovereign Grand Master*



YOUNG people never think of old age; middle aged people dread it; and old people wait patiently for the inevitable end. Most people think of old age in the nature of a calamity, as dim eyesight, deafness, baldness, cracked voice,

ardor of youth and the experience of age. As the bee takes honey from many flowers, so the world should welcome all that life provides through both youth and age. If the world is ever to improve, a place must be found for every human being. Youth must have the opportunity to learn, to gain experience, to try its wings, to experiment. Age must have opportunity to teach, to work side by side with youth, to point out to youth the most useful channels for its energy in the light of experience and wisdom.

snowy white hair, short memory and general feebleness. This attitude is, no doubt, an inherited race-reaction from remote antiquity when a man was respected in the tribe only as a warrior and hunter. Still, we find today that many a young man has some of the characteristics ascribed to old age. There are young hearts beating in breasts of old men, and old heads on young shoulders.

A human being becomes more useful and more valuable as he grows older. Whatever toll the years may take physically is more than compensated by the gains in understanding and spiritual growth. The world must learn to appreciate and utilize what age can offer. Not that appreciation of what age can offer precludes recognition of the virtues of youth. Youth has its gifts to offer the world, even as age has its gifts. Both are needed. The world needs the

The modern world is unique in the premium it places on youth. In one industry after the other, employment is almost impossible for the man past forty. The reason is usually misplaced economy. Social group-insurance is paid by the employer on the computed age level. The younger the age level, the less is the cost. No account is taken of the lessened efficiency of the plant. In no other period of the history of the world have men and women made frantic efforts to look far younger than their years. Men and women not only try to look young but they try to do the things that are becoming only to youth. There is no welcome and gradual transition to a new level of living, to new interests, to less violent activities.

Not that old age has to be a pitiable object. It is possible to remain vigorous, in good health, and mentally alert until the last day of one's incarnation.

These blessings must be earned. Youth, too, must earn these blessings. Not every young person has good health and vitality and capacity for intellectual and spiritual growth. The limitations that are usually associated with any particular period in life are usually the limitations of the individual and not of his age. Some of the most intolerant and reactionary individuals I have met have been college students. Some of the most open-minded forward-looking men have been men advanced in years.

Modern psychology tells us that one of the dangers on the pathway of life is fixation. We must be very careful to avoid fixation in any period of life. Certain qualities, certain attitudes are proper to each period of life. Certain qualities are normal in children. They are no longer normal in the adolescent, in the adult, in the married man or woman. Difficulties in adjustment in life are due to childish traits being carried over to later periods of life. Dependence is natural to the child. An older person must be able to assume responsibility.

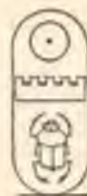
Some people adjust themselves to every change demanded by life with ease. Some people find every change painful. Age makes no difference. The important thing is to plan one's life. Children live for the day alone. Their parents do the planning. Older people who try to live as carelessly as children do are precipitating difficulties. Good health must be achieved through self-control, through the patient cultivation of good health habits. It will not help you to be resentful of the fact that some people you know lived to ninety despite continued defiance of every law of health. It would be interesting to study the statistics of the number of people who became incapacitated or who passed on from wholly preventable diseases and accidents after the age of forty. The trouble is that the only people we see are those who are well and able to work. We do not see the large army in hospitals, institutions, and bedridden at home. It seems to be almost impossible to make people give as much attention to their bodies as they would to a machine or to an automobile. For some unknown reason they feel that the body should be able to endure every type of abuse and neglect. The diseases of mid-

dle age and old age are planted in youth. Kidney trouble, Bright's disease, ulcers and cancers, for the most part, are due to years of wrong living habits. They do not descend mysteriously from heaven.

Not only is it necessary to build good health habits, but to provide intellectual pursuits. Everyone should be expected and permitted to have some other interest besides that of his daily occupation. A woman must prepare for the day when her children will no longer need her. A man must prepare for the day of retirement, if his work demands the vitality of youth. A man and a woman should have so many interests that they look forward with pleasure to the opportunity of cultivating them. Age, for the most part, should be merely a matter of the shifting of interests from one sphere to another. Enthusiasm will keep an old man youthful and interesting. Young people without enthusiasm are not particularly interesting to anyone. Old people with enthusiasms will serve as a good example to the community. They can teach people how to live. They can compel people to admire and respect old age.

There is no more pathetic spectacle than the old man who is lost without his business, or the old woman who is lost without her children. A man of my acquaintance was unable to marry because his mother was completely dependent upon him for companionship. He was her only interest in life. For ten years he courted the woman whom he did not dare to introduce to his mother. Finally he married but was compelled to keep his marriage secret. Many young persons have no friends because their parents have been so completely dependent upon them for companionship. A young wife complained to me that she had to give up every activity upon her marriage. Her husband wanted her to stay home with him every night. Another young woman sat at home and felt sorry for herself because her husband came home late every night. She refused to entertain guests or go anywhere without her husband.

Every human being must have an intellectual life of his own. Our happiness must not be dependent upon the physical presence of another individual, no



matter how dear. If we have much leisure, then we are very fortunate. We should utilize that leisure to the best advantage. If business compels a man to keep late hours, he is going to feel much happier if he knows that his wife is busy and not weeping for the companionship that it is impossible for him to give. There is nothing more wonderful than for husband and wife to share the same interests. Many problems thereby disappear. Therefore, men and women must have their hobbies and projects, and they must not selfishly demand of each other any curtailment of interests. The man and woman with many interests and many friends, will not fear the loss of children, the inevitable changes of life, and old age.

Regard your life objectively. Study the experiences that you have had and try to discover the pattern that your soul has been weaving on the loom of time. Analyze your customary thoughts. Try to be aware of your habitual emotional reactions. There would not be much point to this careful scrutiny of ourselves if this existence were the "end-all." But we are not living only for today. We are building for the future. Every degree of mental strength that is cultivated, every degree of emotional control and thought control, every degree of will-power attained means a so much stronger character, a more effective personality with which to begin the next incarnation. This conception gives a tremendous impetus to living life fully here and now. Every day is important, and yet length of life is unimportant and old age is nothing to fear or dread. Never give up a cherished dream. Nourish it in your heart and it will spring up full blown in the next incarnation. Always bear in mind that you are going to start in just where you leave off in this incarnation. Your opening chord depends on the closing chord. Here is a glorious task for declining years. Make that closing chord just as noble, as lofty, and as beautiful as you can. Let it be a song of harmony, of peace, of faith, and of love. Let it include forgiveness for every hurt, every wrong, every tear. Let it include tolerance for every human being. Let it in-

clude faith in your divine destiny. Let it end in rapture so celestial, in love so compelling, that your transition will be an inspiration to all who witness it.

If we are young, let us begin today to prepare for a healthy, contented old age by extending our interests. Let us be active in at least one organization. Let us find at least one avenue of usefulness to the community. There is nothing more stultifying nor ageing than an idle life, or an extremely restricted life. In personality as in other spheres of life, "to him who hath shall be given; from him who hath not shall be taken away." You must either integrate or disintegrate. You must use your forces and abilities, and as you use them so will they grow and expand. If you do not, they will atrophy and what you possess will be taken away from you. When we cultivate an interest it keeps us mentally alive. It is wonderful how much people can accomplish under pressure or in an emergency. It is wonderful how people go to pieces physically and emotionally when life makes no demands upon them and when they are able to take the path of least resistance.

Many of the problems of life should cease to exist for a student of the Rosicrucian philosophy. Our studies should be sufficient to fill the life of any earnest student. Our studies embrace every aspect of life, every field of thought and activity. Mysticism embraces philosophy, comparative religion, science, art, and practical welfare work. Reconcile yourself to life as it is and to life's methods, and peace of heart and mind will be yours, and harmony will not be difficult to acquire. If you can devote yourself to the Order you need nothing more in life. You have a philosophy that gives purpose to life. You have studies to occupy and develop your mind. You have a channel through the local lodge or chapter to be of service to the community and your fellow members. All life can be a climbing of a lofty mountain range, and the last moment can be Nebo's majestic peak where God took Moses to Himself in a kiss divine.



A MYSTIC'S SANCTUM

The sanctum of a mystic is not always devoted to worship alone, nor is it but a shrine in which he may find repose. Many of the sanctums of the mystics of the Middle Ages, concealed in garrets or in other obscure places, served also as workshops, alchemical laboratories, and repositories for rare books. There, through the mediums of the arcane sciences, mathematics, and mystical precepts, the mystic actually explored the Cosmic, gleaned knowledge of its laws through personal experience.

Above, is a reproduction of the sanctum of the celebrated Nostradamus, renowned French mystic and prophet (1503-1566). Note the herbs suspended from the beams, the alchemical paraphernalia, and the chart of the Zodiac.

(Photo, Courtesy Metro-Goldwyn-Mayer Studios.)



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POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Secretary, Slottsgatan 18, Malmo.

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

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Incarnation
of
Light

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Mysterious
Dittany

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