

ROSICRUCIAN DIGEST



February, 1944

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



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



A CONGRESS OF MINDS

The Rosicrucian Convention is not a gathering place for divergent peoples, nationalities, races, and creeds. Rather, it is an occasion where persons of like ideals may freely exchange their thoughts. Above is a sectional view of Rosicrucian Park, San Jose, California, showing some of the hundreds who gather for each annual Rosicrucian Convention. Political, social, and religious differences are subordinated to the common interests of all humanity. Here, then, is manifest the true spirit of *internationalism*, a unity of peoples. The Rosicrucian Convention this year will be held during the week of July 9th to 15th, inclusive.

(Courtesy of the Rosicrucian Digest.)

Old When Egypt Was Young . . .



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXII

FEBRUARY, 1944

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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH IS RELIGION DOOMED?

By THE IMPERATOR



RELIGION as we know it is opposed by two great forces. First, and in general, *education*. Second, and in particular, *science*. Neither of these is intentionally seeking to suppress or supplant religion. In fact, for sociological reasons, education favors a

liberal religious influence. Science, as a whole, is indifferent to religion. It considers it a field quite removed from the reality with which it is concerned. However, the living religions, in effect, have their severest competition in the *rationalism* which education develops, and in the *expediency* which science demonstrates.

The religious spirit emanates from a particular state of mind, which the individual attains. This state of mind is the realization of two distinctly opposite kinds of experience. One of these is the experiences that not only have discernible qualities—things which we can see or hear, for example—but which are also understandable to us. Understanding does not necessarily mean technical knowledge, but that something finds a place in our thinking that makes it acceptable to us. The other kind of experiences are those things which are vague and seemingly inexplicable. These two kinds of experiences may occur in the world around us, or as strange indwelling sensations. It is obvious, with

reference to the first kind of experiences, those which we understand, that they arouse within us a sense of security. At least, if we think we know something, we can adapt our lives to any influence it may exert, or seek to bend it to our will.

In our advanced religions, that is, advanced in comparison to their early prototypes, a *first cause* of all being is conceived. This first cause is thought to be teleological, namely, a conscious being—God. Consequently, the second kind of experiences had by man, those which seem not to be explained by any physical causes, are at once attributed to this first or *Divine* cause. It is not that the religionist does not believe that natural happenings, things that come about through observable physical causes are not also of Divine origin. He does. In fact, he considers the whole physical universe, which he can discern, as either a spontaneous creation in the beginning by God, or as a subsequent development of powers which his God has put into operation. But the inexplicable phenomena within or about him, he considers as being more contiguous to God, as being a more direct result of the Divine power. It is for this reason that the religionist, to himself at least, makes a distinction between *natural* and *Divine* laws. But a few centuries past, the majority of the factors which principally influenced the life of the average man, he could not explain by reference to physical or natural law, consequently he felt more dependent upon what he believed were the arbitrary manifestations of the Di-

vine will. What he knew and understood was limited and exceedingly *finite*. What he sensed, but which was not comprehensible, was to him, by contrast, definitely infinite or intimately of the Divine.

Invading the Province of God?

Man has ever been resourceful, so through the centuries he has turned to the sources best able to provide his needs. He, therefore, has blindly sought from the Divine that which he thought it alone was able to provide. Two hundred years ago, men resorted to prayer to provide the kind of crop which they now know how to produce by natural means. The subsequent, gradual, transferring of much power of accomplishment from a Divine or miraculous state, to the use of newly discovered natural laws and forces, was not welcomed by the religionist. To him there was a certain profanity in reducing a previously conceived Divine phenomenon to forces which could be harnessed by man. It placed science in the role of an iconoclast. The more things accomplished by science, the more it appeared the province of God was being invaded. God was being made remote. In other words, even with these discoveries of science, God still could be conceived as a cause, but more and more He was being relegated to the status of just a *first cause*. Between His initial creation and all present reality, there was being set up by these findings of science a vast series of lesser causes. These were known as the physical laws. A mastery of life seemed to necessitate principally a knowledge of these laws, the function of which was impersonal and mechanical.

Science forced the full responsibility for his success and happiness upon the shoulders of man. It became a matter of stand or fall upon your own initiative. It posited a decision for man between *self-dependence* upon his own intellectual capacity, on the one hand, and, on the other hand, dependence upon a *personal, Divine Being*, who through compassion would intercede in his behalf, notwithstanding existing natural laws. The effect of this upon the morale of the "believer," the religionist, must be apparent. It did not

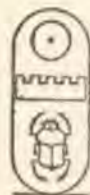
exactly rob him of his court of last appeal—the *Divine*—but it did certainly seem to limit the extent of the help he could expect from that source. For analogy, if one learns that the light in his room depends upon the mechanical direction of physical forces, instead of its being a Divine manifestation in his behalf, he then realizes he must personally know the method of operation or be without light. He is put upon his own initiative.

The Challenge to Faith

Before the expansion of the knowledge of science, the religionist felt equal to every man. When limited education, ability, and experience had made it impossible for him to accomplish something personally, he could refer it, through prayer and religious rites to God. But with the advance of science, there grew upon him a consciousness of his inequality. It was becoming more and more apparent that he must become the prime mover, the instigator of events which were to shape his own life as he wished it, and that for this he was inadequately prepared intellectually.

This realization brought about a schism in religion. Two factions arose. One contended, in effect, that religion should not embrace *rationalism*. That, for example, all things that had been considered as spontaneous creations of the Divine, namely, the result of first creative acts, should not be inquired into for any possible physical cause. This constituted adherence to blind faith. The other faction generally took the position not to reject the demonstrable facts of science and the truths of reason. They comforted themselves with the contention that all of the findings of science have nevertheless their simple origin in God, as the *conceiving cause* or the initial idea. Still further, this faction advocated a resort to God because of possible additional blessings, namely, advantages which might come as a result and for which physical laws to produce the like were unknown or nonexistent.

For a while this provided a minimum of difficulty for religion. The religionist just chose his group, depending upon whether he wanted to exclude rationalism from his explanation of the causes



of natural phenomena or not. For analogy, he decided between—"does corn grow because of laws once created by God, or is each crop a special dispensation of God's will?" As he believed, so he chose his church affiliations. The more *liberal* religionists found satisfaction in their stand. Though they embraced the ways of the world, encouraged and participated in the advancement of learning, they also experienced exaltations of spirit from which came a personal power of achievement; these seemed to prove a Divine munificence was possible.

Psychology and the Moral Sense

However, during the past twenty-five years in particular, the very education which they sponsored has struck hard at these last bastions of religion. Psychology, making tremendous strides, has demonstrated that many of the ecstasies of these religionists, with the consequent effects upon their lives, were not theophanic experiences or Divine blessings and intercessions. It has related them to be effects of man's own *mental processes*, which were heretofore unknown. Currently, psychology offers explanations for our moods, temperaments, and sentiments, and with considerable verification. It purports to show the emotional causes of reverence and irreverence. It analyzes and relates to physical causes such states of our inner selves as inspiration, virtue, and even conscience. It makes *moral discernment* not the individual's consciousness of the nature of God, but rather an organic development. It advocates that certain glandular abnormalities provide for criminal tendencies; and that a balanced glandular condition produces the normal sense of social justice. In other words, the innate sense of justice is but a feeling of self-love which extends to all men. Heretofore, of course, the religionist conceived it as a display of the Divine being within man.

It is true that some of the above subjects are still in the experimental category of psychology. Enough of them, however, have *prima facie* evidence to support them, and to challenge the need of man's dependence upon an external,

remote, intangible source such as God. If you think this challenge does not exist, you are blind to the realities of our times. Ask the average college freshman about the cause of such phenomena as you have attributed to *soul* or *God*. If he is not fearful of your indignation, he will give you in reply a rational survey of probable physical causes which account for them. These are harsh facts, but facts with which religion finds itself confronted today. The modern youth cannot deny a *rationalism* which seems so adequately to provide for every need of his life. He finds a resort to religion as it exists unnecessary, for seemingly all it promises has or is being provided through the acknowledged channels of science. This does not imply that every youth or young man of today is scientifically-minded, in the technical sense of that term. It does mean, however, that in effect, the average teen-age youth has transferred his *faith* and *belief* from the God of the religionist to rationalism and science. He may not make any such admission, and most likely he is not an out-and-out atheist, but in reality he waits for and expects science to accomplish what his great grandparents believed only possible by a fiat of God. Today, the youth thinks in terms of—the *chemist* bringing forth this or that tomorrow; the *physicist* doing likewise; the *psychologist* revealing something else. For what is he looking to religion? The answer is—nothing.

Is religion doomed? As we know it, yes. A painful and humiliating end awaits it. However, within the elements of the thought of our times, though not wholly a product of it, is the grand replacement. This replacement of tomorrow is a satisfying *mediation* between a dangerous sheer materialism and an obsolescent, blind emotionalism. Strange to say, this mediator itself has been the target of invectives from both religion and science.

△ ▽ △

(A sequel to this subject will appear in the next issue, as "The Religion of Tomorrow.")



Twentieth Century Virtues

By ORVAL GRAVES, F. R. C., M. A.



ODAY'S confusion and turmoil must be the result of certain definite phases of life, if we are to believe in law and order. The great mass of humanity has come to doubt the conduct of the past and the traditions of our daily life. Generation after

generation has striven to model its conduct after the Seven Cardinal Virtues, and apparently these virtues, today at least, are being questioned.

Just what do we mean by a virtue? The old Greek philosophers said that virtue was "excellence of character." Seneca defined virtue as, "something high, sublime, royal, invincible, indefatigable." Spinoza defined it as, "a might of the spirit which defines the essence of man." Kant, Hegel and the rest of their school called virtue, "moral force of the will," or, "moral aptness." This instinctive feeling which causes us to conduct ourselves more or less in response to our own past experience and the social conventions around us becomes what is commonly known as virtue or a habitual disposition to do good.

At this point it should be made clear that there are two general lines of thought in regard to the explanation of virtue. One is that it is objective or an

actuality and the other is that it is subjective or a realization. We shall consider the two differences and try to determine the value of each. May we conclude the subjective side of the question by quoting the definition of that great Rosicrucian, Alcuin: "Virtue is the habit of the spirit, the ornament of nature, the reason of life, the devotion of morals, the cult of Divinity, the honor of man, the merit of beatitude." Now, on the other or objective side, we can easily start first with the definition of virtue as pointed out in Funk and Wagnalls' unabridged dictionary, wherein the occult definition of virtue is given also. This definition is one that is usually overlooked. Virtues, according to occultism, are higher spiritual beings, those of the orders of the celestial hierarchy. Several of the old church authorities and mystics, including St. Augustine and Dionysius, continually referred to one order of the higher beings as virtues. They were placed fifth above, the order being: Seraphim, cherubim, thrones, dominions and then virtues. In the ancient cosmogonies there seem to have been many references to these beings as those who projected their force down into the world of man. We see the earliest example of this in the *Paut Neteru* of the ancient Egyptians. It was from these members of the great company of Egyptian gods that the Hebrews drew their scheme of the Sephiroth. In the Kabala it is from the Ain Soph that the lower powers receive their authority and so, in the hier-



archy of Dionysius and that of the mediaeval Kabalists and the mediaeval Christians, we see that the angels and archangels could very easily be called the virtues or attributes of God, individualized. Plato had this same idea in mind when he spoke of Ideas or Types. Such were the Intelligences of Pythagoras, the Aeons of the Gnostics, the Emanations of Plotinus. In the New Testament the same idea is portrayed by Paul in the use of the word "Pleroma." The Rosicrucian who has expressed the extreme objective or actuality concept of virtue as spiritual entities is Eliphas Levi. Every visible living thing in this world has or had an angelic virtue according to this particular school of thought.

Modern philosophers have maintained that virtues are more or less subjective, depending upon the individual's psychological makeup, his heredity, his environment and the experiences he has had. They claim that the only way a modern person could improve his virtues would be by education, both in a social system and in institutions of learning. If there could come into existence another fundamental virtue other than one of the cardinal virtues, it would be impossible for the average person to express such a virtue because such expression would necessitate a new type or original species of mankind. Occultists, on the other hand, have maintained that the Seven Cardinal Virtues are, of course, emanations and vibrations of force sent out by the Seven Great and Good Beings from the other plane. According to occultism, the Light of the Cosmic shines a while in every new civilization. From ancient Egypt it spread to Greece, and it was Plato who definitely specified the first four of what was later to be known as the Seven Cardinal Virtues. These four were Wisdom, Courage, Temperance and Justice. The Christians, somehow or other, felt three other great forces working in the spiritual world and they came forth with the rules of Faith, Hope and Charity.

According to occultists, the Seven Capital Sins were also dependent on beings of the opposite forces, those of darkness, which in the Divine scheme of things were allowed in the universe

in order to balance the Seven Cardinal Virtues. Thus we have, on the one hand, these virtues meaning a system of morals and ethics, a sort of yardstick for mankind, and, on the other hand, as seven types of spiritual energy sent forth from above and waiting to be accepted by mankind when he can become attuned or opens himself to them.

Coming back again to the confusion and turmoil of the present times after this brief summary of the definitions and explanation of virtue, we wonder at the adequacy of the Seven Cardinal Virtues but our excuse is generally that the horror and brutality of warfare has caused this present disturbance, this doubt, this questioning in our lives. Really, mankind is not as bad as we see it today; it is just warfare. But war has not changed human nature. Rather it is human nature and intellect that has changed war and made it capable of doing things in a high-powered, highly mechanized manner. War in this world today, from an occult and philosophical point of view, is but a direct and entirely-to-be-expected outgrowth of human conduct and actions. Even before the war, there were such things as a challenging of the old orthodox religious teachings, there were attempts at new definitions of the terms, *right* and *wrong*. Millions of men and women were at a turning point in the road. They could either go on in mental conflict and an agony of spirit, wrestling with these questions that had arisen in their lives, or they could take the opiates of faith and hope and fall back into indifference, formulas and orthodoxy. They did not return to orthodoxy, however. Rather, we have such terms as the "vanishing sinner." Persons no longer believed that God was an austere judge with an anthropomorphic tendency to punish and reward people. They began to look more deeply into the laws of the Cosmic. Then, too, there were the great industrial and manufacturing systems of today wherein human beings came into contact with each other, under stress and strain, as they never had before. Machine-age morals were developed. There were no more good old-fashioned home parties, but, rather, Saturday night "binges." The speed of the machine age, somehow or other,

timed up the actions of the individual so that he had to have a new concept of ethics and conduct immediately or else absolutely ignore the old Seven Cardinal virtues because he had not enough time to weigh his actions by them as before. People believed that they had a right to be happy, to grasp the fleeting things of this world for the material self. Practical psychologists were continually extolling the doctrine of sincerity. They said: "Be yourself. Act as you want. Do not try to inhibit your emotions or your desires." And so new codes developed. The marriage vows took on a lighter meaning. Man's life was changed. The war has, by its martial emphasis, torn aside the last veil of hypocrisy that might have been left in the thoughts, actions and deeds of the coming age. Some people have called it the modern fall of mankind.

What is the solution? How can we make the best of this so-called fall of mankind? What about the future? Well, in each age there has either been new species or geniuses of mankind that have arisen and brought forth new methods, new standards of ethics or, according to the occultist, a new spiritual force has descended or been emanated to the earth. As occultists and Rosicrucians, we believe in the near approach of the Aquarian Age. According to the law of analogy of the old Hermeticists and Egyptians, we can see this strange unrest and disregard of the Seven Cardinal Virtues as a positive step in evolution. Mahatma Gandhi's method of passive resistance, and sit-down strikes

have spread over the whole world and are ripples on the surface of the coming conduct of the Aquarian Age in the industrial world. Occultists believe that certain new principalities, powers, or virtues have been designated to work

with mankind, projecting heretofore entirely unknown types of spiritual force into the world. On the other hand, the subjective school of thought says that mankind has to be educated to these new problems of life. Where is to be found the best solution? The Rosicrucians have taught for ages that man can be developed both from within and from without. We have a system, a technique of education that has come down through unknown centuries, that the individual can always draw on the best that is within and, at the same time, can be attuned to the highest forces of the Cosmic. We believe that now is the time for Rosicrucian teachings and principles to do pioneer work in the ethical life. There can be no question that the Seven Cardinal Virtues must stand replacement.

From the study of mankind's psychic evolution and the great change in the Cosmic as a result of the Aquarian Age, Rosicrucians and occultists have predicted that the Seven Cardinal Virtues will be replaced by three. These three

prophetic Virtues will satisfy both the objective and subjective explanations of Virtue. The three virtues which we are about to name will probably not have, in the final analysis, the names that we give them, but their main meaning will be there. The first of these great virtues

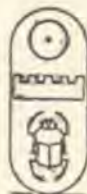
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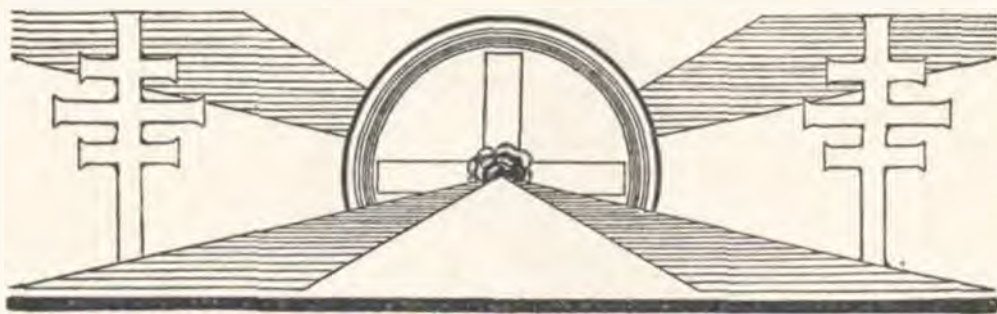
THIS MONTH'S

Birthdays

| CALENDAR | | | | | | |
|----------|----|----|----|----|----|----|
| | | | | | | |
| 5 | 6 | 7 | | | | |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | | | | | |

- Victor Herbert, born February 1, 1859. An American composer whose works are much beloved and frequently played. His, "Ah, Sweet Mystery of Life" is the vocal theme used in connection with many Rosicrucian ceremonies.
- Jules Verne, born February 8, 1828. His fantastic, highly imaginative novels have had many of their elements realized, such as, "Around the World in Eighty Days"; "20,000 Leagues Beneath the Sea," etc.
- Ernest Haeckel, born February 16, 1834. Famous German naturalist. First to draw up a genealogical tree of the relationships between the various orders of animals.
- Rene Laennec, born February 17, 1781. Inventor of the most valuable medical instrument, the stethoscope. The idea was suggested to him by watching a French vintner thump a wine barrel to determine its fullness.
- Alexander Volta, born February 18, 1745. Early experimenter in electrical phenomena. The volt, a measurement of electrical energy, is named after him.
- Sven Heden, born February, 1865. Famous Swedish explorer and geographer. The first and most authentic report on the wilds of Tibet was made by him.
- Arthur Schopenhauer, born February 22, 1788. German philosopher, noted for his melancholy and pessimistic views and dislike of femininity.





Plans for the 1944 Rosicrucian Convention

By THE SUPREME SECRETARY



TRADITION has established, and usefulness maintained, the annual Rosicrucian convention. This convention has become an institution in the organization and stands high among the annual activities of the Order. Over a period of many years we have attempted to follow the traditions of one of the laws of the Rosicrucian Order as set forth in the first laws of the organization presented by Michael Maier. To quote from these early laws, it was stated that "Wherefore the brothers of the R. C. thought it most expedient if not all together requisite to meet at least once a year in a certain predetermined place;—At their convention they relate of progress they have made in the arts and sciences and observe how their practices agree with their principles, and if any new knowledge confirmed by experience comes to them they arrange that it may be transmitted to their successors." This in part relates from the early laws of the organization and in the modern era of our history establishes precedent for the annual gatherings of the Rosicrucian Order.

To the best of my understanding, it has also been a tradition that all members who can possibly do so be permitted to participate in the conclave of

such a convention, and, in maintaining that tradition today we open the convention to every active member of the Order regardless of degree or how long they have maintained membership in the organization. Each year the convention has been attended by members who are in the first Neophyte degrees together with those who have advanced to the highest degrees, as well as representatives of all degrees intermediary. Therefore, the Rosicrucian convention is not an activity for only a part of the organization, but is based upon the interest and cooperation of every individual member and is to be considered *your* convention—that is, a conclave of members of the Order.

The convention in 1944 will be the third to be held during the time our country has been engaged in war. It is naturally understood that in war time the convention must function under certain restrictions that do not affect it in more normal times. Nevertheless, we cheerfully accept these restrictions knowing that they are for the same common good and welfare to which we dedicate ourselves, but the existence of war does *not in itself* make less important the contribution that such a convention can make to the welfare of the organization and in particular to the individuals attending and participating.

In 1943 a most successful and useful convention was held. Each member in attendance found numerous activities which were an inspiration and a means of increasing his knowledge for better service, in these trying times, to himself,

*The
Rosicrucian
Digest
February
1944*

to his fellow men, and to his country. It is for that reason, that in addition to many plans for recreation and enjoyment of the time spent here, that the convention this year will be dedicated primarily to using most of the time available in a constructive and practical way to better equip those who will be present to carry on the task to which they are devoted under these existing conditions. Every effort will be made to have many *practical* and *concrete demonstrations* accompanied by lectures delivered by well qualified individuals on matters which will closely affect the daily life of every individual. After all, if the individual is inspired and has additional useful knowledge at his command, he is better able to contribute to the welfare and benefit of the society of which he is a part.

To those who have been present at previous conventions little need be said in regard to the scope and activities that will constitute the week of the 1944 convention, but it will be interesting for those who have not previously attended to contemplate that, in addition to the features already mentioned, there will also be maintained the regular features of the convention. These are designed primarily to include instruction in the teachings of the organization, lectures by the officers of the Order, and the opportunity to consult them personally on matters which concern each individual member. In addition there will be the opportunity to be present daily in the Supreme Temple of the organization where the ritual of the Grand Lodge will be conducted under the

direction of one of the Grand Lodge officers, and where special initiations and ceremonies will be held which will remain in the minds of the participants as an experience to be remembered for life.

All these things constitute the Rosicrucian convention; a week to be used constructively as well as for relaxation — a week of associating with those who have similar ideals and purposes — a week to compare notes with others and to become better prepared from the experience of others and the provided instruction, returning to home and work feeling that you have an added foundation upon which to build your life.

A sincere invitation is now extended to every member of the organization to arrange, if it is possible, to be present at the 1944 Rosicrucian convention. To those engaged in essential work as so many are in the present times, it would be most advisable if they could arrange the vacations to which they are entitled to correspond to the period of our convention. Such a vacation would be more than mere rest and relaxation. Since these features will be included, it would make each participant feel that he is using his vacation period for a constructive purpose and one which would have an effectiveness through the year to come. The dates that have been set for the 1944 convention are *July 9 to July 15*. Members will be more than welcome to attend the convention in whole or in part. Watch for further announcements regarding special activities and features of this year's Rosicrucian convention.

EXPLORE THE UNIVERSE

Investigate that which Aristotle said "moves but is unmoved itself"; namely, the great system of natural law of the universe. Attend the Rose-Croix University, with its pleasant surroundings, beautiful grounds, modern classrooms and laboratories. Enjoy the companionship of genteel, cultured men and women from all parts of the world. Satisfy that yearning to know. Listen to simple and forcefully presented instruction by capable teachers. Make this summer term of the Rose-Croix University, one long to be remembered for its pleasant hours and direct benefit. Immediately following the University term is the week of the Rosicrucian convention, enabling each student to participate in this annual event. Tuition fees of the University are exceedingly economical. In spite of increased costs the tuition fees have not been increased for this year's term. Write today for a free copy of "The Story of Learning" which contains complete information regarding the courses of study and other necessary information. Prepare now to enroll. Address the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California.





The Strategy of Time

By J. GEORGE FREDERICK

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Y TEST, nine out of ten average persons have no fully developed sense of time. They waste or misuse this prime element of their lives. It is possible to live the equivalent of not one but three lives, considered from the point of view of a

real time sense. There is an astounding lot to this subject, for it goes deep into philosophy; but let's keep to the strictly practical angles.

1. CONSCIOUSNESS OF TIME.

This does not refer either to the neurotic who runs breathlessly to catch the bus when he doesn't need to hurry, nor to the introvert who misses all busses because he never knows whether he's late or early and doesn't care. There are persons of extreme time-consciousness, or lack of it, and there are a great many such. In between are the larger number whose time fault is only partly in one or the other of these directions. For example, the woman who always fusses anxiously when taking a train, preparing many hours in advance and getting to the station 30 or 40 minutes before

the train leaves. She is also long-winded in her conversations, takes 30 minutes to an hour to say goodbye and go, and putters for hour upon hour at any domestic task.

Her son Bill is the opposite, always catching his trains almost as they start to move, always telegraphing when he might just as readily write; always arriving very late for dinner or other appointments; staying up until all hours of the night, but very sleepy-headed in the morning at whatever late hour he wakes. He is nervous at the dinner table—wants to get up and leave the instant he's swallowed the last mouthful; cuts short all visits to a very brief time, and all conversation down to rapid-fire few words; listening to other people talk only with visible impatience. Both of these types keep time too prominently in their fore-consciousness, either by being too jittery about it or by acting too callous towards it.

The right balance is, of course, struck by the person who quite noticeably has a modulated, measured sense of time with values, nicely adjusted. He seems to deal out time with great fitness and adequacy, as accurately appropriate as if calculated mathematically. One never says of him, "He seems always in a great hurry," nor, "I wish to goodness he'd go." This happy result comes be-

cause he is *fully* time-conscious, but has most efficiently *trained his sub-consciousness to act as his time monitor*, so he is never fretful, negligent nor self-conscious about time. If he is a salesman, for example, he most carefully and most successfully "manages his time," never over-staying his time with a "prospect"; never wasting time on anyone not a prospect; never "talking himself out of an order" by delaying the critical "closing" time; never failing to make his daily time yield his set average of calls, etc.

2. TIME DIMENSIONS. Most people have an overly simple idea of time. They think it has only the one dimension of *duration*; that all you can say about a minute is that it lasts 60 seconds. But it is known to all closer students of time that it also has the dimension of *intensity*, which gives it "affect-value." That is to say, one minute can seem like hours, and another minute can seem like only a second, according to either the intensity of the sense of living and experience which a person has, or the emotional value or lack of value, pain or pleasure felt by the person.

The minute or the hour have *both* duration and intensity. The duration is absolutely fixed, but the intensity of time is an individual, variable thing; "something added" by you and you alone. Here opens up a very thrilling opportunity for man to beat nature's inexorable clock. Since he can't add anything to *duration*, he certainly can add a great deal to *intensity*. Keats, the poet, scarcely lived to grow to maturity, but the world has since his day been enriched by the magnificent intensity which he poured into his pitifully limited measuring cup of time. Stevenson, Stephen Crane and other geniuses have done the same.

To put more intensity into one's time does not mean gorging and stuffing oneself with hectic grabbing for pleasure or high-vibrating emotion. It does mean a sure sense of values in living, and adeptness in dodging, by-passing the dreary deserts of flat, bare living and mere existence. It means education of the faculties and mind to be capable of recognizing and acquiring that richness

of living and experience which alone can produce intensity.

This intensity is not to be had in mere "stuffing," in mere violence of emotion or excitement, or in bizarre, dangerous action or variety of scene. Its finest expression comes from the highest faculties, qualities, emotions and most significant thought and action. A Christ or a Bruno or a Socrates dying for his ideals no doubt reached the ultimate high mark of time-intensity. But the ordinary person also can build up the intensity of his minutes and hours.

This is done by (1) higher sensitivity, through the senses; to secure more from sight, touch, hearing, taste, smell; to comprehend, enjoy much more than is common of the things which arrive through the senses (music, art, nature, etc.); (2) arranging life and work more competently so as to secure more values; (3) act, think, feel in a manner which will bring the broadest range of instinctual satisfactions; (4) set up relationships with people and family which will give emotional deepness and richness to time.

It is possible to say that any person who knows and makes full use of the above "intensities" of time, may accomplish the "miracle" of living two or three lifetimes in one. Look around you to see how many, many people are not living but merely existing; they scarcely live *one-half* a lifetime in intensity value.

3. TIME PHASES (*Anticipation, Realization, Memory*). An important secret about time also has to do with the *time phases* of any given event or experience.

Take that simple picnic you and your family had this summer. If you are very wise, time-educated people, you have had triple pleasure from it, not just single pleasure.

First phase: you all did plenty of pleasureable *anticipation* of the picnic. As you did your daily work your mind leaned forward with anticipatory pictures of how enjoyable that picnic was *going to be*. You talked about it in advance; you planned and prepared for it. You had plenty of anticipatory fore-pleasure; just as a child does when a trip to the circus is promised. Large



numbers of people are not as wise as a child in this and miss its value.

Then, ending the first phase, comes the *second*: actual realization. Strange to say, many people miss or reduce even this pleasure. Somehow the actuality of a pleasure is so often flat and disappointing to them. This is because they have not educated themselves to understand time and its three different phases.

They do not seize hold upon realization and squeeze the present opportunity dry. They rather expect pleasure or value to be presented to them, expect happiness to descend upon them, and have no sense of its active dynamic creation in the here-and-now.

The average person's difficulty, however, is mainly with lack of balance of all these phases. Some do a great deal of anticipating, but have no aptitude for realization. Their picnic goes flat. Others experience no anticipation and also no memory phases, and live only in the moment in realization. They never have known the meaning of the delightful time-phase, anticipation, nor the long-lasting pleasures of memory. They enjoy the present time, but tomorrow it will be as if today had never existed. Such people are never very happy, because the irony of life is that, adding them up, there is a greater combined value in anticipation and memory than in realization alone!

If you are truly time-educated, your picnic has given you three times the average pleasure and value, and will ever continue to give you pleasure through memory.

The primitive savage lives in the moment only—that is mainly why he is a savage. His existence, his culture, does not rest upon time's pyramid of the past. Only civilized man, with his more cultivated personality, his background of culture, his capacity for reflection, knows how to get *three* time-phases out of his values.

4. TIME ANNIHILATION. Here is another triumph of man over time. By time annihilation is meant, of course, the annihilation of *unnecessary* time; the saving of time; doing things in a *short* space of time which have previously taken a *long* space of time. Time patterns become formed by habit and

experience, and civilized progress in large degree consists of annihilating them, by enabling us to do in one hour what previously took five hours. ("Time-binding," one philosopher calls it.) Three months to cross the Atlantic becomes set as a time pattern—but we have annihilated this over and over again in the past century, until now by airplane it is only a six-hour interval.

Science and invention all add up, usually, to new ways of defeating old time patterns, lessening, annihilating the amount of time which we once had to pay as tribute. In a thousand ways we are active at this time-annihilation—even as individuals in regard to our own lives. We learn ways to defeat the time-price we have been in the habit of paying. My grandmother had to take half a day to do some shopping; today we do it in three minutes by telephone.

My great grandfather had to travel sixty miles and take off two days to go to a concert; today we don't even rise from our chairs, but merely turn a little knob, and lo! the nation's very best concert is right in the room in a twinkling.

All our brains and our plans, hopes and even dreams aim more or less at time-annihilation. We study chemistry and the body in order that we may live longer; we work for a competence to give ourselves more time-leisure; we battle for greater education, prosperity and social advance in order to annihilate the waste time of disorder, poverty, ignorance.

5. TIME SPENDING AND LEISURE. Only in the past century has man "annihilated" enough time to free himself from the time-wheel as its slave; and even this is only partially accomplished as yet. Man is so new to leisure, in fact, that he hasn't even learned how to use it. He tends to feel wasteful and unproductive when not laboring — whereas leisure actually can be growing time and highly productive, if one wishes it to be. Self-consciousness about leisure is a throw-back to work slavery, some even feel a bit guilty and furtive about it — so deep an impression have the long centuries of time-slavery made on the personality. As a result, "time hangs heavy" on many people.

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(A Short Course of Instruction)

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

LESSON THREE

WHAT does color mean to us? After we see color, after it becomes a visual experience to us, what is its purpose? How do its sensations affect us psychologically or otherwise? One of the most common experiences is *color preference*. In other words, color influences our esthetic tastes. We find pleasure or agreeableness in one or more colors. We have a certain enjoyment derived from color. A great number of experiments have been conducted in laboratories by psychologists, to establish these color preferences. For example, skeins of wool of various colors have been placed, without reference to any order or form, on a table behind a screen. Then one subject at a time was asked to go behind the screen, in the presence of the psychologist and the laboratory technicians, and select from the number of colored skeins the one or two colors which particularly pleased

him. Statistics, based on records of such tests, disclosed that the most favored colors were pink, red, and blue. Conversely, by the same tests, yellow and green were not favorable.

Further, psychological tests as to the effect of colors, reveal that black or grey cause the feeling of gloominess or depression, and that most persons think of orange, green, and yellow as being rather unpleasant, that is, if these colors are isolated, not associated with a specific form or design. Black, by itself, is never preferred. It is, of course, an absence of color. On the other hand, black clothing as well as furniture ornamented in black is very popular; this is because of the form related to it. Then again, we all appreciate, and consider a sunset beautiful; yet it consists of variations of orange, and we admire yellow and orange in autumnal foliage. This reveals the fact that contrary to



popular opinion, *colors do not clash*. Isolated colors, without relation to any object, may seem to be unpleasant, may not seem to be harmonious, but if we take these so-called clashing colors and associate them with an object which is understandable to us, put them in a unity which seems to have purpose, such as a sunset or autumnal foliage, then they are pleasing to us.

Color and Thought

All of the variety of experiences which we have produce emotional responses, that is, there is associated with them feelings and sentiments, such as love, hate, envy, fear, pride, etc. With each such emotion or sentiment there is associated some color. In other words, in connection with these emotional responses, we may not only recall incidents and personalities, but also the suggestion of color as well. Later on, whenever we see that color, it suggests to us the previous experience with which it seems associated. For example, red most always suggests fire and heat to us; on the other hand, a certain type or hue of yellow is cheerful, because it suggests the beneficence of golden sunlight. Blue suggests coldness. It also may be soothing, or have a constraining influence. Green suggests foliage and growing things, because so many of our experiences with growing things cause us to have the memory impression of green.

Therefore, since experiences which we have are framed in color, that is, colors seem to be associated with them, it is obvious that our ideas would be related to them and seem to exist in an atmosphere of color. Certain general impressions which we have derived from activities or incidents, we cannot disassociate from color. The advertising world has financed and furthered considerable research in color's effect as suggestion. It has discovered how color arouses habits, desires, and memory experiences. For example, it has found that advertisements about schools, universities, and colleges, which necessarily should be of a dignified nature and suggesting repose, must use weaker colors. There is a very fundamental and psychological reason for this. To us, schools mean culture and refinement,

and culture and refinement are obviously not aggressive activities. They are not those kinds of endeavors which would be dynamic, but rather incline toward conservatism. Consequently, non-stimulating, non-dynamic colors are preferable in use for such advertisements.

Light, Color and Health

Light and color also have a therapeutic value; that is, they definitely have a healing or *curative power*. Ultraviolet rays are of short wave length, as we have said, and they are very necessary to life. Life is dependent upon them. There is a chemical substance in food and in the skin itself, known as ergosterol. Ergosterol is actuated, excited by the ultraviolet rays, and then a change takes place in this chemical substance, which produces vitamin D. This vitamin is necessary for many things, particularly bone structure. Ultraviolet rays likewise have an effect upon our mentality. They produce mental alertness, alacrity, quick response, and the ability to think clearly, provided we receive them in right dosages.

Today, when all of the warring powers are participating in submarine warfare, and the crews of these underwater craft are obliged to be at sea for many weeks and sometimes many days at a time beneath the water, it is necessary when they return to port that they receive extensive ultraviolet ray baths. That is, that they are exposed to ultraviolet rays in right dosage. Otherwise, they become lethargic and their senses become dulled. Light of the shorter waves, even the visual blues, like the ultraviolet, penetrate far more deeply into the human organism than do the long rays of light such as the reds. Consequently, the ultraviolet rays reach the glands, the controlling transformers of our human system, and they stimulate the sympathetic nervous system as well.

There is what is known as *chrome therapy*, or color healing, namely, it is a system of treatment by color. I do not believe that any physician, drugless or medical, who has utilized this system will proclaim it to be absolute, a perfected science. It is still in the experimental stage, as are many other systems of therapeutics and many other sciences.

Sufficient salutary effects have resulted with chrome therapy to warrant continued experimentation and to justify the continued use of those principles of it which have proven themselves.

Mental institutions have conducted chrome therapy experiments upon their patients. For example, they have found that a room draped and painted, or illuminated with just the colors yellow and green, had a tendency to agitate the patients, and cause them to become melancholy or deeply depressed. Ultra-violet rays, that is, exposure to violet light, on the other hand, was found to be quieting and relaxing to patients. These rays also were found to assist in cases of insomnia. In the Rose-Croix Research Institute and Sanitarium in San Jose, among its many other facilities, there is what is known as the *Violet Room*. This chamber is hung with draperies of a beautiful shade of violet. The carpeting and walls are in harmony with it. In addition, in that room there are apparatus for playing upon the patient a great variety of colored lights. Some remarkable results have been observed. It is found that patients who are exceedingly excitable, nervous, distraught, difficult to treat, and who cannot relax, after a half hour or forty minutes in such an environment are greatly improved.

Mystical Effects of Color

Mysticism contends that the human, is the focal point, the *focus*, we should say, for many of the radiations of energies throughout the universe. His being is a synthesis, a gathering point for them. In man they manifest as two general properties. First, they produce that gross substance which we call *matter*, the somatic part of man, the body. Also they produce those peripheral senses of man, which makes it possible for him to be conscious of the same coarser radiations outside of himself, in other words, they make him realize the existence of other material forms. The second general kind of manifestation of these radiations within man compose what we refer to as the *immaterial qualities* of man's nature—those powers, faculties, and attributes which we distinguish from body.

Now, those energies which compose man's material side of nature in general are of *negative polarity*. At least, they are negative in contrast to the intangible quality of man's nature, the soul.

As mentioned previously, matter, substance, atomic and molecular energies have the property of transforming, absorbing, and reflecting light waves. The human body also has the property of transforming radiations, the energies of which it is composed. Man is a receptor. He draws these energies to himself out of the universe. He is a product of them, and yet within his being he has the means of affecting them as matter affects the wave lengths of light. Then after he changes them, he produces an energy as an effluence, an aura, which radiates from himself. The aura is of two kinds of polarity, *negative* and *positive*. The positive vibrations of the aura constitute the psychic forces, the psychic nature or self of man, and all of those attributes which we attribute to it. These positive vibrations of the aura are of high frequency and they therefore are irresistible to space and to matter. They penetrate the entire universe. Humans everywhere, no matter how distant, are susceptible to these vibrations of the aura of other humans, under certain conditions and circumstances.

Man has a dual antenna system, to use an analogy. He is like a radio receiver with two antenna circuits, one tuned to long waves and the other tuned to short waves. The spinal nervous system of man is the antenna which responds to the long waves of low vibrations. The sympathetic nervous system responds to the short waves of the higher vibrations or these vibrations which we refer to as the Universal Consciousness. The relatively lower vibrations stimulate the spinal nervous system, and they arouse the appetites. They stimulate the sense organs, and they cause us to have such sensations as touch, sound, smell, heat, pain, etc. Likewise, colors of lower frequency do the same. Thus reds, browns, and oranges agitate the lower sensual nature of man.

The sympathetic nervous system, or, we should say, the psychic system, has affiliated organs, that is, organs intended

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Educational Aspects of the Arts

By THOR KIIMALEHTO, Sovereign Grand Master



HERE is no more important phase of education than arousing the desire to create. Teachers in progressive schools will tell you that almost every child loves to create, to work in clay, in wood, with color, to write stories, to dance, to sing, and to take

part in plays. As the years go on this desire to create is discouraged. It succumbs to our mania of specialization and commercialism. Only the genius in any field is encouraged. The attitude is very retarding. Genius is appreciated by amateurs. Amateurs create the proper environment for genius. A statue is better appreciated by one who has himself tried to carve. A poem is better appreciated by one who has himself tried to transmute his thoughts into verse. Besides, genius is the reward of many lifetimes of consecrated toil in a given field.

Anyone who so desires can make the most of his personality, his home, his environment. We can encourage the native arts and crafts everywhere. If there is a spark of the artist in us, let us fan the flame. Let us husband our spare time during the following year and make art one of our activities. Let us join a choral group or study an instrument. Let us take a course in arts

and crafts. Let us do folk dancing or aesthetic dancing. Let us participate in amateur theatricals. Let us do these things to release the Divine within ourselves and in others. Take courses in music appreciation and art appreciation. If you know one instrument, do not hesitate to learn a second or a third. Study harmony and orchestration. If every intelligent person in this country took art seriously and joyously, we would become in a short time a nation of artists and musicians rather than a nation of baseball and football fans.

The Educational Power of Art

Art educates both the emotions and the mind. Coupled with a great philosophy it becomes humanitarian as well as impersonal. It helps us transcend the limitations of our lives. Most of us are bound to family, nation, race, and the earning of a livelihood. The world is always with us. We scatter our forces in our search for substance. When we meditate on a perfect poem, when we gaze at a perfect statue, when we study a perfect painting, when we listen to a perfect symphony, then we rise above all the accidents of space and time and become one with all souls and one with the Divine.

Art trains us to study nature lovingly and carefully. Art helps us to see the best in ourselves and in others. Art makes the humblest environment beautiful. There is no need to pity the artist in his garret studio. He is wrapped in his dreams. All he asks for is the ma-

*The
Rosicrucian
Digest
February
1944*

terials that he needs for inspiration and for an appreciative audience. He is the introvert in his most attractive guise.

We must sympathize with the peculiar temperament of the artist and encourage him. The greatest art in the world was sponsored by the state. In Greece, in Egypt, in renaissance Italy, both Church and State commissioned artists for vast projects and paid handsomely. The young artist became an apprentice to the greater ones. He did not have to work on fourth-rate advertising copy for a mammoth department store as the modern young student frequently is compelled to do. Our artists have fared badly in this dehumanized machine age. Many have been compelled to commercialize their talent and devote their day to obnoxious trivialities. The work by which they must earn their daily bread makes such demands on their eyesight, their time, and their strength, that there is little or no leisure for the quiet contemplation of nature, for self-improvement, for broad contacts with life necessary for the artist who wants to appeal to the hearts of men everywhere.

The artist, like the student on the Path, must study the consciousness of men everywhere. Like Walt Whitman he must feel himself a comrade to the men on the ferry, the conductor on the trolley-car, the buddy in the army, and the man on the street. He must love life in its multifarious aspects. He must be sensitive to beauty of sound, of color, of odor, of flavor, of touch. Jacob Boehme fell into a trance of ecstasy when the sun struck a burnished copper plate. Rupert Brooks in "The Great Lover" lists the little everyday things that filled him with nostalgia when lying cramped in the trenches. Tennyson saw the mystery of the world mirrored in a single flower.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all,
in my hand,
Little flower—but if I could
understand,
What you are, root and all,
and all in all,
I should know what God and
Man is."

Many artists were illumined souls, even initiates. There is no doubt, for example, that Plato was an initiate. Leonardo da Vinci was a highly illumined soul. Dante, too, must have attained Cosmic Consciousness. Sir Francis Bacon in Shakespeare sought to raise the cultural and ethical level of his countrymen through his plays. Without an understanding of his Rosicrucian background one does not truly understand his plays. Balzac through his novels tried to paint a broad canvas of the many fascinating aspects of life. Emerson in his Essays, Edward Carpenter in his "Toward Democracy," Francis Thompson in his poem "The Hound of Heaven," Walt Whitman in his "Leaves of Grass" offered the fruits of their illumination to the world. It is impossible to mistake the man who has caught a glimpse of heaven's light. He is nature's nobleman and speaks from a higher plane.

The Transformative Force of Love

Emerson points out in one of his essays that through love of one we grow to love many. From love of many we develop the divine attributes of love and compassion. Similarly with love of beauty. First we love beautiful objects and beautiful people. Then we want beauty for everybody. We want to banish evil and ugliness. This spiral of development is seen clearly in the lives of John Ruskin and William Morris. John Ruskin began life as an art critic. He wrote volume upon volume on the various branches of art. Then he realized that art if it is to exert its proper influence must belong to the many and not merely to a few. Before people can spend money for beautiful things they must have the necessities of life. Therefore, later in life he wrote an essay in which he pointed out that first society must see to it that its citizens have food, shelter, and clothing. These essentials are the foundation of civilized existence.

William Morris began life as a poet, singing of ancient and medieval themes. Then he was filled with a longing to bring beauty to the multitude. He opened a printing shop and a craft factory for designing beautiful things for the average home. He ended his life as a social reformer. Thomas Carlyle,



too, began life as a literary critic and a scholar. Later his chief interest was social reform.

The transforming effect of love of beauty is that we want to see the children of the nation beautiful with the beauty of happiness and health. We want to see the slums abolished. We want beautiful cities with spacious gardens, plenty of sunshine and fresh air. We want an attractive countryside and beautiful river fronts. We want no underprivileged or pariah groups. We want no submerged class or group living on a mere subsistence level. We want all the children of God to enjoy His divine bounty.

The genuine lover of beauty, therefore, is interested in better housing, in city planning, in creating a beautiful environment in the home, in school, and in the community; he is interested in ways and means of bringing the beauty of life through art to the multitude. The art projects of our government are the most valuable features of the great national plan for relieving unemployment. The free theaters, the civic orchestras, the creative writing groups, the classes in art and music appreciation and the playing of a musical instrument, the murals in public buildings are the great achievements of our generation, doubly valuable in that they are national projects and not merely the philanthropic endeavor of one individual.

The Law of the Triangle

We clearly see that love and service and beauty are three aspects of one reality, interlinked, so that whenever we start we eventually come to embrace the three and thereby we advance another step on the road to God.

It is interesting to note that the love of beauty, no matter how rudimentary its guise, is found in even the humblest human beings. Art is as much a part of religion as music. Frazer, the author of the "Golden Bough," pointed out that music is so much a part of religion that each religion can be identified with definite religious symbols such as the distinctive art forms of the Japanese temples, the Mohammedan mosques and the Hindu shrines and the Tibetan lamaseries.

Music is the more fundamental art. Music strikes the keynote of the age, and the art-forms correspond. The glorification of the physical in Greek art-forms was called into being by the music typical to Greece; music which affected the body, the physical vehicle. In our own time the Pre-Raphaelite art movement was one of the results of the music of Chopin. The modernistic trend in art was due to the music of Robert Schumann. The groups of Mystics that appeared in the middle ages were the result of the loftier types of church music, particularly the music of the great organs.

I cannot refrain from quoting a passage by Huxley to show how science, studied in a reverent spirit, leads men to appreciate the beauty of nature and wonder of God's ways.

"The student of nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all of the perennial miracles she offers to his inspection, perhaps the most worthy of admiration is the development of a plant or of an animal from its embryo. Examine the recently laid eggs of some common animal, such as a salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globe. Let a moderate amount of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller proportions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body, pinching up the head at one end, and the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that, after watching

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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.*)

A NEW REFORMATION

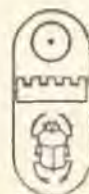


the value of religion, but rather it is the point from which man has established his outlook and directed his attention to both that has made them possibly seem two different things. The greatest misfortune which has come to man is a

TOO familiar idea that science and its progress has run counter to religion is frequently an idea formed without proper consideration of all the phases of science and religion involved. It is not the findings of science that have in any way negated

misadjustment which exists due to the fact that his universe has expanded as a result of scientific discoveries and progress. That is, his material outlook has become more exclusive and the world no longer is a flat plane, but a segment of the entire universe.

With this expansion of the material universe man's spiritual outlook has not expanded in the same proportion, resulting in the condition that man's concept of Deity has not grown in proportion to the growth of his physical knowledge. It has been stated that if there were no God, man would have created one. We see verification of this fact in the growth of man's concept of God. To primitive man, God was merely a force which interfered with his plans, or cooperated and made his plans successful. Wor-



ship of God on the part of the primitive man came about in the form of supplication for those things which pleased man or by attempting appeasement of a God that was withholding what man desired.

Down through man's history there has been a general growth of the concept of God. We find in the higher developed religions that the idea of God became more than a force either to be feared or appeased. With the coming of many great teachers, the concept of God as exhibiting the quality of love became prevalent in various forms of religion. High ethical and moral standards accompanied man's new concept of God. God came to be personalized and while still a force, not merely a force contributing to man's happiness or interfering with man's advance, but rather a force representative of all laws existing throughout the universe. This concept found its highest manifestation in Christianity, but it must be remembered that this ideal was reached almost two thousand years ago and has not been changed within the religion since that time.

When man believed he lived on a universe that consisted of a flat plane extending for a short distance in various directions about him, that the sun was a small object in the sky which rose in the morning and set at night, and that matter was merely what the objective senses perceived it to be and not a combination of forces, man's universe was exceedingly small and exceedingly simple to understand. His concept of God was easily exalted in relationship to this concept of a universe. Now his material outlook has been expanded to include a universe that is limitless and consisting of many spheres moving according to a certain law of which the earth upon which he lives is only one small particle. He knows the very earth upon which he stands is controlled by laws that have become somewhat better understood through the principles of chemistry and physics; that what was once merely matter is now known to be composed of thousands of atoms. He has conquered certain phases of existence, he can travel through the air, he can limit space and time for communication purposes. In

fact, man has advanced in a scientific sense in that he has learned to use the forces about him and put them into practical application for his well-being and satisfaction, as no doubt they are at least in part intended.

With this growth and change of outlook from the physical standpoint, the concept of God is not as exalted as it was before. In other words, religion has, to a certain extent, remained fixed for many hundreds of years while man's outlook in every other sense has expanded and grown. Man cannot find as much satisfaction in a god which limits him as he can in one which causes him to aspire to become greater, to become more of a master of his own fate. The question of adjusting this unfortunate viewpoint is whether man's spiritual outlook can catch up with his material advance without a catastrophe. In other words, it is related in many sacred writings that when man had forgotten his promises to God he was punished. The Bible is full of many stories of this nature where God's wrath has been poured out upon those who refused or neglected to honor Him.

Are these stories allegories of what may be taking place today? Is our constant refusal to bring into our daily lives a concept of God that we can respect and understand causing the misadjustments of today that have thrown the world into war and chaos? This does not mean that God is a personalized being, characterized as a human being who is punishing the world by war, but it does mean that there is a possibility that through man's failure to balance his spiritual outlook with his material advance, he has drawn himself into a confusion of thought which has grown into a confusion of action and reached out into political and economic spheres.

The question which must face man today and must soon be seriously considered by all thinking men is whether or not we are capable of gaining a new concept of God which is workable and consistent with our physical outlook, or must we be reduced to a level which existed at the time our present concept of God evolved.

It is clearly apparent that through continued conflict and upheaval between

men on this earth we could wipe out much of the scientific progress of recent centuries. Those who survived would have to begin again as far as material achievements are concerned, and they would find that the anthropomorphic concept of God would be satisfying to their thoughts and understanding. Then man would again begin the long march toward its achievements. History would literally repeat itself; scientific discoveries would be repeated. If in this progress man could retain a balance and realize his relationship to God as he progressed materially, he would reach a satisfactory adjustment where he could live in accord with his fellow-men and the forces about him. This, however, is merely supposition. The facts are not exactly in accord with this idea. We live today in a world where scientific progress has taken the predominant lead in our thinking. We also realize that we live in a world where a concept of God is not dynamic; that is, it does not demand the full consideration and respect of the masses of people.

How are we to come out of this situation? Is a new religion needed? Not in the sense that we might consider someone starting a new religion. Rather, what we need is that those in their respective fields must examine the boundaries of science, religion, and philosophy and see that they are not limited to one phase of law or existence but that they are all interrelated and the success of one must be the key to the success of the other—that the isolation of thought, peoples or worlds cannot bring about progress and a consistent philosophy of life unless we expand our outlook and consciousness to realize that after all God and nature are one, and all things that man can conceive, whether they are classified as science, religion, philosophy or art, are also one and merely different manifestations of the same thing. When cooperation between men becomes their first purpose—cooperation to work for each other's betterment in whatever field may be the individual specialty, then a new religion, or rather a new concept of God will be

forthcoming without any special formation of creed or principles.

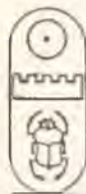
The new religion, or at least the new concept of religion, must be mystical. Those who would be in any way prejudiced by the use of the term "mysticism" must come to a complete understanding of its true meaning, and, if they so prefer, to express this meaning in different terminology. The real meaning of the mystical concept is one in which man becomes more closely related to God by realizing that the very life which functions in man is a force which cannot be measured or isolated by any physical science, but must be understood through a spiritual or psychic consideration of this force. Mysticism would then be a means of increasing man's dependence upon God and of realizing that man is truly a part of God and His creative forces.

If a new reformation is necessary to bring about the realization of this dynamic concept of God, it will not necessarily be one of a revolutionary nature but rather it must be a gradual development of a larger and broader concept of God on the part of the individual. This concept in the mind of the individual will be gradually extended to the masses if more individuals develop the same idea. Therefore, a new reformation, if we are to maintain our present standards of physical achievement, must be a reformation in the mental world. It must come to exist first in the mind and the heart of the individual. No one institution can be the prime mover of this series of events, but each institution or group devoted to the welfare of man can serve as one channel to help in the development of these ideas in the minds of those who make up their group.

We offer one such channel — the Cathedral of the Soul. It is free from the restrictions of any science, religion, or philosophy. It is particularly for the utilization of the individual who will find in it new hopes and inspiration. Avail yourself of its service by understanding its complete functions as described in the booklet "Liber 777" which you may request.



READ THE ROSICRUCIAN FORUM





Temple Echoes

By PLATONICUS, F. R. C.



PENSIVE consideration of familiar abbreviations and symbols occasionally yields new interpretations. We may read spiritual significance into fresh combinations of letters, words and thoughts.

Contemplate the renowned abbreviation AMORC. Let the first three letters form the Latin word *Amo*, which means "I love." Expand the last two letters to form *Rosam Crucem*, or "the Rosy Cross." Therefore, *AMO ROSAM CRUCEM*, freely rendered, means "I love thee, O Rosy Cross" or "I love (the Brotherhood of) the Rosy Cross."

For another interpretation, let the first four letters of AMORC represent the Latin noun *Amor* or "Love." Expand the fifth letter C to *Christi*, which means "of Christ." Therefore, *AMOR CHRISTI* stands for THE LOVE OF CHRIST which burns warmly in the heart of every mystic and true philosopher. The Christ of mystic love and aspiration is not so much the doctrinal Christ of religious orthodoxy as He is the Universal Christus, the Christ Consciousness whose heightened activity in the mass consciousness of Humanity we may expect as one constructive result of the world's present woe.

Plato taught that the proper task of the wisest philosophers is to rule the

State. There will be no end to wars between nations and conflicts within them until human societies have leaders who are motivated by wisdom, service and a loving good will, rather than by the love of wealth and power.

Just as the goal of the individual is, or ought to be, the conscious evolution of his soul-personality in cooperation with others, so the aim of organized society should be the maximum improvement and genuine personal advancement of all its constituent personalities. Leaders who facilitate this broad purpose have the Cosmic on their side, so to speak, and will achieve worthy results no matter how bitter their opposition or how well financed it may be. Those whose leadership tends to depress or inhibit mankind's evolution are sooner or later swept aside by the immense forces encouraging human development.

There is no study more fascinating than to observe the growth of personality, especially in a child and above all in one's own. We know that for the first seven years of its life, and often beyond, the normal child possesses an unusual degree of spiritual sensitivity, frequently attuning with vibrations and impressions beyond the ken of its parents. Psychologists now contend that most of our dominant traits of character are shaped in these first years of life, and even in the first months.

This writer's young son, age two and a half, has shown a pronounced spurt of development in recent weeks. While going to sleep he often recounts

to himself, half unintelligibly to us, the events of the day as reflected in his little mind—even so far as to commend and censure himself for certain of his deeds during past hours! One morning while playing in bed he amused himself greatly by imitating "Daddy's work," pretending to make telephone calls (one to AMORC), writing and filing letters and reports (with old Christmas cards) and in general visualizing himself as engaged in very adult activity.

The word, "Rosicrucian," is no particular tongue-twister to him, while some lesser syllabic combinations utterly stultify his limited powers of speech. Lastly, if you readers will kindly bear with a typical proud father for another moment, he is fascinated by the simple Rosicrucian ceremony used before partaking of food. He insists upon placing his chubby hands over his own full plate, and concluding the blessing with a resounding, juvenile "So Mote It Be!"

▽ ▽ ▽

Have you begun to lay your plans for attendance at the 1944 session of the Rose-Croix University in San Jose? Those of us who were there in 1943 had a very wonderful experience, and all signs point to an even better curriculum and finer program of activities for this year. Any member of AMORC may apply for matriculation, so write to the Registrar today for information about the session of June 19 to July 8 of 1944. Plan to attend the Annual Convention the following week, also.

▽ ▽ ▽

An unfailing sign of the insecurity and instability of our times is the immense interest in, and amount of, PROPHECY. Prophetic lecturers draw large crowds in many cities; mails and bookstands are flooded with literature presuming to foretell the future.

Everything points to 1944 as a year of immeasurable destiny, of events whose course will shape our civilization for centuries. Some, thinking alone of impending war casualties, decry it as the Year of the Great Slaughter. Others mention these agonizing human sacrifices as the gigantic price we must pay for the military deterioration and progressive defeat of the United Nations' enemies.

AMORC has made and undoubtedly will make few political prophecies. Some years ago Dr. H. Spencer Lewis, beloved late Rosicrucian Emperor, wrote that Franklin D. Roosevelt will be the last President of the United States to be chosen for office under our present socio-political system. Many interpretations and extensions of this prophecy can be made, as a few moments' reflection will prove to the average person.

It is the personal opinion of this writer that Mr. Roosevelt will be President for the duration of his life.

▽ ▽ ▽

The talents and accomplishments of our Emperor are not news to most Rosicrucians, since we all receive the benefits of his creative work and wise leadership through membership in the Organization. Only a limited number of members have had an opportunity to know him personally, so these few lines are given to suggest the nature of his private selfhood.

Frater Ralph M. Lewis is a very studious and thoughtful person, as you may well imagine; his artistic home sanctum-study with library commands many hours of his time each week, many evenings until well after midnight. Every night at 8:00 he retires faithfully to his sanctum to attune with members throughout the world and to send forth metaphysical assistance to those in need of his aid.

He loves animals; his dog, "Dugie" is a special delight and companion. Almost every evening, shortly before 6:00, one can see Dugie and his fond master on their way to a nearby field for a brisk work-out.

The Emperor has a keen sense of the adventurous, dramatic and colorful. His love of travel, its stimulation and adventurous possibilities, have taken him and his lovely wife to such out of the way places as the Andean plateau in Peru, Damascus and Baghdad, Stonehenge in England, and many parts of Egypt. On these trips he is always alert for photographic, literary or research material which will assist the activities of AMORC. The pages of this magazine have borne full witness to the unusual productivity of his travels.

(Concluded on Page 35)





Cosmic Consciousness

By DR. H. SPENCER LEWIS

(From the Rosicrucian Digest, November, 1929)

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, it is our editorial policy to publish 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.



WHAT is Cosmic Consciousness? How does one experience it? What does it mean, and how may one attain it? These, and hundreds of similar questions are asked every day by those who seek the truth and live according to it.

Cosmic Consciousness, as its name implies, is the consciousness of the cosmos; the universe; order, harmony, unity, or in other and more simple words, the consciousness of being, at one with all there is. It must, therefore, be as is the consciousness of God — the perfect consciousness; the ONE consciousness of all.

But before we may take up a thorough investigation of this consciousness, we must, of necessity, analyze other forms of consciousness so that we may become perfectly familiar with the term and its meaning. Too often do we rush blindly ahead into things; taking everything for granted; heeding not the seemingly obscure principles and manifestations, and

arriving at indefinite or very unsatisfactory conclusions. It is this rushing ahead blindly in our investigations which leads so many of us to exclaim: "There's nothing to it." But if we proceed slowly, investigating every detail minutely and allowing nothing to be passed by without due consideration, we may then hope to arrive at some satisfactory decision as to the why and how of things.

Let us then take only the term consciousness, and proceed to analyze it. Funk and Wagnalls' Standard Dictionary informs us that "Consciousness is the state of being conscious" and so forth. It implies that in order to be conscious, one must know his own existence and mental operations. This, however, is far from being satisfactory to us in our present analysis for we are to dig deeper than this. We must be quite sure of what we are doing, and not accept any definition until we find it is the only one for us.

We will start our study with the lowest form of matter to see what we can find therein. Earth, plants, minerals. These forms live, do they not? If we accept the word of science, these

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forms of matter certainly DO live, but to this is added that they are not conscious of living. Earth plants and minerals grow, but they do not move about from place to place, unless it be through some other force in operation. Of their own volition, if they have volition at all, these things do not move about. They do not perceive their surroundings; they possess no faculties with which to perceive, and furthermore they are unable to change the conditions of life in which they are found. If a body of earth is placed in a certain place, it must remain there until someone or something else removes it. If a plant is growing in a certain place or position, it cannot help remaining there — no matter how hot the sun may be, or how cold the shade.

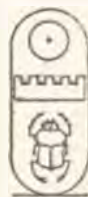
But earth and plants and rocks and minerals do have consciousness and this consciousness is the same as that which operates in all material bodies. It is the consciousness which creates, directs, makes manifest and instills life in all there is. This consciousness is that of the highest form of mind, for it knows just how to combine the atoms and molecules; it knows what is necessary for every material form, and it knows how to create it. It must be that consciousness which builds up the material body, nourishes it and keeps it in as perfect a condition as is possible. It is constructive consciousness for even though it destroys the form it has built, in due time, it does this in order that it may continue to construct over and over again. It is the consciousness of God, for it works the same in mineral or other matter, as it does in man. We shall see how this is so as we proceed. This selfsame form of consciousness exists in every form of life, manifesting more and more of its faculties as it goes upwards in the process of evolution. For instance, in the organic cell, it manifests its directing power; in the almost invisible germ and insect life it manifests what is known as instinct, and so on, until, when it reaches the higher form of animal life it becomes that which we have learned to know as simple consciousness, and it is this simple consciousness into which we shall now look.

The higher forms of animals, let us say the upper half of the animal kingdom, possesses this simple consciousness. It is that form of consciousness whereby the animal perceives, recognizes, and realizes his surroundings. It is then conscious of itself, for well does the animal know that he is the owner of his legs, and other parts of his body. He knows that he can run or stand still, eat or refuse to eat, see, hear, taste, and smell. But one thing is certain: the animal cannot realize himself—he cannot stand apart from himself; he cannot study, analyze, theorize, or know, in any manner whatsoever, that he is what he is or why he is. The animal possesses a brain just as the human being does; he has all the sense faculties and functions; he can do nearly everything a human can do, so far as the body's activities are concerned — BUT: the animal cannot plan, he cannot create, he cannot reason deductively and inductively, he cannot converse—he cannot say to himself of anything, "Yes that is a fact, and I know it to be a fact."

Animals, possessing simple consciousness act upon instinct alone. An animal will feel hungry, see something to eat, and proceed to eat it. He will see an object moving and instantly jump for it, or at least, be attracted by it. He is conscious of himself in so far as his past actions are concerned, but it is impossible for the animal to analyze an object never before seen; he cannot look into and plan for the future; he cannot work out his problems, for instance when he is caught in a trap, he must remain helpless and struggle to get free by sheer force, whereas a man caught in a trap would know it was useless to pull and tear himself out and so would plan the means for escape.

Therefore, by analysis we conclude that animals are not self-conscious to the degree that man is. We learn, by observation and by being able to enter into the animal's mind and mental actions, that the animal does not reason — does not think and plan, but acts solely upon instinct.

When we state that the earliest form of man possessed nothing but simple consciousness, we can feel very sure that such a statement cannot be dis-



puted. Man, in his primitive state knew nothing of himself; his possibilities; his nature. He acted upon instinct much as does the animal of today. When he wanted something to eat he went out and killed an animal. When he wanted a wife he dragged one to his cave, he grunted like a wild boar all the time, unable to show his feelings other than by actions of animal nature.

Time passed, conditions changed, man evolved and began to think. He then felt the desire to express his thoughts and convey them to others in a manner more definite than mere motions and grunts. Then came different sounds which answered for certain words—pictures were crudely drawn to convey certain things and expressions, more sounds were added until one day a crude language was formed and man was able to communicate his thoughts and interchange them with other men.

With language came the first change from simple consciousness to self-consciousness. As the language grew in scope, so the realization grew and thus evolved the self-consciousness of man from the first steps to the highest.

With the invention of language, man became fully self-conscious, for here he had the means of thought intercommunication; the foundation of social intercourse; the first step towards the building up of industries and institutions, of all the arts and sciences. We know that animals have not done this, as man has done, and we can, therefore, feel certain that animals do not possess self-consciousness because if they did possess it, it is only reasonable to think that they would have learned and spoken some language, even though it may have had but a limited number of words.

We can readily perceive the enormous gap, then, that lies between the self-consciousness and the language possessed by man, and the single, instinctive consciousness possessed by animals—even the most intelligent of them; this gap is just as wide, if not wider than the gap between the consciousness possessed by plants and the simple consciousness of the animal.

The average man of today has advanced no further than the self-conscious state. True, he has advanced in

such things as civilization, morals, intellect; but this advancement is but the advancement of the outer man—the outer conscious individual—the outer form of expression in keeping with the opinions of other men. The inward self, that is to say, the finer self of man, has advanced but very little during the past few centuries; in fact, he has rather remained at a standstill, having lost sight of his inner self in the mad rush to keep up with the fast moving conditions of life. Today very few men have the leisure those men in olden times had; they had time to rest and meditate—they needed very little to maintain life; they lived much more simply than does the man of today. Nowadays, circumstances force us to live an abnormal life; we are so rushed during the day with our work that it is necessary to most of us to have some diversion in the evening and so our theatres fill that need and we fill them. Our physical requirements are catered to almost exclusively while our spiritual needs are set aside and all but forgotten.

Is it any wonder then that the average man of today is, as a rule, intellectual, but far below what he should be spiritually? Where and when can the average man sit down quietly and meditate upon the truths of the universe? Even in the wealthier classes man has little, if any time to seek Truth. He is called upon to fill a chair here or make up a party there—he has his clubs, his fraternities, his operas, his musicals, his dinners; these, together with his business, occupy his entire attention until, his weary body rebelling against the strain placed upon it, lays down on the job and refuses to go any farther.

Yes, the average business man has very little time to look after his spiritual development. His business needs his entire attention and he comes to look upon life, and everything in it as a means to extend his business activities; to quote from my book, *A Thousand Years of Yesterdays*, the business man looks upon life in the following manner:

"Every man or woman one meets must be in some business or other or else he belongs to the other class—consumers, customers, or clients. A man is always a potential power in dollars
(Continued on Page 33)



Living Music

By ELOISE LAVRISCHEFF



MAN with his inner and outer nature is constantly striving for a harmony between the two, for a fuller use of the faculties possessed by each. And in his search for this uniting he is seeking, whether consciously or not, for the Absolute Truth. Browning

recognized this search and advised: "There is no truer truth obtained by man than comes by music." So as our vision grows we find to our great joy that in the beauty of art, in the exact science of music there is extended a promise, an aid toward Illumination, a "guidance heavenward of the Soul of Man, forever restless until it finds its rest in God."

On this earthly plane we are living in a world thrilling in every atom with rhythmic vibrations. Everything about us is in constant motion according to Law. The keynote of that Law is harmony. Meditation reveals the structure of the universe, for it has been said, "Everything that the sun shines on sings, and sings of the Great Musician." There is more to music than mere rhythmic sound. It is a breaking into sound of the fundamental rhythm of universal being. Plato and Aristotle insisted that music is the most adequate imitation, the truest expression, of life and char-

acter, or of moral temperament. Zola summed it meaningfully with the statement, "Art is Nature seen through a temperament." So the mystic finds that music goes deeper than sense, that it springs out of the spiritual process in the universal life; that music portrays the very essence of the will, the very soul of passion, the very heart of this capricious, world-making, and incomprehensible inner nature of ours.

Before the world there was Chaos, darkness without form, and void. Then came the Word. By Divine Will it went forth and set the Divine Energy to vibrating according to plan. Electrons whirled together in their masses and became the atoms and molecules of our earthly plane. In accord with the patterns in the Mind of the Creator each appeared in its place as form: the land and the waters, the trees and the flowers, birds and beasts and man; each alive with the life of God; each vibrant with the Word, part of a great chord, the Harmony of the Universe. Dryden has expressed it in his description of Creation:

From harmony, from heavenly harmony,
This universal frame began;
When Nature underneath a heap
Of jarring atoms lay.

Scientists peering deep into the mysteries of Creation find the voices of the Universe. For long it has been held that everything has its keynote to which it most readily responds. But it is generally thought that this phenomenon



applies only to objects that are solid like glasses that shatter at the notes of a violin. But it has been further proved that even gases and finely-sifted powders and stuffs of heavy wool will give off notes of different pitches when played upon by an intermittent beam of pure white light. Colored materials will sing in lights of certain colors but will refuse to sing in others. Even lashing flames have a softly modulated voice and in the pyrophone can be made to sing a definite melody. So in every vibrating substance, whether wood or stone, metal, skin or fibre, there is found the potentiality of musical sound. In this quality lies the secret of the musical instrument. For man with all his scientific knowledge cannot create harmony by any device except in accordance with the laws of sound which his Creator, and not he, established.

Thus through all Nature is found rhythm, melody and harmony. From the potential to the actual, from the most simple to the amazingly intricate—even in the songs of birds have been found the intervals of the diatonic and harmonic scales and shadowing the rich fundamental tones of our little music-loving friends are the upper tones or harmonics, the foundation of all harmony.

Man himself, besides being able to produce his musical sounds, also possesses a body most capable of their realization and interpretation. His brain and his nerves, his ear and his throat, his hands are marvelously fashioned and correlated to produce pure music. Within him the glands, his psychic centers—the all-important link between the inner and the outer selves—perform their greatest function in its interpretation. Vibrations received from the outer or spinal nervous system are passed through the transformer of the glands in turn to the sympathetic nervous system, bringing a direct and immediate emotional effect. For musical sounds affect the nerve-centers as directly as

the most active of chemical agents. A Mother's lullaby quiets her child. A weary worker is refreshed by the soft inspiring strains of an orchestra. The soldier steels himself for battle with tunes ringing with patriotism. And those gathered together to worship are both physically impressed and spiritually exalted by the vibrant richness of the organ.

So music bridges the chasm between the concrete and the ideal and brings us into touch with the Infinite. Like a Jacob's Ladder of sound it rests upon the world of senses while its top reaches into the realm of spirit. Its forms begin on the common level of physical agencies but by their very being carry the mind and heart upward and still upward into regions of the spirit. Charles Kingsley called music the great Mysticism; he stated that all symmetrical natural forms are types of some spiritual truth or existence, and that all lovely and uplifting music is both the echo and the evidence of perfect musical thought and feeling in the Oversoul of the Universe.

Here on this earthly plane music as a fundamental art touches all men in their common human feelings, brings them closer together, soul to soul, and interprets the human heart the world over.

So it is that the mystic carries with him always the realization that he himself is the Word made flesh, that he carries his note as a part of the great symphony of the Universe. Thus in music which uplifts and brings a communion between the Infinite Spirit and finite beings, the mystic finds his greatest joy. His grosser senses have become etherealized, replaced by the quickened faculties of a spiritual body. And without the medium of words he recognizes the omnipresent Voice of his Creator ringing forth in fullest tones to convey to all His Truth, His Love, and His Power, forever and ever unto the end of the World.



HUMILITY

I believe the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power or hesitation in speaking his opinions, but a right understanding of the relation between what he can do and say, and the rest of the world's sayings and doings.—*John Ruskin.*

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TWENTIETH CENTURY VIRTUES

(Continued from Page 9)

will replace the four cardinal virtues of the ancient Greeks, namely, Wisdom, Courage, Temperance and Justice, and will be known as, *Intuitionial Virtue*. This virtue will be based upon right feeling and right knowledge as a result of more comprehensive understanding and guidance by the law of Karma, incarnation and compensation. It can be best explained by saying that it is the Great Law Within. This law within will be unquestioned; it will guide people aright in their actions. Then truly will mankind be able to do as he wishes and yet not trample on the toes of his fellowmen.

The second great new virtue can be called, *Metaphysical Fortitude*, and will replace the old virtues of faith and hope. The Rosicrucian and occultist will have a philosophical grasp, from a great height as it were, of the laws of God and Nature and man. They will have a knowledge which will be far superior to the faith of old.

The third and last great new virtue may be defined as, *Compassion*; it is not the love of a friend for a friend, but the

love of a mystic, a master or adept for the struggling stragglers stumbling in their sorrow, and bewildered in their ethics. The practice of such virtues will indeed bring about the Aquarian Age which will be spiritually fluidic. The actions of the leaders of mankind will then be more and more impersonal. Their actions in the physical world will be unhindered by Karma. As a result they will be more or less unknown and independent instead of exalted as they are today. They will be like the iceberg—the part which shows is smaller than that which is hidden—or like the fertile valley which is lower than the surrounding hills but furnishes life to those who live in the hills. Then truly will there be a conduct or system of ethics which will not need to be used continually as a rod prodding us onward. There will be no catastrophe in such a world that can make mankind tremble. There will be no wrong that can cause hate and devastating war. There will be no tantalizing bait that can cause human beings to express themselves in acts of passion. This will be the result of the virtues of tomorrow.

TEMPLE INITIATIONS

Members who live in the vicinity of any of the following Chapters should avail themselves of the opportunity to receive the Temple Degree Initiations which are going to be presented within the next few weeks at the following Chapters. Anyone who has advanced to the degree of the initiation to be presented is entitled to participate in these Temple Initiations. Communicate with the secretary of the Chapter at the address given below for further details.

St. Louis, Missouri—St. Louis Chapter, 3008 South Grand Boulevard.

Ninth Degree Initiation, Sunday, February 27. For exact time call PL 1741.

Seattle, Washington—Seattle Chapter, 1322 E. Pine Street.

First Degree Initiation, Sunday, February 20, 3:00 P. M.

San Francisco, California—Francis Bacon Chapter, 1957 Chestnut Street.

First Degree Initiation, Sunday, February 13, 1:30 P. M.

Second Degree Initiation, Sunday, February 27, 7:30 P. M.

ATTENTION HIERARCHY MEMBERS

A special meditation period, of a nature solely familiar to members of the Hierarchy, will be conducted for their participation by the Imperator, on THURSDAY, MARCH 2nd, at 8:00 P. M., Pacific War Time. Hierarchy members should determine the time in their locality corresponding to 8:00 P. M. in California. Each participant is asked to make the customary report to the Imperator, as they have been previously advised. Mark this date and print the time for your locality on your calendar now, so as not to miss this event. (For those living in foreign lands, a duplication of this period will be held on Thursday, March 30th, at 8:00 P. M. Pacific War Time.)



THE SCIENCE AND MYSTICISM OF COLOR

(Continued from Page 17)

to serve its purpose, just as the spinal nervous system has its organs of sense. These organs, or *glands*, if you will, of the sympathetic nervous system, are the pituitary and pineal in particular. They are stimulated by the higher vibrations of light, particularly the violet end of the spectrum. Therefore, the ultraviolet rays and ordinary violet light quicken the psychic consciousness and the psychic faculties of man. They produce within us an ecstasy, an *afflatus*, that is, a oneness with the Universal Cosmic Consciousness, even if momentarily. Violet and purple light are the most effective, we repeat, for this purpose. Sunlight is predominantly positive in its vibrations. Consequently, sunlight is not only beneficial for our physical welfare, but also if used in a certain way is inductive to quickening the psychic consciousness of man.

Your Cosmic Color

Each human body, even though it is an aggregate of many radiations and vibrations of energies of the Cosmic, has its own specific frequency or vibration. Just as each tuning fork has a natural vibratory rate, that is, a rate of vibration to which it responds particularly and which constitutes its pitch, so has the body. This particular vibratory rate, which we each have, corresponds to some *hue of color* in the vast spectrum of colors. Each variation of color is of a corresponding vibratory rate to some human being, only in another octave. It has a relationship

to the rhythmic nature of the whole body and psychic self. Therefore, whenever we are in the presence of such a corresponding hue, our whole being is toned by it. It is like a musician tuning his instrument, because we are being brought in contact, in harmony with the greater rhythm of the universe.

That there are such colors which correspond to the vibratory rate of our being is a discovery the individual makes himself by the effects which the specific hue of color has upon him. When he is in its presence, he finds it very beneficial, soothing, quieting, and rejuvenating. Consequently, if you have a knowledge of such a color, it is advisable to try and surround yourself with it as much as possible, that is, make it an integral part of your environment.

I would like to bring out the point that a color which looks best on us does not necessarily mean that it is the color which corresponds to the vibratory rate of our being. A color might seem to harmonize with the coloring of our hair and eyes, more with our objective appearance than another, and yet another color may be preferred because of its salutary effect upon our inner self. When you select a color or hue that harmonizes with your inner self in this manner, you are really fitting yourself into the great Cosmic spectrum, in the same manner that the bands in the spectrum of light are all in proper order and relationship, making for an harmonious whole which manifests as personal satisfaction and imperturbability.

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We assume the obligation of mailing your lectures and magazines regularly, but we must depend upon the address you furnish us. We make every effort to keep our files up-to-date and to have your address appear correctly, but we must ask your cooperation in seeing that we have your *correct* address. The next time you receive a letter or lecture from us examine the address on the envelope and if it is not correct inform us immediately of your correct address. It is most important, if you live in one of the cities recently designated by the Post Office Department to be divided into zones, that *you always include your zone number in your address*. That number is to appear immediately after the name of your city. If this zone number is a part of your address and is not included, then your address is incomplete. The Post Office Department has informed us that there will be delays in all mail requiring a zone number, in which that number does not appear. If you do not know your zone number or whether you should have a number in your address, call your local post office or speak to your mail carrier. Determine immediately whether or not such a zone number is required in your address and inform us as soon as possible. Mail addressed to the Rosicrucian Order does not require a zone number as Rosicrucian Park is a zone in itself.

COSMIC CONSCIOUSNESS

(Continued from Page 28)

and cents, or else he is nothing. A woman is always—well, a mother, or a wife, a sweetheart, or a plaything, with no place in big business and incompetent to assume such a place. The face of the earth is covered with oil wells, mineral mines, coal mines, timber, railroads, and steamships. The sun shines to help salesmen make more calls, the rain falls to help the crops, and prevent market losses. A day consists of one-sixth of a business week, and time is governed by time-clocks and production costs and pay rolls. Sunday is a day for doing over the books, and making a few personal calls at homes when it is difficult to meet men at business. Plays, theatres, and other places of amusement are for salesmen to take prospective customers that they may bribe orders and win favors from them—and they help keep money in circulation. Churches are to ease the dissatisfaction of the laboring classes, make them feel more joyous with spiritual things when they have nothing of the material things, and promise them everything in the future if they remain good, in spite of having nothing here. Marriage is sentimental foolishness with the young, and a business deal—a financial alliance—with the old. Children are elements of a big field in business: hats, shoes, clothes, toys, and insurance policies. Life is a bridge of possibilities between the follies of youth and the imbecilities of old age. Love is a condition of the mind that helps business by buying watches, rings, more jewelry, things which would not be made or sold otherwise. Death is a cheater or an easy way out, according to one's predicament at the time. Home is a business asset, counting more in a business man's rating on the market than in any other way. Mothers are a necessity and a dependable help in time of personal emergency. The past belongs to the failures in life, the present belongs to the successes, and the future belongs to the dreamers. A newspaper is a press-agent of business, and a tattle-teller of personal things."

Under such conditions, and they are about as perfect pictures of the average business man's conception of life as it is possible to obtain, is it any wonder that

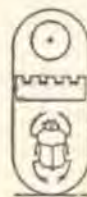
there can be found no time for meditation and thought for the spiritual side of life? What does the average business man know of life, anyway? Where are his pleasures? Where is his happiness in the mad rush for gold and fame; in the rushing and shouting, the pushing, scheming and competing of the business world? Can the business man take his heartaches, his personal problems and troubles to another business man to ease and solve? Can he find sympathy among his business associates? If he loses his all in business, to whom will he turn for assistance and a new start? Are the hearts and souls of men revealed in the business world? Is brotherly love shown one another? Can any love be found under any condition within the portals of *big business*?

No, the average business man passes out of this world as entirely lacking in the Truth regarding life as when he entered it. He believes in a life hereafter simply because the preachers to whom that part of it is intrusted have told him so; he believes in a God, simply because most all of the world believes in a God.

It is not only with the average business man that such conditions exist. The same conditions, the same condemnations, the same criticisms, the same slavery of human beings exists outside, as well as in business.

In view of this is it strange that so few attain the next stage—Cosmic Consciousness—the consciousness of being at one with the universe? Can anyone who is wrapped up in his own little sphere and life consider others outside of that sphere? Can persons feel themselves in perfect harmony with all other people—with all there is? Can they give of their money and time without thought of self or regard? Can they cease criticizing, condemning, and judging others; can they manifest a desire to raise others up instead of casting them further down? Can they be Christlike in their thoughts, in their words and in their actions?

Not until they cease placing so much stock in their honors, glories, stations, and prides of self and position will they begin to rise and evolve in their consciousness for conscious evolution begins only when one ceases to allow the



outer self to master him and casts out desires for those things which help swell the vanity, pride, and egotism of the individual.

You will find, as you look about, that those who are considerate of others, who try their best to raise others to a higher plane of understanding and existence, are very much scattered and are seldom to be seen. The reason for this is obvious. They go about silently; they do their work and serve others without letting their right hands know what their left hands are doing. They never jump into the limelight so that all the world may know of their charities, for that would embarrass them beyond all other things. They are not seekers for praise or rewards, but rather are they seekers for the good they may do for all humanity. These people, if you will notice, are to be found in all classes; big business holds them and they are the most successful in it; the arts and sciences hold them; society holds them, and so on throughout the vast list of classes. Yet, for all of that, these are the people who will feel for and assist the dirty street urchin as cheerfully as they would the well dressed and educated society matron. Class and social distinction plays no part in their love for humanity for they know that within every heart and soul there is the same God as is in themselves.

Thus, through analysis we come to learn that Cosmic Consciousness can be attained only when we begin to cast out desire, vanity, pride, conceit, craving for worldly honors, selfishness, ego-

tism, and the conception of being separate or individual units in the universe.

We can all attain it by the process of transmutation — that is to say to transmute the undesirable things we possess into desirable ones. We can change criticism into tolerance and tolerance into love. We can cease to desire things and know that we shall be well provided for and receive just what we need when we need it. We can be charitable, kind, thoughtful, considerate, merciful, and forgiving, just as easily as we can be the opposite. We can cast off the bad habits just as easily as we form them. We can do our work in silence much better than we can do it in the open. We can always think before we speak and reason before we act. We can become masters of our outer selves just as readily as we can allow the outer selves to master us. We can come to know God and feel God within us just as readily as we can believe in a God. We can practice divine principles far better than we can simply profess them. We can lift up in the same amount of time that it takes to cast down. We can love with less disastrous results than we can hate.

And so, by thinking, speaking, doing, and living in unison and in harmony with all, by transmuting the undesirable into the desirable, by knowing and practicing the things we would like others to know and practice for us, we bring about a higher form of consciousness which, as we continue to raise it, will gradually develop into the highest form — Cosmic Consciousness — that consciousness which brings the Peace Pro-found which passeth all understanding.



INVEST IN UNITED STATES WAR BONDS AND STAMPS

SUPREME TEMPLE MEDITATION PERIODS

Each Sunday afternoon between 3:00 and 3:30 P. M., a period of meditation has been established for all members, in the beautiful, inspiring environment of the Supreme Temple at Rosicrucian Park. No lectures or addresses are made, and there is no ritual. It is for those who wish to transcend the turbulent world and affairs of the day for a few minutes, in an ideal environment, and thus be able to return to their duties, rejuvenated in mind and body. During the entire period a soft atmospheric background of organ music is played. Members may remain for the entire half-hour interval, or for any lesser period that they desire. The only obligation is the presentation of membership credentials for admission.

*The
Rosicrucian
Digest
February
1944*

TEMPLE ECHOES

(Continued from Page 25)

Although he possesses and exercises great personal force, drive and executive ability, there is a shyness and reticence about Frater Lewis which some persons mistake for austerity. Our leader is modest and unassuming almost to a fault, and spiritually humble, in spite of very high attainments in this sphere. His love and respect for his father's personality and idealism form a very strong motive power in his career, and a constant aim, achieved so success-

fully since his election to the Imperatorship in 1939, has been to carry on the great tradition initiated by his illustrious predecessor.

Especially to those whose privilege it is to know him closely as a co-worker and inspiring leader, he radiates qualities of integrity, sincerity, absolute honesty and friendliness, which endear him to the heart and inspire full confidence in his guidance. We respect and love him as a man whose opportunities for service and responsibilities to mankind are equaled only by his fund of wisdom and broad competency.



EDUCATIONAL ASPECTS OF THE ARTS

(Continued from Page 20)

the process, hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic microscope would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect the work."

This is exactly what happens. Everything reproduces after its own kind, within its own limitations. Myriads of builders, great and small, are ever at work building cells, guiding organs to form, moulding and coloring the flowers, selecting from the lymph about it those things most suited to bring about the particular form, the model of its genus. Each cell or form of life has within itself the power to draw to it whatever elements it needs for survival. The whole principle of life, from the single cell on the waters at the early beginning to the highest product of present creation—Man—rests not upon storing up energy, but drawing its need from the waters around it, as those needs develop.

We cannot close our discourse on the arts without a few comments on the significance of color. Color has a very sacred and occult aspect. There is much that we do not know. Color is sound and sound is color. All is vibration in different vibratory scales, manifesting to our senses. It is said that when the Logos uttered the great Cosmic Word for this solar system, three major streams of color issued forth, breaking almost simultaneously into another four,

so giving us the seven streams of color by which manifestation became possible. These are said to be: 1, Red; 2, Orange; 3, Yellow; 4, Green; 5, Blue; 6, Indigo; 7, Violet. The deep blue or indigo is the synthetic undertone. Colors as manifested on the physical plane show at their crudest and harshest. Even the most exquisite off-shades as seen by the physical eye is hard and harsh compared to those on the emotional plane. Colors, such as we have to do with in evolution, are the colors of light. The synthetic ray is indigo, or deep blue. It is the ray of Love and wisdom, the great fundamental ray of the present solar system. Indigo absorbs. Green is the activity ray of nature. It is the foundation color of nature. Green stimulates and heals. Yellow harmonizes; it marks completion and fruition. The violet ray is that of ceremonial law and order. The study of color is another form of the study of vibration. Colors are the expression of force or quality. East aspect of our soul manifests on the inner planes as sound and color.

Our aim must be to eliminate from our aura such hues as brown and gray, which reveal selfishness and depression. We must transmute certain colors into those of the higher tone. The notes from our three-fold personality must demonstrate as a harmonious chord. These aims are accomplished through the development of the love-wisdom aspects of our natures, through growth



in spirituality. When the aura of the race has a higher rate of vibration, more highly developed souls will incarnate to bring about a spiritual renaissance. When the aura of the human race reaches a certain color and tone, the prophecy will be fulfilled that "the leopard shall lie down with the lamb."

The three immediate practical applications of color for the occult student are, in meditation, in healing, and in constructive work. In meditation the student begins by eliminating the colors that are not desirable, killing out all low or coarse vibration and eventually so refining his vehicles that the three major colors—of which he is an expression—shine out with perfect clarity. As for the use of color in healing, several doctors have experimented and such experiments have been conducted at the Rose-Croix Sanitarium. It is the coming field for research for the medical profession. It will be found that certain colors will affect certain diseases, cure

certain nervous tendencies, tend to the building of new tissues, or to the burning out of diseased tissue.

The next step in science will be the use of color and of sound in constructive work. Destruction can be brought about by the manipulation of certain colors and by the employment of united sound. Color can destroy just as it can heal. Sound can disrupt just as it can bring about cohesion. The laws of vibration are going to be widely studied and comprehended, and the use of this knowledge of vibration on the physical plane will bring about many interesting developments.

As the law of vibration will be more and more understood, emotional disorder will be regarded as discordant sound. Mental lethargy will be expressed in terms of low vibration, and physical diseases will be numerically considered. All constructive work will be expressed in terms of numbers, by colors, and through sound.

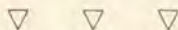


THE STRATEGY OF TIME

(Continued from Page 14)

A bright farmer was once showing off to a visitor his modernized pig-sty, with new ways to save the time of pigs in feeding, etc., but the visitor cut him short with the cynical remark: "You say you save a pig an hour's time in feeding; but after all, my dear fellow, *how much is a pig's time worth?*"

Many persons have felt the same way about the common people — that annihilating time for their benefit isn't worth while. It is true that many millions (rich or poor) don't know how to use leisure time—but that does not mean that they cannot learn. The right valuation of time is a first requisite.



To a time-educated person the words "killing time" grate upon the ear unpleasantly. Time is precious, and those people who are merely looking for some trivial activity which will help "pass the time away" are reckless spend-thrifts of man's only real fortune—his time. Or else they are setting a pig's-time valuation upon human-time.

The strategy of time for all men is to face forward, not backward in time, thereby making the present rich in intensity.

"Time is of the essence." Time is man's primary capital—don't speculate or dissipate it, but invest it soundly—see to it that it earns compound interest for you!

"Why is it that the ideas of motion, rest, and space or extension, exist only to the senses of sight and touch?"

ANSWER: Because they are the only senses of the five physical ones man possesses, by which he can seem to simultaneously experience two opposite qualities at one time. We can appear to see and feel matter and a so-called void surrounding it at one and the same time. Likewise, we can see and feel what appear to be objects in motion and at rest, respectively, during the same interval. Since such *negative* states as space and rest can be experienced during the active consciousness of these two senses, they seem to have a positive existence to us.—*Validivar*.



A COMMAND PERFORMANCE

Above Erwin Watermeyer, AMORC physicist and Technical Department head, experiments in the light and color laboratory of the Order. By the use of an ingenious device known as the Wave Projector, nature is made to reveal in water, and by refracted light, her secret principles of wave formation and the function of vibrations, as they manifest in various expressions of matter and energy. From these experiments, apparatus is ultimately assembled for demonstrations to members of AMORC chapters throughout the world.

(Courtesy of the Rosicrucian Digest.)

We Are Here... Why?



IS THERE a mother who has never gazed down on the innocent babe nestled in her arms and wondered — what does the morrow hold for him? Was there ever a man who has not asked himself, "Is this my destiny"? Who has not had, at some time, the lurking fear that he has chosen the wrong career? Must chance decree your fate? Is it not time that humanity ceased plunging into darkness, into the unknown of life, hoping to seize the skirts of passing opportunity? There is no man more confident of what the years will bring him — no woman more happy — than the one who has found Self, who *knows* his purpose in life and how it can be attained. You can have no greater joy than doing the things you are best suited for. Success comes only to those who find play in their labor. There is no question more intimate, or problem more vital to your welfare, than *why you are here*, and how you can make the best of it.

You must eventually answer this question — or join the rolls of millions who are shunted about helplessly by the world's sudden economic changes. There is a guide that you can use to find the answer to this eternal question of *your place in life*. It is as old as thought itself. Let us tell you about it.

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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book "The Mastery of Life." Address Scribe S. P. C., in care of

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Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORCO")

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

DIRECTORY

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

CALIFORNIA

Los Angeles:

Hermes Lodge, AMORC Temple. Mr. Sidney A. Fitzgerald, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

Oakland:

Oakland Minor Lodge,* Pacific Building, 16th and Jefferson Streets; Mr. R. R. Clayson, Master; Mr. P. C. Evans, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library Room 406, open afternoons, 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

Sacramento:

Clement B. LeBrun Chapter.* Miss Edith Morton, Master; Miss Margarette Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Sts.

San Diego:

San Diego Chapter, Mr. Victor R. Quenzer, Master; Mrs. Vesta Dowell, Secretary, 1036 Edgemont.

San Francisco:

Francis Bacon Chapter. Mr. Frank C. Parker, Master, 747 Geary Street. Meetings every Monday at 8 p. m., 1957 Chestnut Street.

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Johannes Kelpius Lodge. Mr. Joseph A. Evangelista, Master, Tel. Parkway 3026-J; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

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Chapter Master, Mr. Wm. H. J. Coquelin, 915 Bates Street, St. Louis, Telephone Pl. 1741; Mrs. Joseph Hg. Secretary, 9223 Coral Dr., Affton, Telephone Pl. 7125. Regular convocations each Tuesday, 8 p. m. at 3008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

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Thomas Jefferson Chapter, Mr. Scott Wilkerson, Master, 1515 25th St., S. E., Tel. LUdlow 0798-J; Mrs. Chrystal F. Anderson, Secretary, 2032 Belmont Road, N. W., Apt. 317 Tel. HObart 4000. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening at 8 p. m.

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Mrs. E. H. Smith, Secretary, P. O. Box 3310. Miami. Meetings every Sunday evening at 7:30. Biscayne Temple, 120 N. W. 15th Avenue.

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

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(Directory Continued on Next Page)

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Mrs. Mabel Hogenson, Master, Telephone 7-0039; Dr. H. F. Syndergaard, Secretary, Telephone 5-1889. Meetings every Wednesday, 8:30 p. m., 420 Ness Bldg. Reading room open daily except Sunday from 10 a. m. to 7 p. m.

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Mr. Wm. R. Morran, Master, 1281 W. 104 Street; Telephone Woodbine 4116; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue. Meetings every Friday at 8 p. m., Hotel Statler.

Cincinnati:

Mr. O. Jack Buckley, Master, 3519 Michigan Ave., Telephone East 7051; Mrs. Emma L. Ransick, Secretary, Telephone Jefferson 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Ave., Walnut Hills.

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Heliopolis:

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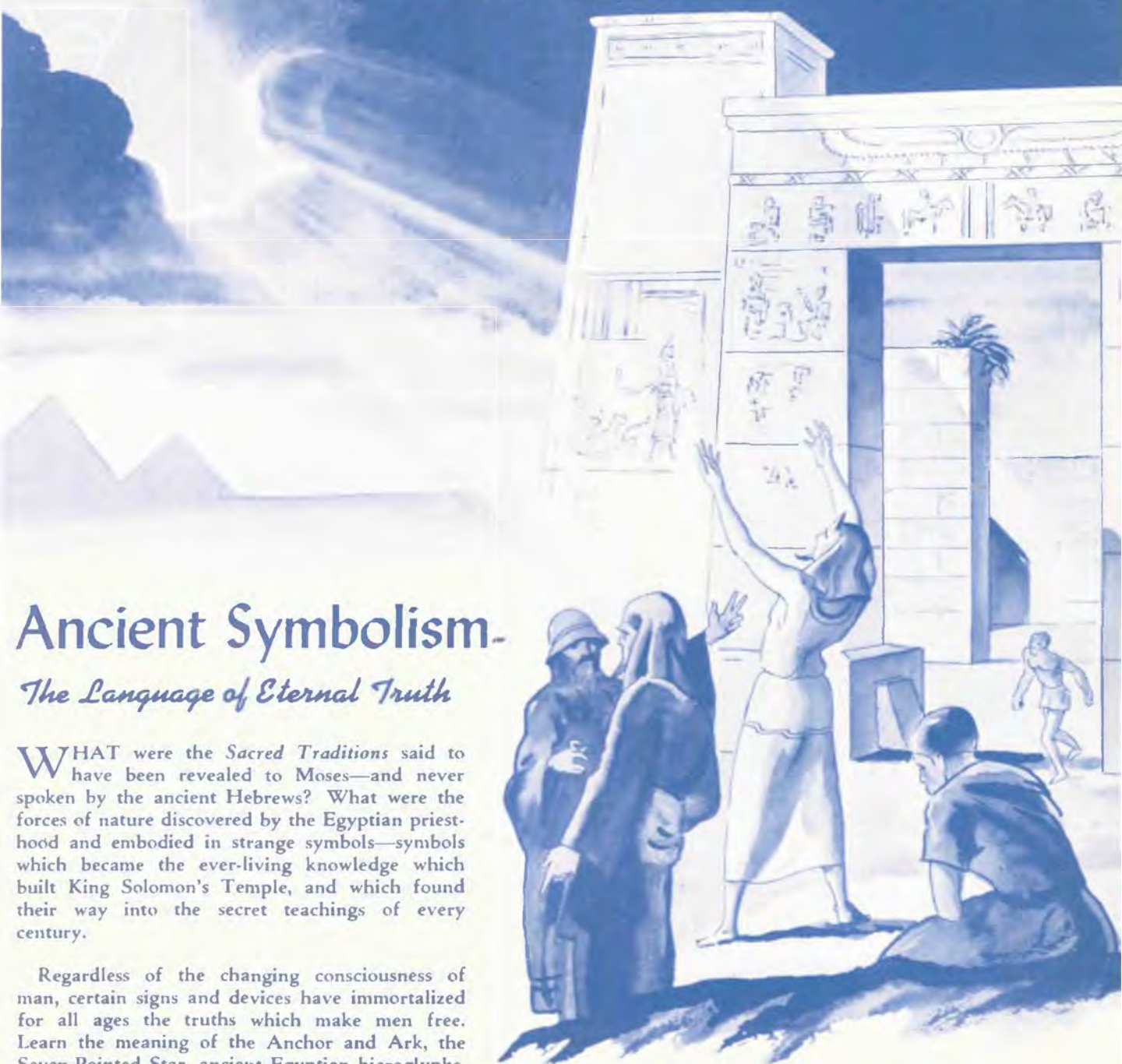
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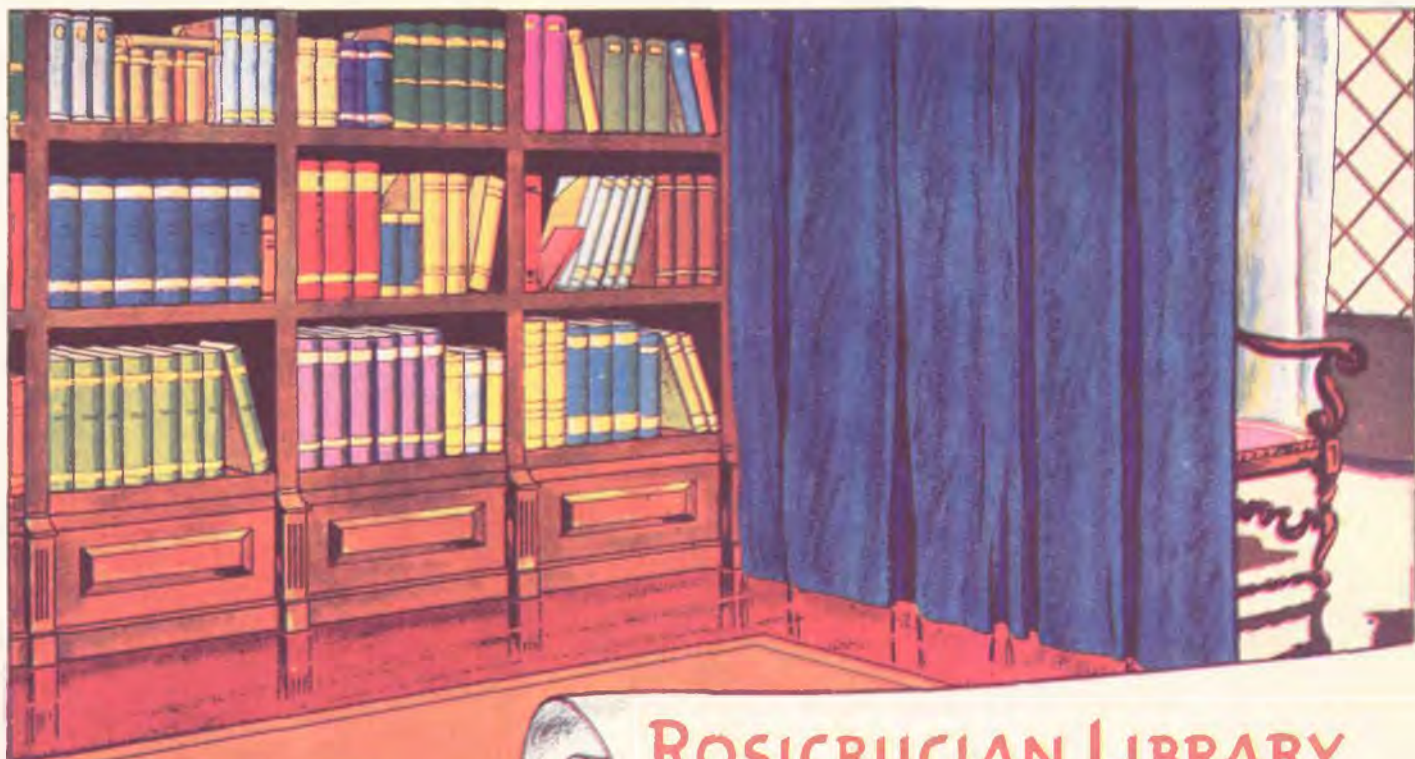
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