

ROSICRUCIAN DIGEST

NOVEMBER, 1945 • 25c per copy



Mysticism • Art • Science

*This
Month's
Feature*



THE ROSY CROSS

AN EXQUISITE DESIGN



For Women

10-Karat Gold Cross for women, including a long-lasting gold-filled chain 18 inches in length

\$5.65

(Includes Federal Excise Tax)

THE simple cross consisting of a vertical staff intersected by a horizontal one is the oldest symbol in which man expresses his knowledge of a divine principle of nature. The first great natural law discovered by man was the *law of duality*; that is, that all living things were in pairs or eventually divided into phases or aspects of the same thing. Closer observation determined that the unity of these phases of phenomena produced a third or new entity. The mind soon concluded the divine formula as 1 plus 1 equals not just two, but three, for the two separate aspects in unity did not lose their identity and become one, but in reality produced a third in which were incorporated their characteristics. The cross became, then, the symbol of this formula. Each of its bars represented a different polarity of this universal duality, and the place of their unity, where the manifestation occurred, was usually indicated by a beautiful gem or, later, a red rose. To wear such a significant symbol today is not only indicative of Rosicrucian membership, but reveals the wearer's appreciation of this inspiring mystical law.

We have designed a *graceful, very small Rosy Cross emblem* of 10-karat gold surmounted with a synthetic ruby which will be the pride of every wearer. It is less than an *inch in length*, therefore not conspicuous. Many will admire this beautiful piece of jewelry. Every member should be a proud possessor of this emblem. Order yours from:

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



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



RELIEF FOR EUROPE

Above, Cecil Poole, Supreme Secretary of AMORC, and William Tyler of the Receiving Department are shown checking some of the several tons of used clothing donated by Rosicrucians throughout America for the relief of the members in war-stricken Europe. These clothes are being sent as contributions from the Rosicrucian Order to the former Nazi-occupied countries of Holland, Denmark, France, Belgium and Greece, and constitute part of the Rosicrucian rehabilitation program. Unfortunately, shipping restrictions compel the relief to be sent in pitifully small packages and only at certain intervals, thus greatly handicapping this humanitarian work.

(Courtesy Rosicrucian Digest)



Your Intuitive Impressions

ARE YOU EVER A HOST TO STRANGE IDEAS? Do amazing thoughts suddenly enter your mind in the still of night? Have you ever experienced a curtain seeming to rise in your mind and then, for the flash of a second—on the stage of your consciousness—is portrayed a dramatic event? Perhaps at such times you see yourself in a strange role surrounded by unknown personalities. Who has not awakened some morning with a partial recollection of a provoking dream which clings to the mind throughout the day? There are also times when we are inclined by an inexplicable feeling to cast off our obligations and to journey to a distant city or to visit a friend. Only sheer will prevents us from submitting to these urges. What do these intuitive impressions, these impelling *strange feelings*

mean? Should we interpret these impressions as originating in an intelligence outside of us—or are they merely organic, the innate functioning of our own mental processes? Do not labor under superstition nor disregard what truly may be *Cosmic Guidance*. Learn the facts about these common experiences.

Accept This Free Book

Every inclination of *self*, which you sense, has a purpose. Nature is not extravagant. Every faculty you possess was intended to be exercised—to be *used* for the mastery of life. There are no mysteries in life—except those which prejudice, fear and ignorance keep men from understanding. Let the Rosicrucians (not a religion), a world-wide fraternity of men and women, reveal astounding and useful facts about *you*. Write for the free fascinating book, "The Mastery of Life." It tells how you may share in this age-old helpful knowledge. Address SCRIBE: S. P. C.

The ROSICRUCIANS ☆ AMORC ☆ SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Nov. 1945

COVERS THE WORLD

Vol. 23, No. 10

Relief for Europe (Frontispiece)	289
Thought of the Month: When Are We Educated?	292
The Death Ray	295
What is Occult Music?	297
Karma in Principle and Practice: Lesson Three	302
Cathedral Contacts: The Spirit of Thanksgiving	306
The Hour of Trial	308
Temple Echoes	313
Sanctum Musings: Thoughts of Gratitude	317
Poetic Approach to Illumination	320
Alchemy, the Practical Art	322
What Can We Salvage from Destruction?	324
Okinawa Temple-Tomb (Illustration)	327

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

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

WHEN ARE WE EDUCATED?

By THE IMPERATOR

(The following is an address delivered by the Emperor to the Rose-Croix University student body on the occasion of the opening session of the 1945 term.)



THE Rose-Croix University is a very unique educational institution. Its distinction lies in the fact that it has not become crystallized into an inflexible, specialized system of education. Our University is also considered quite unconventional. This is particularly due to the fact that we do not declare out of bounds, or not to be considered, any subject of speculation or abstraction. In fact, any subject, no matter how speculative it may be, is acceptable to the Rose-Croix University, if it can be proved to be useful to the student. We hold that no subject is worthless, if it will stimulate the creative faculties of the mind of the student. The value of what we study at the Rose-Croix University is not always to be found in the topic which is listed in the curricula. In fact, several of the topics included in our curricula are elsewhere academically condemned; that is, they are considered not traditional, and even fantastic. From our point of view, such a topic is useful if it becomes a perch or pedestal upon which the student may stand to get a greater vista of still other subjects. If it will open his mind to that which is more practical, then such a topic serves a purpose.

We here at the Rose-Croix University try to be conscious of one thing at all times. This one thing may be termed the *psychology of education*. The basic principles of the psychology of education were used by the earliest known schools of which history has record. In

all probability, such schools and their teachers were not aware that they were employing the principles of psychology. In fact, these principles were also used and are even now used by primitive society. They were used by primitive peoples long before the word *psychology* was coined. This psychology of education recognizes the fact that education consists of far more than teaching. It amounts to far more than expounding a lot of facts and information. It means more than a mere parading of terms, words, and figures continually before the students. A method of merely expounding terms and words is like, to use a homely analogy, filling a chicken's craw with grain. There has to be a follow-up act on the part of the chicken before the grain in its craw does it any good. It has to *digest* that grain, use it in the way that the grain was intended, before it will derive any benefit from it.

Education must be a process of *culture*. We use culture in this sense to mean a cultivating or a developing. Cultivating and developing imply the existence of something that is to be cultivated or developed. What is fed to the mind of the student in terms and facts, as an accumulation of ideas, must be the means of *cultivating* the latent powers of the student himself. The information which the student receives from his teacher or from his textbook must awaken his own talents, must sharpen his faculties. It must stimulate his mental processes. An educator once said that man is an organism. He is not a machine. Consequently, knowledge is not an accretion. It is not like parts

that can be added, bolted on, or fastened on. Knowledge must be *assimilated*, taken into the human, and then it must cause him to grow inwardly. It must do something to him within.

The Teacher-Pupil Combination

Jean Rousseau, French philosopher, wrote an essay on education which has since become famous. In that essay, he made the pupil the most important factor of the teacher-pupil combination. He stressed the importance of the pupil. He said that it is true the teacher is a useful factor, but only to a certain point in education. After that, the *self* of the student, the inner development of the student must carry him on beyond what the teacher has done. We are told that a rolling stone gets a very fine polish. After the teacher has properly motivated the student, stimulated him, the student then must of his own initiative, by means of his own faculties, acquire that polish which amounts to *real education*.

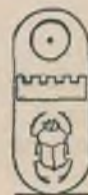
The student who rests content with the facts that have been given him, with what he has read in textbooks, what he has been told in class by professors and instructors, is only capable of regurgitating the information which has been given him. He can only recite what has been told him. From a psychological point of view, he still remains uneducated. He is not educated in the sense of having acquired a personal development. True he has been taught, but his intellectual powers have not been awakened. He has not been actuated fully to use all of himself.

The thoroughly educated man or woman is the one who has been made aware of his own potentialities, that which it is possible for him to do. He is one who has been made to discover himself and who has been encouraged to exercise his own initiative. I think you will agree with me that education would fail miserably, regardless of how it provided a wealth of facts, if it succeeded in making the student competitive with an encyclopedia and a dictionary, but left his imagination and similar processes of mind unquickened. Likewise, education must develop the character, bring out and integrate the better elements of the human, develop the whole self of man.

Educators and Entertainers

Unfortunately, education has been made synonymous with entertainment, particularly the modern popular education for adults. They are encouraged to acquire an education because it is fun, and because it is entertaining. We, of course, should derive a certain pleasure from our studies, and from our student work. We should find it enjoyable, but making the end, the final end of education, a kind of entertainment or amusement is the wrong approach. For example, in the ancient days, nomads, Semitic tribesmen, roamed the desert wastes and the fertile crescent, that land which is at the eastern end of the Mediterranean and which now comprises such countries as Iraq and Syria. These nomads drove before them their flocks, their herds, or their caravans containing merchandise, which they bartered with the peoples in the little settlements or towns which they visited. The nomads were a kind of educator. They brought with them the news of happenings enroute, the tales which had been related to them in other cities. Since such cities in those days were comparatively quite distant, the nomads were sought after for their accounts. Their accounts were mostly imaginative and highly colored; thus these educators became a kind of entertainer as well, and they overenjoyed the attention they received. In fact, most of the fabled storytellers, whose tales, such as *The Arabian Nights*, have come down to us, were thought to be educators as well. This is quite understandable, because the peoples in these villages and small towns, aside from their personal experiences and the things they discovered or learned in their limited sphere of daily activities, had no other means of education, except listening to the accounts of these peripatetic teachers. But these teachers were sometimes, often in fact, a hindrance to enlightenment more than a help, because their fantastic tales were intended to *amuse* as well as educate.

History attributes to these nomadic teachers, these storytellers, many of the widespread superstitions and fears which became fastened upon the simple Semitic minds, and which were passed down through the generations, enlarged



upon, and finally held the whole mind of Europe in its grip during the Middle Ages. Had these peripatetics been true educators, not trying to be entertainers at the same time, they would have been desirous of developing the latent powers of their audience and their pupils, rather than appealing merely to their emotions. The individuals, by their own power of perception and their own reasoning, then would have discovered the falsity of some of the tales which they had heard related and would have cast them aside. They would never have allowed superstitions to enslave their minds.

Self-Confidence

Perhaps the first thing a teacher must do is to inspire *confidence* in his pupil. I do not mean just a student's confidence in the teacher himself, in his sincerity, or his loyalty, nor do I mean confidence in the teachings, the truthfulness or usefulness of what is related. I mean to establish a confidence of the student *in himself*. It is essential to make the student confident that he is capable of accomplishing certain things. The confidence should cause him to inquire, to observe, and to create, to make him feel that he is capable of finding out and doing for himself. The mothers of lesser living things, such as animal mothers, often instruct their offspring, their young, in just this manner; they inspire confidence in them.

For example, I recently found a bird's nest on the lawns adjoining my home. It was after a rather severe windstorm, and apparently the nest had been blown from the tall palm tree nearby. There was quite an accumulation of feathers on the lawn about the nest, and I was led to believe that the mother had been seized by a cat and devoured. There were two baby birds in the nest. They were still alive, but very, very feeble. They were so young that they had only a few feathers. We brought the birds into our home and hand-fed them, using an eye dropper for the purpose. The little birds thrived and grew strong, and gradually acquired feathers. I am not an ornithologist, nor even very familiar with birds, and so I wondered whether these fledgelings would succeed in learning to fly without their mother. Eventually they

sat on the edge of their nest, which we had placed upon a shelf, and they would sit there teetering back and forth, looking over their surroundings, but not venturing any further. They did this for several days, and then, on one occasion while I was watching, one of them made what seemed to be a suicidal plunge toward the floor. On its way down it fluttered its wings and made a safe two-point landing. After that they made several practice flights, and were eventually perfect in their flight. I deducted that apparently the principal function of the mother bird, as teacher, is to inspire confidence in the fledgelings themselves. This confidence which the mother inspires in her young awakens the instinctive knowledge and the instinctive power of flight which these birds always possess. When the mother is with the birds, she stimulates flight sooner by inspiring their self-confidence, but she does not teach the birds how to fly; they always know that—if the inner knowledge of it is brought to the surface.

Beyond the Teacher's Consciousness

There are many things we could not discover ourselves. Our time here on this earth is too short for us to be brought into contact with all of the things and all of the opportunities which would provide knowledge; consequently, we must have, must receive the accumulated experiences of others, by means of our contemporaries who are in different parts of the world and who see and hear things we do not. We must, as well, know of those things which have been learned or discovered by others before our time. In other words, certain things must be *taught* to us. We cannot know them otherwise, but teaching these things is only *half* the art of learning. If teaching, after all, were just a matter of the teacher's relating to the student all that he knows, all that he learns, communicating the store of his ideas to the mind of another, then obviously the student could never rise any higher than his teacher. He could never know any more than what the teacher knows. He could never go beyond the teacher's consciousness.

(Continued on Page 311)



The Death Ray

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

Editorial Note: In the following article (first published eleven years ago, *Rosicrucian Digest*, October, 1934), Dr. Lewis reveals his intimate knowledge of the existence and control of atomic energy, which he calls the "death ray." Not only does it prove that atomic power has been for a long time experimented with in secret laboratories but it reveals that a "neutralizing wave" was already then in the possession of a few conscientious men of science.

This is only one of the many records left by Dr. Lewis, late Imperator of the Rosicrucian Order, AMORC, which foretells the coming of outstanding scientific achievements.



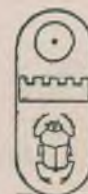
SO MUCH has been written and spoken in recent years regarding the discovery of a "death ray," and a great number of people have recalled that there were veiled references to such a scientific achievement in the writings of Marie Corelli, that a large portion of the Rosicrucians in North America are anxious to know something definite about the death ray and its possibilities.

In the first place, a ray or beam of vibrations or radiations that can destroy living matter is not something new. Some of the fish in the sea and some animals living above and on the surface of the earth have the ability to send from their bodies certain invisible electric, magnetic, or other forms of energy or vibrations which destroy living matter.

There have been known to science for many years certain radiations from electrical tubes which may destroy living tissue, and even the very valuable natural product known as radium may be harmful because of the destructive qualities of its emanations.

The radiations from the average X-ray tube are highly destructive and that is why the operators of X-ray equipment and the nurses and attendants at such places must protect themselves from it. It is said that a few seconds' use of the X-ray upon the human body sterilizes such bodies by destroying all of the vital reproductive cells within the body, and certainly the rays also destroy diseased tissue or other living cells, be they healthy or unhealthy. These rays from the X-ray tube can reach to a great distance and cause destructive manifestations. In one notable case an elderly woman living in a wheel chair at her window a thousand feet away from a hospital room where the X-ray was being used, was gradually burned by the X-ray which reached from the hospital across an open park to where she was sitting at her window during the daytime.

From all of this it can be seen that science has not revealed a new law or any principle in nature in developing anything that might be called a death ray. On the other hand, in a certain laboratory, presided over by eminent specialists, the location and name of which I cannot reveal, there was de-



veloped a special form of invisible radiating energy that could reach out to considerable distances and at certain focal points cause all living matter to become immediately inactive and a breaking down process to begin at once. This very wonderful application of natural laws was discovered and evolved just a few years ago, and in all of the early experiments it was conclusively proved and demonstrated that as the dual energies that constitute this beam were brought to focalize upon each other at a distant point or directed in unison to a distant point, a terrific destruction of living matter of all kinds would immediately result. The beam was passed over vegetation and small animals, over trees and larger growing things, and there was an immediate destruction of life.

It must be apparent to everyone that such a scientific achievement constitutes one of the most marvelous and at the same time most horrible means of destruction. If such an invisible beam were focused upon and moved across a large army of men, it would eliminate the army and bring immediate cessation to all of their activities. From the tests made it would seem that if such a beam were focused upon an airplane or battleship, not only would all human beings upon them be destroyed but there would be set up a counter action in the electronic vibrations and atomic structure of the airplane or battleship that would cause many of its elements to fall apart and to weaken them and cause them to explode or disintegrate.

The question often asked is why the discovery and invention has not been applied in recent warfare activities* and why the method has not been offered to one of the countries of the world for use in warfare.

My understanding in this regard is based upon some very intimate knowledge, and I am happy to say that the men who have worked upon this great scientific achievement have been not only reluctant to let the world know anything about it, but have been reluctant to allow the process to be used for warfare. There is a popular story to the effect that the process has been offered to the United States and either

refused or accepted and buried away to prevent anyone from using it. I do not know how true this is, but I do not believe it to be true. I believe that the process has been demonstrated to certain officials of several governments only as a warning of what might be achieved or attained in some other laboratories at some time in the future.

I know, however, that those who are in possession of this great secret process do not want it used for warfare and are cooperating with Cosmic principles in preventing the misuse of it. The process probably has some very legitimate constructive use in various activities of the world, but to release it to any one government for use would be manifestly unfair from a Cosmic point of view. Any one government owning and possessing such a process exclusively and developing it so that it could be used by a large army of specialized workers on airplanes, battleships, and land, would soon be able to conquer all other nations and destroy much of the world in any ambitious campaign directed toward that end. To release such knowledge freely to all nations would mean to tempt them all to use it, and in such a campaign the governments of the world might soon destroy each other and all of the nations or peoples, and thereby bring on the greatest havoc that the world has ever seen.

Think of the predicament in which scientists would find themselves upon realizing that they had discovered and evolved such a process and upon further realizing that what they held in their laboratory or in their minds as a process could destroy the world or wipe out of existence other nations and other governments. What restless nights and what a terrific sense of dire responsibility must weigh upon them! Is it any wonder, then, that such men have been reluctant to demonstrate or make known their process except to a secret few and then only with the reservation of the real secret whereby the process might be applied or used in a general manner for warfare?

Certainly, the Cosmic would step in and reveal to others in such circumstances, just what has recently been discovered in another laboratory namely, a neutralizing wave that probably

(Continued on Page 305)

*reference to World War I



What is Occult Music?

By ERWIN WATERMEYER, F. R. C.

The author of this article is Director of the Technical Department of the Rosicrucian Order, AMORC, and a member of the faculty of the Rose-Croix University. He has done extensive research in behalf of the Rosicrucian Order on the effects of light, color, and music on the human emotions and psychical elements of man.—Editor.



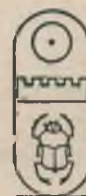
THE subject of Occult Music is a topic which is often shrouded in a veil of mystery and superstition. It might be stated that many occult students possess some very peculiar notions concerning the occult effects which music may exert upon man's subjective mind. Such students erroneously believe that there are in existence a number of mysterious musical formulae, weird chants, and strange melodies or incantations, which when intoned and played, at once produce within the listener an influx of higher consciousness—an effect produced, of course, without any effort on the part of the listener. These students believe that in order to use this particular and easy short cut to Cosmic attunement successfully, it is necessary only to obtain a phonograph record of such a chant, sit down quietly in the sanctum and start the disk turning. As a result, instantly and without effort, the chant will produce a feeling of divine ecstasy, of Cosmic attunement, and an avalanche of Cosmic revelation. Other students believe that there exist some mysterious tones, like the sound of gongs, which are able immediately to produce states of ecstasy. Lastly, some students will even go so far as to state—naturally only in whispers, under a strict promise of secrecy—that it is ac-

tually possible through the vibratory effects of sound and music to bring the dead back to life.

While I am writing these lines, I can visualize some of you smile and others of you frown. Those of you who are smiling while reading this article are fully aware of those superstitious practices and the misconceptions which I am attempting to expose and condemn. On the other hand, those of my readers who are frowning upon reading my previous remarks are also fully justified in doing so. These readers will rightfully ask: Is it not true that music exerts a most profound effect upon the human emotions? Is it not true that music, if properly used, is a profound instrument in aiding the human consciousness during a process of attunement? Finally, is it not a historical fact that music, throughout all ages, has been successfully used in the ceremonies and rituals of the Mystery Schools?

Both students are correct in their opinions. Music does have a most profound effect upon the human emotions. Music is one of the most powerful instruments in the technique of initiation. An appreciation of the power and beauty of music should be cultivated by every student of Occultism and Mysticism.

However, due to the fact that music is capable of exerting such powerful influences, its powers have—as a con-



sequence—given rise to countless superstitions. Any power which can exert an influence upon the human consciousness but the nature and proper application of which is not clearly understood, becomes exaggerated into superstition by an untrained mind. All of us human beings fall into the habit occasionally of letting our imaginations run away with ourselves. We know that this is a fact in the simple events of our daily lives. How much more must it be true with respect to those complex, subtle forces which can produce profound effects within our subjective mind?

But let us return to the topic of Occult Music. An enormous amount of nonsense has been written about this subject. The real difficulty at present is that if a serious student really wishes to investigate it he will discover that there are practically no books dealing with the subject properly. Most discussions of the influence of Occult Music are found in occasional references—usually very vague and mystifying—sandwiched in between other metaphysical subjects. This hampers research because the student finds no sound basis from which he may commence his investigations.

These reasons make it necessary that we restrict our present discussion to a statement of elementary facts. But it is my hope that after reading these few remarks you will possess a number of clarified concepts concerning the occult influences which music is able to exert—under proper conditions.

An Important Fallacy

At the outset, there is one important fallacy which we must erase from our minds. This fallacy lies concealed within the title of this article. The title might suggest that there are in existence two distinct types of music, the first kind being "occult," while music of the second kind might be considered "non-occult." This point of view is a fallacy. *All* music produces certain definite effects within the human consciousness; in some instances such effect is very pronounced, while in other instances it is not.

The specific character of such an influence will depend upon numerous factors. The most important of such

factors are the state of psychic development of the listener, and furthermore the extent of his previous education, and lastly, the nature of his physical environment. A certain piece of music which might produce a strong emotional effect upon a certain student, might on the other hand absolutely fail in its effect upon another. Similarly, a certain piece of music which may invoke a feeling of elevation of consciousness within a certain student may produce absolutely no effect whatever upon a different student who has developed differently. In other words, the magnitude and extent of any effect which music can produce—whether this effect be psychological or mystical—does depend upon the state of development of the listener.

All Music Can Be Occult

This article shall be concerned only with one particular aspect of music. We shall attempt to answer these questions: "What are the necessary conditions for effecting the most powerful influence? What types of music are most effective to accompany mystical exercises?"

To simplify our words, we shall in this article arbitrarily call "Occult Music" any type of music which is capable of exerting a profound and subtle influence upon the subjective mind. By "Occult Music" we shall designate any type of music which is capable in assisting us in the production of that special state of mind which is conducive to an elevation of consciousness.

Almost instantly, while I am stating what I mean by the words "Occult Music," you have probably already realized that there does not exist any special type of music which could be labelled "Occult." *All* music, no matter what kind—is capable of affecting the subjective mind of man, some music to a greater extent, other to a lesser extent. Hence, I repeat, there is no *special* type of music which can be called "occult." *All music can be occult*, under special conditions, whether such music be a symphony, a song, or a dance.

Three Necessary Factors

However, the exact magnitude of occult influence which any particular

piece of music may exert upon a specific listener will depend upon three distinct factors. Let us enumerate them.

Firstly, it will depend upon the musical structure, the style and the emotional content of the piece of music which is selected. For instance, a piece of music which moves along at a rapid pace will produce quite a different effect upon the listener than a piece of music which moves along slowly. Also each different type of rhythm will influence a listener in vastly different manners. However, a precise analysis of the influence of the various factors in musical form and style would make this article excessively long. Therefore at this time I shall restrict my remarks to only a few suggestions.

Secondly, the music which has been selected must be properly presented to the listener. Superlative showmanship must be exercised. The music must be well rehearsed and well played. The room in which the music is presented must be properly lighted, and its furnishings painstakingly designed.

Lastly, the listener must be properly prepared psychologically. He must be properly attuned to that specific psychic condition which the music is designed to invoke. This element is, perhaps, the most important. Without such previous mental preparation, any music, no matter how carefully presented, will completely fail.

Thus there exist three necessary factors which must be considered if a piece of music is to exert an occult influence: (1) its musical structure and emotional content; (2) its presentation under proper musicianship and showmanship; and (3) the correct psychological preparation of the listener. All three factors must be properly realized if it is desired to attain a maximum occult effect through the use of music. A careful examination of these three factors yields almost immediately an important realization: The occult effect of any specific piece of music does depend largely upon a proper presentation, a proper "showmanship," as you might say, and does not depend so much upon the music itself. This might surprise you. It leads to the conclusion that almost *any* piece of music is capable of producing a profound effect, *provided* it is presented properly and

the listener has been psychologically prepared for its reception. Here I call to your attention a Chinese proverb. This proverb states: "If a wrong man uses the right means, then the right means works the wrong way." On the other hand: "If the right man uses the wrong means, then even the wrong means will work the right way."

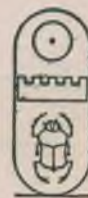
Stated differently, the proverb asserts that in occult matters success depends entirely upon the qualifications of the man and is not entirely the result of the method which he uses to achieve his aim. Similarly, in the field of occult music, its effect will depend largely upon presentation and preparation, and will not depend so much upon the structure of the music itself. It places the full burden of success upon the initiator, upon his interior perception and upon the force of his psychological projective powers. Ultimate success will depend upon the initiator, not the music.

Music And Human Consciousness

The direct effect of music upon the human consciousness is largely due to two principal reasons:

The first reason is the fact that certain rates of acoustic vibrations have a stimulating effect upon the human sympathetic nervous system. This is especially the case if the rate of vibration is very high, approaching the limit of hearing. Very high frequencies, above 8000 cycles and higher, especially when they are so high as to be almost inaudible, have most profound effects upon the psychic self. They are intensely stimulating. A very stimulating effect upon the psychic self is therefore produced by those particular musical instruments which emit rich and complex systems of high overtones. The most prominent of such musical instruments are gongs and bells. This is the reason why they are so frequently used in psychic experiments. In these cases the stimulated sympathetic nervous system produces a direct and exciting action upon the subjective mind and arouses its forces into activity.

The second reason why music is capable of acting upon the mind is through the existence of past associations. Let us state this fact more clearly. From our earliest childhood certain



types of music have always been played upon certain definite occasions. For instance at a wedding, we have heard the wedding march; at a funeral we have heard the funeral march. I also call to your attention the associations connected with religious music, such as the "Ave Maria," or with meditation, such as "Ah Sweet Mystery of Life," or the associations connected with dance music.

Due to the fact that these types or styles of music have invariably been played under identical emotional settings, the music and the synchronous emotions have become tied together

within our subjective consciousness. Now, after years of association, ever since our childhood days, we immediately feel "sad" when we hear a funeral march, or feel "joyful" when we hear a waltz. In this manner a conditioned response is established within our consciousness. As a result certain definite subconscious images are readily aroused by the associated music. These conditioned responses are largely unconscious. However, the conditioned emotional images which are aroused are fairly uniform in a given culture.

Here is a list of music and the moods which it produces:

***Relation between Structural Characteristics and the Moods Induced**

<i>Tempo:</i>	Fast:	Animated, glad, uneasy.
	Slow:	Dignified, tranquil, somber, melancholy, mournful, delicate.
<i>Intensity:</i>	Loud:	Triumphant, animated, brilliant.
	Soft:	Delicate, tranquil, sentimental, melancholy.
<i>Melodic Range:</i>	Wide:	Brilliant.
	Narrow:	Mournful, somber.
<i>Melodic Steps:</i>	Large:	Triumphant, exalted, glad.
	Small:	Uneasy, mournful.
<i>Rhythm:</i>	Smooth:	Brilliant, animated, glad.
	Rough, Irregular:	Uneasy, grotesque.
<i>Pitch:</i>	High:	Brilliant, sentimental, whimsical.
	Low:	Mournful, somber, dignified.
<i>Orchestral Range:</i>	Wide:	Uneasy, animated.
	Narrow:	Tranquil, delicate, dignified.

HENCE:	Music, which is labelled:	tends to be:
	animated	fast, smooth in rhythm, loud, of wide orchestral range
	uneasy	fast, of wide orchestral range, but rough rhythms
	brilliant	smooth in rhythm, high pitch, of wide melodic range
	triumphant	loud, of wide melodic steps
	dignified	slow, low pitched, small orchestral range
	tranquil, melancholy	slow, soft
	mournful	slow, small steps in melody
	somber	slow, soft, low pitched

* (taken from: Crafts, Schneirla, Robinson, Gilbert—*Recent Experiments in Psychology*, pp. 125-127; McGraw-Hill Book Company, Inc., New York, 1938. No reproduction without permission of publishers.)

The foregoing table, based upon the research results of the psychologist, R. H. Gundlach, illustrates a few of the mental associations which are set up by training and experience during our lives. The more music we hear the more numerous and complex will be the associations and the conditioned responses set up, and the more complex will be the subconscious forces which are invoked.

Rituals

In conclusion, let us briefly consider some of the various uses to which music may be put in psychic or mystical experiments. The following basic considerations will hold true for experiments carried on in the student's home as well as for Temple rituals.

The most important consideration in the selection of appropriate music for such occasions is that the style of music to be used must be adapted to the listener and at the same time to the desired purpose. The furnishings of the room together with the entire ritual must create a sensation of unity. All separate elements must harmonize with one another: the furnishings, the colors selected, and the music must unite to create this psychological effect of total unity.

It is recalled that most ritualistic procedures or experiments resolve essentially into three steps, as follows:

The first step consists in the mental preparation of the candidate. The music

used for this occasion must be soft and soothing so that it will induce a subjective mood within the listener.

The second step of a ritual is a period of disintegration of the rigid structure of the objective consciousness. During this ritualistic stage the music selected must be conducive to introspection. It must be capable of arousing the latent images or forces within the Unconscious of the listener.

The third or final step of a ritualistic exercise is a process of integration. Here "Church" music may be used to create within the listener a feeling of overpowering unity with the Cosmic forces.

Throughout the ritual, music can be used as an acoustical background, designed to produce that subtle psychological atmosphere of receptivity within the candidate necessary to the assimilation of new ideas and ideals.

However, there exist also certain specific steps during each ritual where the candidate must pause and meditate. Here music may be used alone, to assist the process of integrated meditation.

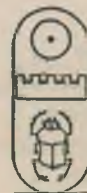
Naturally, each step of a ritual must be preceded by a proper preparation of the candidate, and followed by careful guidance through words and action into the next higher level.

A detailed discussion of the correct traditional technique of initiation is a vast subject in itself, and, unfortunately, there is no space to discuss it here at this time.

MATURITY . . . WISDOM

Maturity is an ideal well worth striving for. He who gives wholehearted sympathy without judgment; loves without possessiveness or jealousy; has the utmost tolerance for the faults and foibles of his fellows; takes himself not too seriously, knowing he is only one of many; gives no advice unless asked, and then accepts the fact that probably it will not be taken; does his best to govern his emotions, well-knowing that hate, fear, and anger waste energy that is better conserved; learns that Time is the greatest factor in all change; and can truly "possess his soul in patience"—that *one* has reached full Maturity and attained the foothills of Wisdom.

I hope some day to reach that goal!—*Marion Squair Weston, F. R. C.*





Karma in Principle and Practice

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

LESSON THREE



IN ORTHODOX Christianity, there is little place for the doctrine of karma. In Christianity, as in Judaism before it, God is conceived as a Father, as a supreme, munificent Being. He is held to transcend the world, and yet He has an influence upon the world, and seeks to establish a theocracy upon earth, namely, a Kingdom of God. Men are said to be His children. The relationship between humanity and God as a Father, from the Christian viewpoint, is not greatly unlike the relationship which exists between mortal children and their father. Just as mortals, orthodox Christianity conceives Gods as expressing love, hate, and forgiveness. Men may violate the Divine Father's wishes, just as mortal children disobey their parents' wishes. The Divine Father, the orthodox Christianity expounds, can and will punish the erring human. This punishment consists of a personal act. It is purely arbitrary on the part of God. It is not the evoking of an inexorable law.

Further, according to Christianity, man is but required to love the Divine Father, and in this sincere love he will find salvation and forgiveness. Thus according to Christianity, men's moral acts produce no independent personal effects which may not be avoided. The effects of man's moral acts, the conse-

quences of them, lie entirely in the *arbitrary* judgment and love of God. Thus, one may leave in his wake in life, because of the manner in which he lived and his personal conduct, much sorrow and hurt to others. At death, if he embraces God, if he sincerely asks the Divine Father for forgiveness, according to orthodox Christianity, he will receive it. Thus while others may continue to experience the effects of his acts and continue to endure suffering because of his previous conduct, the instigator of the evil may be forgiven, if he embraces God and admits his wrong.

The punishment the evildoer may receive, according to this Christian dogmatic conception, may have entirely no relationship to the original evil act. The individual may be punished in such a manner that he does not experience the serious consequence of his wrongdoing. Good and evil, in Christianity, become but a series of admonishments, the establishment of ethical and moral rules, which one is obliged to adhere to. Rules, as we all too well know, are not always understood by the individual, and thus they are not adhered to because where there is not understanding, there is not sympathy. A parent frequently admonishes his child to, "don't do this and don't do that," but unless the child has some corresponding idea as to why he should not do it, the admonishment becomes merely an irksome restriction

which he tries to break or surmount. If the child can *experience* the effect of his acts, then he will know why he is being asked not to so act. This is the reason why Christianity in not including the doctrine of karma, experiencing the effect of one's acts, has such a problem in the enforcement of its moral codes.

Rosicrucian Doctrine of Karma

Rosicrucian mysticism also employs the term *karma*, but its application is considerably unlike that of its Oriental predecessors. To the Rosicrucian, karma is commensurate with the law of causality. For every effect, there must be both an active and a passive cause. Every act, mental or physical, brings about a result which has a value related to the cause itself. Thus, if one sets into motion a series of creative, morally good acts, they will ultimately redound to the benefit of the individual. The law of causality, Rosicrucians teach, in mysticism as in science, permits no deviation. The effects must follow. From mistakes, pain may often be experienced. The pain, however, which may be associated with the result of the act is not an intentional result. It is inevitable. It follows from the necessity of the cause, but it is not intended as a punishment. It is not a matter of retribution. From such pains, or they may be pleasures, man learns the consequences of his causative acts. He knows what to expect when he puts them into effect. Many persons may object to moral codes. They may find the codes not consistent with reason. They may find them illogical, but man cannot argue with or refute the effects of his own acts, which he experiences. He knows they are inevitable, and he must adjust his life to them. Karma thus provides each individual with an intimate experience with Divine Cosmic laws. It is an experience which he must have in his own consciousness. It is not related to him by others. Karma thus removes blind faith, doubts, and skepticism, and provides knowledge as to right living instead.

There is no excuse for wrong conduct, even ignorance. There are major and minor karmic consequences, which we create by our acts. Each day, in fact, we create almost innumerable

minor karmic consequences. For example, we may eat something, and because we do, as an effect, we may suffer indigestion. We may use our eyes too much, and thereby strain the muscles, and we experience an annoying headache. Such suffering is not a punishment inflicted by nature. It is not a retribution, but the natural sequence of the law of causality. It is equivalent to adding a number of digits, by which process we arrive at a sum and which sum proceeds from the mathematical necessity of the digits themselves, not because there is any mind insisting on or compelling or providing that sum.

Major karmic effects exist in the violation of Cosmic laws, of Divine principles. Such a violation would be the intentional injury to others for selfish ends. It is not always necessary that the individual must bang his head, figuratively speaking, against a stone-wall in order to learn from such action that it is wrong and painful. We do not always have to experience an effect to know what follows from the cause. We have been given a spiritual barometer, which is the moral sense we possess, or *conscience*. This barometer informs us whenever our acts or contemplated acts are contrary to Cosmic laws and principles. In effect, it may be a reticence, which we sense, to continue certain acts or to proceed along the lines of action which we have in mind. If, however, we proceed in opposition to the promptings of this barometer or conscience, we then of course experience the effect, which may be an unpleasant one, and a bitter lesson to learn.

It is a palmary principle of karma that an innocent violation of a Cosmic law, for example, does not exempt the violator from the effect which will follow. However, unconscious acts, or acts of which we honestly are not aware of their effects, mitigate what would ordinarily be the drastic effects, yet to some degree the effects inexorably follow. All karmic effects are not adverse. Most persons speak of karma only when they speak of effects which are unpleasant. Very seldom do they mention circumstances or conditions, in the light of karma, which are beneficial. There are deeds which also produce beneficial effects. The so-called good luck which many persons have and which may



seem to be unaccountable, which seems to descend upon people without reason or justification, may be an *accumulated* beneficial karma, the result of constructive, unselfish, and virtuous acts in a past time, of which the recipients may have no knowledge now. We must realize that in the Cosmic, there is no such thing as time. Eternity may be as a tick of a second. Our acts, as causes, may have their effects projected into the future; that future may be the next moment, as we think of it; or this day, or this year. Or the future may be several subsequent lives from now. Today's experiences, today's good fortune may be rooted far in the past.

World Karma

History is a very excellent example of past karmic causes. Society, civilization, puts into motion certain causes, by the things which the people do, under the influence of their expressed wishes, the laws they enact or which they permit their leaders to enact. The effects of such causes may occur several generations later. Most wars, which in their origin seem to perplex the average layman, can be explained by the doctrine of karma. They are a matter of cause and effect. A selfish disregard by a people or a nation of the international situation in general may be one cause. If we let a people of another nation starve merely because within the boundaries which we have inscribed about us there are many natural resources which make us indifferent or if we set up enormous tariff walls, shutting out a few products which such people need to sell for their sustenance and their comforts, then by that cause we may experience a karmic effect in years to come. If we let other nations attain a balance of power, whereby they oppress others and monopolize that which other peoples need, merely because it does not affect us directly, we are also instituting causes which will produce the karmic effects of war. Eventually there will be conflagration, hatred, and envy. The result of our acts will break forth into flames that will sear us. It is the equivalent of negligently allowing oily rags to collect in a tight closet, which, as causes, finally produce as their effect spontaneous combustion.

Thus nations, composed of individu-

als, create karma for themselves. The innocent peoples in such a nation are enmeshed in the war and the effects which follow. It is to be hoped that today's peace terms will be free from those weaknesses of human nature—envy, fame, power, and selfishness—which may but in a few years hence produce the same effects, karmically, as we have just experienced in war. If the elements of the peace terms, as causes, are not intelligent, impersonal, and motivated by humanitarian ideals, it will be merely a matter of precipitating a war within a score or more years from this date, at which time many millions of innocent persons again will and must experience the *karmic* effects of the society of this generation.

When we experience misfortune, when we encounter adversity, we should not be embittered, we should not try to affix the responsibility on others, but inquire into the nature of the conditions, of the causes, which may have brought about the misfortune. Analyze the effects intelligently, for the determination of the cause, and at least with an open mind accept the effects as a lesson, as a lesson possibly teaching tolerance, or humility. As you learn from adversity and accept the lesson, without bitterness, but as a means of preparing yourself for more enlightened living, you are creating a favorable karmic effect, possibly years of happiness, if not in this life, in another.

Therefore, like that third example of Leibnitz' clocks which keep time together, we realize that the power of adjusting our lives, of adapting them to happiness and attainment, is entirely *within* ourselves. Favorable and unfavorable events principally lie in our own acts as causes, which we alone can institute. Each of our acts is a moving positive cause, and it acts upon the relatively passive and negative factors of our environment, as objects, events and conditions. In contrast to ourselves, all else is a negative cause. We are the prime mover, the *active cause*, and the two—ourselves and our environment—produce effects, and the effects partake always of the nature of their causes. If we are conscious of this, we will be cautious in how we act upon the things and conditions which surround us.

END

THE DEATH RAY

(Continued from Page 296)

will succeed in neutralizing some of the effects of this "death ray." In other words, the Cosmic is already revealing to some men a safeguard against this destructive process, but fortunately the men who possess the real knowledge regarding the death ray are not making themselves any party to the darker forces of the universe in destroying life and property. For this reason, it is more than likely that the death ray will remain a secret for many years or many centuries.

It is not in keeping with Cosmic law that any one nation, any one government, or any small group of individuals shall conquer and destroy the rest of the world. Any nation or group of individuals having such an ambition would soon find that their desires were bringing destruction to themselves. It is an immutable law of the Cosmic that he who seeks to destroy because of selfish ambitions, or he who seeks to conquer undeservingly, sooner or later destroys himself or is conquered by those who will restrain his cruel ambitions.

I hope, therefore, that our members will understand the real problems involved in connection with this and similar scientific discoveries and achievements and that in talking about the potential and possible powers that one group of individuals may have over others throughout the world, they will remember that the Cosmic creative and productive laws have maintained increasing numbers of human life on this planet and are furthering the advancement of human existence by protecting it and safeguarding it against unnecessary destruction and that only those forms of destruction such as famines, disease, pestilence, storms, and strifes, which constitute a part of the evolutionary processes of the world, are tolerated by Cosmic law as necessary in the great scheme of things, and that man has never been given the right, nor will he be permitted to assume the right, of making himself or his group of associates conquerors of the world or the direct and immediate destroyers of any large portion of human existence or of human activities.

YOUR NEXT YEAR'S VACATION

With the relaxation of travel restrictions our thoughts are turning toward vacation plans for 1946. May we suggest that the Pacific Coast be considered in your plans and also that the month of July be anticipated as a choice for your vacation? The 1946 Rosicrucian Convention is scheduled for July 7 to 13. Keep these dates in mind in planning your 1946 vacation so that you may combine a trip to the Pacific Coast and your attendance at the first peacetime Rosicrucian Convention in several years.

SUPPLY BUREAU ITEMS IN STOCK

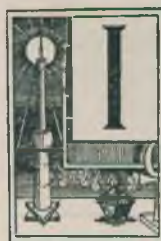
During the past year, from time to time, Supply Bureau items have been out of stock due to limited supplies of material. Books which have recently been re-stocked are the following: *Secret Doctrines of Jesus*—\$2.50; *Unto Thee I Grant*—\$1.25; *Self Mastery and Fate with the Cycles of Life*—\$2.25; *Rosicrucian Manual*—\$2.35; *A Thousand Years of Yesterdays*—\$1.00. All postpaid. You may order these for immediate delivery from the Rosicrucian Supply Bureau. We are also pleased to announce that we have a new stock of the handy pocket-coins, for convenient reference, which duplicates the chart in the book, *Self Mastery and Fate with the Cycles of Life*. These coins, together with the descriptive folder, can be secured from the Supply Bureau for 50c, postpaid.





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 benefits 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.*)

THE SPIRIT OF THANKSGIVING



IN THE tradition of this nation for many years, a day has been annually set aside in which to officially observe thanks for the blessings of the previous year. This tradition has become so well established that the month of November has become the month of thanksgiving, and the anniversary of the day itself is considered as the beginning of the holiday season.

By proclamations, the executives of the nation and of the several states set forth each year the reasons as to why we should be thankful. Surely of all the years in history, this year should be one in which no man should need an explanation for thanksgiving. With the

passing of a period of the greatest turmoil in the history of the nation and of the world and with the relaxation of tension upon the part of all individuals who have lived in a constant state of fear and apprehension, not only for themselves but for those near to them who were in constant danger, it is quite obvious that thanks should be forthcoming to the Creator of us all for the blessing and possibility of peace.

No doubt that this year many will observe more conscientiously this day of thanksgiving than in ordinary years, and the spirit of thanks which pervades the thinking of people will be one of sincere gratitude for all that has come to them. Particularly in the western hemisphere, man should be thankful that the ravages of war have not direct-

ly interfered with his daily life, but with this thanksgiving there must be a sound consecration to the future and an assurance to those parts of the world that have suffered more than we that never again will the situation arise where men will devote their energies to the destruction of each other.

From this viewpoint the spirit of thanksgiving is more important than the act of giving thanks. Too often in our human existence we are more satisfied with observing a day or a certain period of time than we are in carrying out the ideal or purpose of that period in our entire lives. Frequently, an act is made the excuse or the substitute for the accomplishment of the real thing. For example, there are those who will observe certain rituals in a house of worship on Sundays and forget the practical application of religion the rest of the week. There are also those who may pause to express thanks on one day but may fail in living the spirit of thanksgiving every day.

The expression of gratitude is such a simple act and yet of importance to the recipient. How we appreciate recognition of something that we have tried to do well, through the expression of acknowledgment by someone of what we have done, is better borne out in the individual conscience than can be described. The recipient of thanks, however, is not always the greatest benefactor of the process. He who will bring himself to give thanks honestly,

to express gratitude openly and vocally, will derive more benefit himself than the recipient of thanks. Have we not all become acquainted with the feeling of satisfaction that follows our expression of thanks. It is a true occult law that the process of thanksgiving is more beneficial to him who expresses thanks than to him who receives them. Therefore, a daily expression of thanksgiving is not necessarily a necessity required by a stern God who would rule us, but a most important necessity upon the part of the individual who would live in this world and try to harmonize himself with God's laws.

We cannot keep inside of us the expression of all our feelings and live a well-rounded life. The expression of constructive emotions is a part of our being. Therefore, we must not only believe in love, tolerance, and thanksgiving, but we must express them openly and outwardly by word of mouth and by action if we ourselves are to develop and gain the position in life which we may seek. If each of us is to contribute to the future peace of the world and the welfare of humanity, as well as to assure the welfare in our own individual interests, the spirit of thanksgiving, in our lives, must become more than the observance of a certain day—it must be a trait of character truly founded and which will be evident as a part of our particular individuality as it continues to express in our actions and words and through our association with all men everywhere.

TEMPLE INITIATIONS

Members living in the vicinity of the following Lodges will have the opportunity to receive many of the Temple Degree Initiations. The initiations indicated will be presented on the dates given. If you live in the vicinity of any of the Lodges listed below, communicate with the Secretary, whose address will be found in the directory in this magazine.

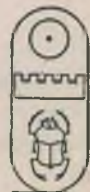
Boston, Mass.—Johannes Kelpius Minor Lodge: Ninth Degree Initiation on Sunday, November 25, 4:30 p. m.

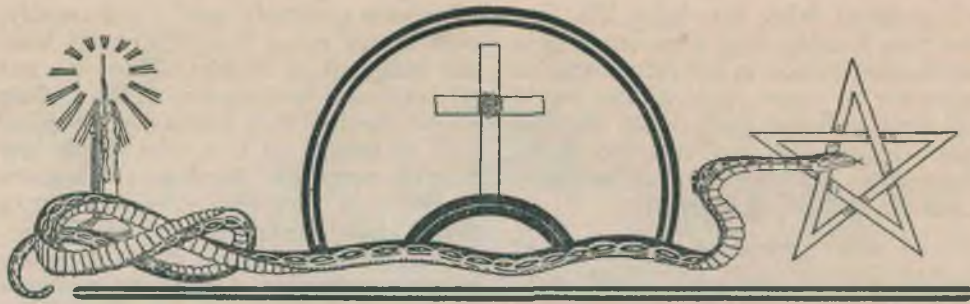
San Francisco, Calif.—Francis Bacon Minor Lodge: First Degree Initiation on November 18. Communicate with the Secretary for exact time.

Oakland, Calif.—Oakland Minor Lodge: Ninth Degree Initiation on Sunday, November 18, at 2:00 p. m.

Seattle, Wash.—Michael Maier Minor Lodge: Sixth Degree Initiation on Sunday, October 28, 6:30 p. m., and Seventh Degree Initiation on Sunday, November 25, at 6:30 p. m.

All members who are in or above the grades indicated may take these initiations. Be prepared to present credentials of your active membership.





The Hour of Trial

By RAYMUND ANDREA, F. R. C.

Grand Master of AMORC of Great Britain



AS MIGHT be expected, there have been many conflicting views put forth of late by students of philosophy and religion, relative to their attitude toward individual evolution in the face of world events. A prevailing one

I would state concisely as follows: Many of us had worked for the best part of a lifetime toward an ideal of unity, when suddenly with the advent of World War II everything around us went to pieces. It mattered little to what particular school, cult, or society we belonged; all that these had stood for, all that they had done in the name of that ideal, was apparently swallowed up and lost in the tide of a threatened domination of materialism and the common struggle to arrest and overcome it. Never before had men so deeply questioned the cause and meaning of man's undoing in the face of the good he had striven to do. Strong and good men became silent before the catastrophe of the nations; for try as they would, they could ill-reconcile the obviously irreconcilable factors of the good being trampled upon by the evil. Even the sacred scriptures of the world seemed to have forsaken them. The golden precepts of saints and mystics somehow had not stood the test. The leaders of higher thought and culture have never been so severely interrogated by perplexed and harrowed souls seeking some ray of light, some word of sta-

bility, upon which to rest their crumbling faith. The philosophies of the schools were questioned, but no living word came forth to satisfy. The mysticism of the cloister and the highroad of occultism were alike regarded askance, and the voice of the church had lost its note of reality in the ears of the afflicted and desolate. Indeed, it became evident that a large number who hitherto had but a nebulous faith in a good providence, had lost it.

Now, there is no doubt that this attitude of mind has prevailed among us, and we cannot deny that there has been a reason for it. But does not such a pace of evolution as the present furnish precisely the cardinal test of the intrinsic value of our accumulated knowledge and of our particular belief? Is it not the aim of philosophy to initiate us into the meaning of human existence, its purpose and destiny? to initiate us into the meaning of religion, to imbue us with unswerving faith in a divine government? of mysticism, to impregnate our consciousness with the continuing presence and leadership of the Christ Spirit? of occultism, to establish our whole activity upon the un-failing working and direction of Cosmic laws?

Does any one of these paths of inner experience promise an easy ascent to its luminous summit devoid of questioning, doubt, and many a dark night of the soul? Do they not all hint at or plainly warn us of pitfalls and difficulties for the bravest traveller? Are not the con-

ditions of ascent apt to be overlooked when the eyes are constantly fixed upon the goal, and the hours run smoothly? The very fact that there have been long intervals of relatively peaceful progress during which nothing sensational or antagonistic had intervened to interrupt the placid measure of contemplative thought or to unsettle the circumstances of daily living, is liable to unfit for trial those who rest too securely in these intervals of quietude and absence of tension—those who know little of assault from outward circumstances or from the crises of thought self-induced by the aspiring soul, through which alone the basis of character and action are tested and brought to larger estate. But when these points of crisis come, as come they must, from without and within, if any real fullness of life is to be attained, then is our philosophy, religious faith, mystical assurance, trust in the Cosmic laws, or whatever of the soul's dedication wherein we have placed complete confidence, brought suddenly to the bar of trial and called upon to face one more of the many minor initiations which stand waiting along the whole path of the aspirant to higher knowledge and insight.

The Decrees of Wisdom

However, there is abundant evidence that those who have a real faith in an overruling wisdom and justice, no matter to what doctrine they claim allegiance, still believe, against all appearances, in the decrees of that wisdom and justice. The reason for this is not far to seek. Their faith is based upon fundamental truths of the inner life as known and demonstrated in the lives of inspired and lofty characters through the ages. They, too, may be perplexed at times and find it not easy to reconcile the life of the world with the life of the soul, but they never will surrender what they have felt and known in the silence of communion to whatever incongruities and contradictions and tortures of mind and heart the frenzied world may cast against them. Whatever the appearances may be to the contrary, as seen today in many sections of society, for those who have long meditated the path of wisdom and devotedly followed the instructions of the Masters of life, there is no renuncia-

tion of the voice of the soul which has been their guide through the long years of upward striving.

When I consider the lives of those of great and extraordinary attainment on the mystic path, whether of former or of more modern times, I am impressed not only with the works of enlightenment and reform which came from their hands; I am no less impressed by the hard discipline and self-control which really made those works possible. There is a time in life when we are seized and enamoured by the work of an author who seems to have the immediate right of way to the mind and heart. We meet there with an instant recognition and understanding, and a lucid unfoldment of meaning of that which had been the content of our secret self through the years of aspiration and striving. It means so much to us that the problems which have shadowed our inward solitary journey, known but to ourselves, sentinels of challenge which we neither could dismiss nor answer and which accompanied us in silence even to the promising threshold of each new day, should be magically brought into the light of a rightful perspective and the menace of their presence be dissipated forever. We forget that those same problems were also the author's; we forget that they had to be met and challenged by him on the lonely battleground of heart, mind and soul, or they would never have been known for what they were, nor the technique of adjustment formulated which now sheds its light upon our own experience. But later, it may be, we look to the man himself and come to realize that he was what he was and did what he did through accepting the challenge of thought and circumstance and never deviating from the line of approach to the goal he had in view.

If there are some who feel tempted or constrained by adverse opinion, or the pressure of circumstance, to relax the tensivity of effort and find repose in an attitude of indifference, I would remind them of the words of high philosophy: "It belongs to the wise man to direct things"—and the disciple of the Path has learned first of all to direct himself, believing that a disciplined life has its own peculiar influence in directing the tenor of circumstance. "What



a master is he, therefore," triumphantly declares a Chinese scripture, "who takes hold of the Inner Life, and knows the secret of its hidden springs! In journeyings he fears no danger. In strife, he fears no weapons of war. No power can strike the Inner Life; no power can hold it; no power can penetrate." From this it is permissible to infer that there is in the aura of those who live in spirit with the Masters of life a magical influence which is stronger than armour of steel. This influence is none other than the kindling fire of the soul irradiating from the temple of the body of man. Indeed, we need not look further than the Christian scripture for a pointer and corroboration of this, although it is not elaborated and technically detailed as in other scriptures. "And the Lord whom ye seek, shall suddenly come to the temple . . . for he is like a refiner's fire."

As a man ascends the path these pregnant scriptural pronouncements assume a new importance and significance and acquire the dignity of basic principles of mysticism. Not only do they reinforce and justify his early confidence in the path, but they also

impress upon him the relative unimportance, the ephemerality, the imposing unreality of so much that discomposes him and threatens to imprison him within the consciousness of space and time. But if the fire of the soul, the divine afflatus, once has taken possession of the seeker and stamped its rhythm upon the personality, nothing henceforth in the illusionary world of form will have the power to hold him back.

I suggest to those who have reluctantly questioned divine governance before the shock of world events: the path of evolution is still before us; we have a place upon it and a duty to perform. If we turn away from it we but postpone the time and the opportunity. I believe that no greater opportunity is presented to man than at the time of acute crisis and trial. The path of the Great Ones has ever been thus. Every cycle of life of the advancing man is characterized by a series of rebirths of the soul into the personality. These rebirths are the crises of difficulty and readjustment resulting from a deeper and deeper fusion and blending of soul and personality. It is for us to "look for the Warrior, and let him fight in us."

ATTRACTIVE CHRISTMAS FOLDER

Send a distinctive Christmas folder. Let your greetings truly speak for you—have them represent your understanding of the real *mystical spirit* of Christmas. We have especially prepared a very handsome folder, rich in color, attractive in design, and inspiring in its wording. The folder, *with envelope to match*, is printed in several colors and has an inconspicuous symbol of the Order. The folder is most appropriate for your non-member friends as well, and will evoke their comment. They are economically priced at six for 80c or one dozen for \$1.30. We pay shipping charges. *Order now* and avoid last minute Christmas congestion of the mails.

Rosicrucian Supply Bureau

Rosicrucian Park

San Jose, California

*The
Rosicrucian
Digest
November
1945*

WHEN ARE WE EDUCATED?

(Continued from Page 294)

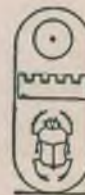
Under such circumstances, we would be reverting to the deplorable condition of scholasticism during the Middle Ages. Scholasticism was a dialectic discussion or argumentation by the monks and by the Christian Fathers on theological dogma—the different beliefs prevalent in the faith of the time. This scholastic discussion prohibited all original ratiocination. All inquiry on the part of the student himself was excluded. The students were confined to the continual defining of the same principles which had been expounded by their teachers. The teachers were prohibited, under the principles of scholasticism, to add any new ideas. The most they could do was merely to teach the traditional ideas in a little different way, splitting terms, arguing over minute points, and never amplifying anything with new thoughts. An example of such splitting of hairs, of which the dialectic argument of the time consisted, is this: Is Socrates seated in a chair the same as Socrates standing? Obviously there was a condition or circumstance which was different when Socrates was seated and not standing. Can a thing be the same in a different environment? Has Socrates been changed when he stands, or is he changed when he is seated? The conclusions led to nothing, and *meant nothing*, but what happened was that such arguments and limitations nullified the intellectual powers of men. Men's thoughts never dared go off on a tangent in new fields. They were held to the traditional teachings of their teachers, and that is something which we will not permit at the Rose-Croix University.

Earliest Schools and Psychology

Whether by accident or intent, the earliest schools for children, of which there is any historical record, and which schools were in ancient Egypt, employed the psychology of education. One ancient papyrus, known as the *Prisse Papyrus*, after the name of the Egyptologist who discovered and translated it, tells very clearly of the education of the children of the kings and nobles of the ancient dynasties of Egypt. It also relates a very agreeable thing. It tells that even the peasant children, if they

displayed an aptitude and a desire for learning, were permitted to attend these schools. The papyrus recounts how the child was sent to the "House of Books." The House of Books was the term used to mean school, and the House of Books was the *temple*, because the Egyptian temples were also the Egyptian schools of the times. The children began to attend these temple schools at the early age of four or five years. The priests of the temple were also the teachers. These priests read to the children from papyrus scrolls, as the children sat or crouched upon the ground, or sat upon stones laid down for the purpose. They were taught to write in the hieratic or sacerdotal, the sacred priestly writing of the time. They were caused to recite the essentials of arithmetic and of geometry as known at that time. They were also obliged to recite the liturgies, prayers, and some of the rituals of the temple.

What is most important to us is the method of *applied learning* which was used by these early priest-teachers. This was obviously intended to develop the personal powers of the student, as well as to provide him with many facts. Each child of the older groups of children was assigned an administrative function in the temple schools; that is, he was to imitate the various temple duties of the priests and of the adults who had the care of the temple. He was obliged to use what he learned in the school, to apply it to performing fictitious duties. For example, the older children were compelled to write imaginary business letters, as though they were an official of the temple, communicating with a high official of a distant temple. They were obliged to use their knowledge of arithmetic and of writing, in preparing contracts for the ordering of fictitious supplies, such as was done by adults to equip and maintain the temple. Still other children assumed the fictitious management of the estate of nobles, as though they had an estate to operate. They had to use what was taught them in directing the craftsmen, slaves, the rotation of crops and the marketing of them. Apparently this was all done, I repeat, to *awaken* the talents of the individual, to awaken his personal initiative, to stimulate the mental processes of the child.



The Socratic method of teaching, as you know, was to interrogate a student or disciple, or even just any person in the market place, with challenging questions, to ask him something in such a way as to stimulate the mind of the listener and bring about his self-development. This includes a wonderful psychological principle. What mentally tantalizes us as a challenge becomes a kind of intellectual itch, and we are not satisfied until we have scratched that itch. This scratching of the intellectual itch consists of finding an answer or a solution which is personally gratifying. These challenging questions compel us to use and draw upon our experiences, the things that we have seen, heard, or observed. When we are given such a question, we immediately shuffle about in our minds all of the facts, all of the elements of our experience. We try to arrange them and put them in that order which will bring about a satisfactory conclusion and answer to the question which annoys us. By such a method, Socrates caused those who were uneducated—that is, those who had never sat at the feet of a philosopher, who had not mingled with the Sophists, who had no formal education—to arrive at equally as profound conclusions about many of the important things of life, showing that they were capable of *knowledge within themselves*, if they were properly stimulated.

Rose-Croix Methods

At the Rose-Croix University each of you, as a student, will be given an ample opportunity, not merely to listen, not merely to observe, but to *demonstrate* what is related to you and to do research here, and when you return home, in the fields, in the subjects which are taught you by your instructor. In other words, you will be given the opportunity and encouraged to exercise your own initiative and to bring to the fore your personal powers. This activity of personal development, of self-awakening, amounts to *full education*. There is as much self-instruction, by personal development, at the Rose-Croix University as there is direct teaching by the distinguished members of our faculty.

Nature accomplishes with ease that which is impossible to man.—*Adjutor*.

I want to warn you who are new students, who are attending for the first time, that the Rose-Croix University is not like a church camp-meeting, nor is it like the so-called fraternal summer schools which you read and hear about. Too often is the word *school* used as a kind of academic window dressing, to sort of ease the conscience of the student, who really does not want to go to school. He wants to take a three or four weeks' vacation away from his routine, but he does not want to call it a vacation; at the place where he is going this is known, and so they make each other happy by calling the place a school. The student, however, does not expect it to function like a school. He does not want any examinations. He wants to come and go as he pleases, skip classes, and study only when he feels so inclined; in other words, treat himself as if he were on a vacation. I assure you that is not possible here.

The Rose-Croix University has two principle objectives of which you must at all times be conscious. First, and most important, we want you to *learn*. We want you to receive what we have to give, and we hope from that to develop, to stimulate you. Second, however, we want to perpetuate the traditions of the Order; namely, we want to advance mankind to the extent of our ability and our facilities. Consequently, if a student wishes to shirk his own learning, wishes to shirk his own personal development, he must not expect that we are going to assist him in doing so, and thereby forfeit the second objective of the University, our tradition in advancing mankind. Therefore, we must insist that a student, so long as he wishes to remain a student, comply with all of the study requirements which have been established by the Board of Regents of our University, and which time and experience have made *simple* but *necessary*. Let me tell you this: no one is ever too old to learn, so long as he has consciousness and can be aware of himself and the world. Phileadonius, we are told, asked Plato: "How long do you intend to be a student?" Plato replied: "As long as I am not ashamed to grow better and wiser."



Temple Echoes

By PLATONICUS, F. R. C.



SURELY, no two persons know a man better than his wife and his confidential secretary. Members of AMORC and other students of personality will be interested in Margaret Rockefeller Burt, not only because she is an unusual and intelligent individual in herself but also because she has served for nearly eight years as first secretary to Rosicrucian Emperor Ralph M. Lewis, and has thus witnessed at first-hand the activities of an exceptional personality.

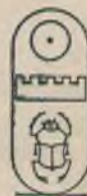
Margaret Rockefeller was born and educated in Shreveport, Louisiana, and after completing secretarial training obtained her first position with one of the fabulous southern oil companies. In 1935, while working in Tulsa, Oklahoma, an interest in astrology led her into contact with a Rosicrucian who taught astrology as a hobby. This gentleman praised the Order so highly that Miss Rockefeller was led to investigate further, and ultimately to apply for membership.

A constant interest in schools and studying brought her to California for a visit in 1936, to inspect the Rose-Croix University and attend the annual Convention. A year later she returned to the West to stay, and after a year of study in portrait painting and the fine arts she obtained her present position as first secretary to the Emperor. In 1941 during the Convention she met

Frater Alma N. Burt, then associated with an insurance company in Salt Lake City. In 1942 Frater Burt entered the Naval Reserve, and was stationed for some months at Treasure Island in San Francisco Bay. A year later they were married, and Soror Burt now anxiously awaits the return of her husband, who has had sea duty on a submarine tender as Storekeeper, first-class, for eighteen months, and was last reported as weighing anchor in Tokyo Bay!

As a mental type and a lover of "things of the mind," Soror Burt has developed a very deep respect for the brilliance and versatility of her "boss," the Emperor. Her first association with him was in his previous capacity of Supreme Secretary, and she admired his dynamic energy, outstanding organizational and promotional abilities, and competence in the institution of detailed and far-reaching procedures.

In the months which followed his assumption of the mantle of Emperorship in 1939, Soror Burt says that a definite change, a discernible growth, was evident in him. His qualities deepened; his enormous integrity and unreserved love for the Order and for humanity inspired the successful carrying forward of great new responsibilities. Three keys to the character of the Emperor, as described by Soror Burt, are: (1) his fund of logic and power of thought, (2) his humility and absolute devotion to the cause of the Rosi-



crucian Order, and (3) his international-mindedness.

She secretly believes that he is a re-embodiment of an ancient logician or Master of Logic. His devotion to the Order she has had occasion to observe in countless ways—in his staunch and militant defense of its rights and interests, and in his determination, like Jesus with the first Christine teachings, to extend the blessings of initiatory development to the man in the street, the celebrated common man. This expansion of the Order, as she describes the Emperor's vision, knows no boundaries or frontiers; the ideals and precepts of the Order are as helpful in one country as in another. To *carry through* with the further internationalization of AMORC, and not merely to talk about it, the Emperor is embarking upon well-planned projects for the rehabilitation of European jurisdictions, and for the further extension of the Great Work into Asia and other countries. The Emperor has great dreams, like many men; however, unlike most mortals, he is able to actualize very many of his mental realities. To serve as secretary for such a man, Soror Burt says, has been a constant stimulus and a broad education for her.

Within a few months at the most Frater Burt expects to receive his honorable discharge from the Naval Reserve, at which time Soror Burt will retire permanently from her position and build life anew with her husband. Unlike many business women, she states that she will be glad to retire, and looks forward to keeping house for her husband and pursuing her avocational interests. She will continue her ventures in the fine arts, especially in painting and sculpture. Fond of and habituated to continual study, she will probe deeper into the mysteries of esoteric astrology and transcendental alchemy, and the boundless reaches of Rosicrucianism.

One of the personal mottoes of Soror Margaret Burt is "Always a student, never a master." Her unflagging aspirations, excellent office abilities, and personal good-will will make her absence truly felt when the day of her self-imposed retirement does come. The staff joins in wishing her and her husband Godspeed, and may their deep loyalty

to the Order attune them closely with members and friends wherever their plans may lead.

* * *

Since the coming decades are to be inspired largely by sentiments of *co-operation* and *organization*, it has long seemed to this writer that some fertile minds in the medical and dental professions would evolve a plan for voluntary group health insurance which would be truly *comprehensive*. Suppose, for example, that you are a man with a wife and two or three young children. You could join a group health plan, to which you would voluntarily contribute a considerable slice of your income—let us say, ten or twelve and one-half percent. In return for this regular, continuous contribution, you and your family would be insured for *complete medical and dental care*.

There would be months in which you would make few, if any, calls upon the services of the group health clinic. Naturally, your payments would continue, and would mount up to a very considerable sum each year. Then, in the event of serious illness, or accident, or major dental trouble, your needs would be cared for through the application of the latest professional knowledge.

Since insurance against fire, theft, and other hazards of life seems desirable and so obviously an act of intelligence, one wonders if the same logic will not lead eventually to feasible health insurance. To be sure, we must take into account the inevitable "chiselers" who try to take unfair advantage of all honorable enterprises, and the unique relationship of doctor and patient. Still it seems to the writer (and this is not intended as an official opinion of AMORC) that group health plans must and will form a part of our future communal life, and that such plans will do much to raise the standards and practices of medical and dental care.

* * *

The beloved unknown Philosopher of an earlier France, Louis Claude de Saint-Martin, once wrote, "All men may be useful to me; none can satisfy me. I need God."

He voices most expressively the inner loneliness and divine discontent that frequently assail the mystic in his course of higher development. Even the

most wonderful human love, as found in happy marriage and with true friends, cannot supplant the love and conscious presence of God in the human heart. We can learn something from every man we seriously attempt to know; we can probably be useful to him, and perhaps he to us. Still, beyond all human contact, however, sweet and endearing, is the ineffable fact of God, whom we need in proportion to our spiritual aspirations and awakening.

* * *

All human life, individual or collective, moves in cycles. There is a curious periodicity in the affairs of men, a slow spiral of ascent that sometimes gives the outer aspect of an endless, fateful treadmill leading nowhere in particular.

Now that the war is over, America is rushing to return to normalcy. Strange echoes of the years of 1919, and beyond, are awakened in many memories. The loathing of war and all that represents it is now setting in, and there is an immense impulse to reduce the military establishment, repeal the draft laws, and shorten the time of occupation of enemy countries. Already strong voices are heard demanding a one-year occupation of Japan. The rift with the Russian sphere of power seems to be widening, and those who take a pessimistic view claim to see an alignment of powers which will engage in an even more titanic struggle in 1965 or 1970.

No sooner has the foreign foe fallen than we have come to blows among

ourselves. Labor and management are at each other's throats, and the world again seems to hang, as ancient Empedocles said, suspended between the contending forces of Love and Hate.

Physiologically, it is simply a matter of A, B, and C—or one, two, and three.

ONE is the thought of God, conceived in infinite mind and projected forth into manifestation through the power of the Logos, the Word whose pronunciation is lost to all but few among men. TWO is the reception of divine power, the negative polarity receiving and containing the positive impulse. Two is the symbol of duality, the strife of the opposites, the endless warfare of forces and elements.

THREE is the marvellous power of unity, the force which binds up all the opposites and relates them in one harmonious unit of creation. Three is the Trinity in all its meanings, the unifying power which bridges the abyss of chaos and prevents the world from flying asunder.

Unhappily, most men have evolved only from one to two, are constantly engaged in the strife of the opposites, and wonder why the world affords them no peace. The world

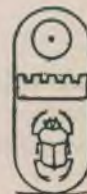
being what it is to them, they would just as soon make an enemy as a friend, and finally become suspicious of friend and foe alike.

Only the Initiate of mystical philosophy attains the power and knowledge of Three, and for that reason his peace and tranquillity exceed that of other men. He has found in deepest *self* the

Names and Their Meaning

This month we are presenting information on the origin of a few well-known sobriquets of people. Our authority is AMERICAN NICK-NAMES by Shankle.

- **The American Kipling**—Jack London, because in his literary productions he drew freely upon the experiences of all classes of people with whom he had mingled.
- **The American Caesar**—Ulysses S. Grant, named thus by his political enemies who feared that he might be elected President of the United States for a third term and thereby secure tyrannical power.
- **America's Premier Air Woman**—Amelia Earhart, designated so by newspaper writers, because she was the first aviatrix to fly across the Atlantic Ocean in an airplane.
- **The American Wordsworth**—William Cullen Bryant, because he was so markedly inspired by the philosophy and the writings of the eminent Wordsworth, England's greatest nature poet.
- **The Apostle of South America**—Charles Henry Fowler, a pioneer missionary worker. He served the common man, regardless of race or creed.
- **The Prince of Journalists**—Horace Greeley, because of his journalistic work and his uplifting influence on humanity.
- **The Prophet of the Revolution**—Patrick Henry, orator. He seemed to have prophetic insight.
- **The Good Physician**—Chester G. Higbee was known thus in St. Paul, Minn. and throughout the Northwest, because he was not only a good doctor but a humane one.



third or common term which binds the opposing forces, within and without, and thereby he is able to enter and dwell in the mansions of Harmony.

Plato knew this when he wrote that only true philosophers (that is, *mystics*) would be fit to exercise authority in the just and harmonious state, for only they would have the wisdom to unify the opposites—labor and management, collective man and collective woman, and all other opposing forces and groups of society.

"Normalcy" is a condition hard to define, and one that we shall undoubtedly not attain for a long, long time. In the meantime, our hope rests in the

great spiritual movements—and foremost among them the Rosicrucian Order, AMORC—for the betterment of man and the spiritualization of his individual and collective life.



ALCOVE FOR NOVEMBER

Among the ancient mystics the month of November was known as the alcove of the philanthropists and teachers. Among the eminent persons associated with this alcove were Socrates, St. Elizabeth, Florence Nightingale, Jane Addams, Peter Cooper, Carnegie, Horace Mann, Mark Hopkins, Charles W. Eliot, and others.



Does England Have the Holy Grail?

The legend of the Holy Grail appears in many and widely different forms. It is true that almost no amount of research will ever untangle the web of the Grail stories. However, the Holy Grail definitely does have a history. It is the cup which Jesus the Christ used in His last supper.

Jesus gave the cup or Grail to Joseph of Arimathea with the express charge of chastity, saying that then it would remain among his lineal descendants. Joseph, it is related, added to this preciousness by catching the blood of the Saviour in it as He was hanging on the cross. This precious vessel became the chief treasure of Joseph's household. Joseph and his family came over to Britain with the cup, or Sangreal. When he arrived he made a round table to seat thirteen, in commemoration of the table used at the Last Supper. The Round Table of King Arthur was a copy of their table. At Joseph's death the cup was handed down from son to son until one descendant disgraced the cup. It was then that King Arthur and his knights sought for the Holy Grail.

There were two meanings to the power of the Holy Grail. There were those who sought the Grail because it brought health and all the good things into their lives, and would also bring great happiness to the country wherein it existed; others believed that the Grail was also the source of spiritual life.

It has been reported that the Grail was known to have been located in Glastonbury several years ago. There is The Order of the Fellowship of the Knights of the Round Table of King Arthur in existence today. Their address as of record is: King Arthur's Hall, Tintagel, England.

STANDARD TIME FOR CATHEDRAL PERIODS

In referring to the time charts in the book *Liber 777*, there are a number of editions which state that the time is Daylight Savings Time. Since the change to Standard Time, all Cathedral periods are now on Standard Time. Therefore, follow the schedule with the understanding that all periods indicated are Standard Time.

*The
Rosicrucian
Digest
November
1945*



SANCTUM MUSINGS

THOUGHTS OF GRATITUDE

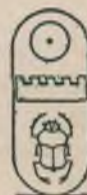
By THOR KIIMALEHTO, *Sovereign Grand Master*



WE KNOW that thoughts of gratitude, of appreciation, and of joy raise our vibrations, make us more positive, and make us channels for Divine blessings. From a worldly point of view these positive emotions improve our relationship with people. However, it requires a distinct effort of will to remind ourselves of the blessings we enjoy in one phase of our lives, while in another phase chaos reigns. It is difficult to be happy when we know that thousands are dying daily from hunger and starvation. However, there seems to be no way out of these desperate situations. To look into the chasm yawning below is to lose courage, reason, and to lose contact with the promptings of intuition and Cosmic inspiration. No matter how discouraging a situation may be, utter collapse on our part will make it more difficult. At the same time, our reason should give us a judicious evaluation, and we should refuse to give life and reality to appearances. The teaching is that we should be grateful not only for the blessings we have but for the blessings that we desire, although they may have not yet become materialized. We must be appreciative of what we now have before we can aspire to something greater. Our faith and our humility

must be so sincere that we can be grateful for our trials and tribulations. This may seem to be a supreme act of understanding, I grant, but when we realize that nature's law is a progression from a lesser to a greater, we arrive at a greater conception of the whole. You must admit that it is of no use to be wildly rebellious at losses, disappointments, and reverses. However, the conventional form of expressing gratitude has never appealed to me as being worthy of the true humanitarian spirit. To be glad that we enjoy peace in our immediate surroundings when so many throughout the world are still the victims of war; to be glad that we have enough to eat when others are hungry, to be glad that we are well when so many lie on a bed of pain, this form of gratitude smacks too much of the hypocrite who praises God that he is not like other men. The more compassionate attitude is a thankfulness for the opportunities we have had and an earnest desire to assist others to reach greater understanding.

Shall we be grateful that the sun shines on our fair land while the rest of the world is plunged in Stygian darkness? How inhuman to rejoice that our skins are safe and our pockets untouched. If the whole world is the garment of the living God, if all mankind are brothers, are we to remain untouched and unaffected? What is the



lesson that we must learn from the world-wide debacle we have just come through? The first great lesson is that vigilance is the eternal price of liberty. Let us not delude ourselves into imagining that the blessings we enjoy are ours by divine right. They must be constantly deserved and safeguarded. We must guard the democratic foundations of our state. We must insist on the guarantees of our Constitution and the Bill of Rights. We must keep the torch of liberty burning. We must guard the sacred altar-fire of religious freedom. We must declare in a loud voice that we believe without reservations in the brotherhood of man, in the worth and value and dignity of the individual. The State exists for the people, not the people for the State.

For what then shall we be thankful? Shall we thank God that we were exempt from destruction? Shall we be thankful that our part of the world is comparatively free from the ravages of war while the rest of the world is licking its grievous wounds? Shall we be grateful that we can express ourselves openly? We need not fear a secret police here in America, and should never countenance secret spying and snooping. We need not vote YES when our hearts say NO. Our newspapers give us fairly reliable information. The radio is not yet politically censored. We need not necessarily agree with the policy of Congress or the President. With all our labor difficulties, we are not the virtual serfs of the state that the working people in the now defeated totalitarian countries were. We may belong to a labor union. We may belong to any secret society we please. We may openly advocate free speech, a free press, and free assemblage. We may worship God in any way we choose. We have the elementary rights of human beings.

We should be thankful for understanding life and ourselves. We should be thankful for the opportunities offered us to understand others and their motives. Without that knowledge, no matter how slight, without that wisdom, no matter how elementary, life, for many of us, would be a well-nigh unrelieved tragedy. Hard it is to face the winds of adversity, but even more

difficult to feel that one is the sport of chance, the victim of circumstances, the plaything of a malignant destiny. Hard it is to lose one whose soul is knit into ours, but harder still to believe that that beloved spark of life is forever extinguished, that dust has returned to dust and that there is nothing more. Hard it is to be ill, to know that healing is far off, to know that one's task must be done in anguish of spirit and torture of body; but harder still to think that God has struck one down in His anger; and in ignorance of Karmic law, in ignorance of the mental and emotional causes of a state of inharmony, to drag one's self despairingly from doctor to doctor, each of whom gives a different diagnosis, each recommends a different expensive remedy or course of treatments—or to trust one's body to surgeons who, without a qualm, remove one vital organ after another.

The Light

Let our vision not be clouded by pessimism. We may not understand all that life has in store for us. We may not grasp all the incomprehensible complexity of Nature's laws, but, at least, we know that they reflect a plan, a purpose, a divine consciousness which possesses Will, Wisdom, and Love. We know that cause and effect follow universal law and that in the cause is incorporated the seed that will bring the effect into manifestation. It may be difficult to go ahead, but it is impossible to go back. May our little *light* keep us on the Path until we reach the greater light. May we stand firm on our principles of love and of God and of man. We affirm the life of love. We emphasize the brotherhood of all mankind. We exalt the virtues of mercy and compassion and loving kindness. We deplore selfishness, greed, intolerance, and cruelty. We must demonstrate the Christlike virtues all the more because a large portion of the world has rejected them. We must keep the light of love alive in a world of venomous, hissing snakes. We must be fearless champions of God in a pagan world. We must follow the inner light. We must be willingly God-guided. We must dedicate ourselves wholeheartedly and unreservedly to the cause of God against the dark and malignant forces of evil.

Upon us has devolved a great responsibility. We appreciate our innumerable blessings. We appreciate the peace, the harmony, and the freedom. How then shall we express the feeling of gratitude that surges within? By sharing the light we have. We can speak the comforting word, we can do the kindly deed, we can point the way. Greater than the comfort of words is the assurance of our own lives in accordance with our faith. We may be a light in our own corner and know it not. Our words bear fruit, our deeds inspire, our love is the fire of life to many. Our faith will strengthen the faith of others. Our little seeds of kindness will teach others how to live the good life.

We can make an earnest attempt to share every blessing that we have. We can invite a uniformed man to share with us our Thanksgiving dinner or some other dinner. It is not the dinner, but the home-comfort and the kind thought that is appreciated by the boy away from his own home. If we are strong, we can help make life easier for those who are weak. If we have knowledge and experience we can assist others. We do not want merely to be grateful that we have peace; we want to help the whole world to achieve peace and not merely to maintain the cessation of hostilities. We do not want merely to be grateful because our granaries are full; we want mankind freed from economic servitude. We do not want merely to be grateful for health and well-being; we want all mankind to enjoy health and the opportunity to grow and develop and achieve.

Let Us Be Thankful

Let us show our gratitude in sharing and serving. Let our prayers be loving thoughts and deeds. Let our service be communion with the God of our Hearts wherever we are—in shop, in office, in kitchen, or on the farm. Let us do our part freely, generously, and without thought of reward. Let us be thankful that the materialism of the nineteenth century science and philosophy has

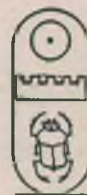
been thoroughly discredited. Let us be thankful that pessimism as a philosophy is utterly false. Let us be thankful that there is Light and that we may aspire to reach it. Let us be thankful for life everlasting. Let us be thankful that in *truth* ceremonies, forms, sects, and religious systems are absolutely unimportant. We are all one in God in whom we live and have our being. We love God through loving our fellow men. This earth can be a paradise but we must make it so. Life can be a dream of loveliness, but we must achieve that miracle. Happiness is to be had, but we must create it. God has given us the laboratory, or the workshop completely equipped. He has revealed to us the laws of life through his chosen messengers. The rest we must do.

Let us be thankful that after years of futile searching we have at last found the way. Let us be thankful that we understand, and that we have the will to accomplish. We are aware that alone we cannot get far and that the duration of one incarnation is brief, but let us be thankful that our present life is only as one day in the span of our complete existence. Let us not yield to despair. From the ruins about us let us build anew nearer to our heart's desire. Let us consider bravely and appreciatively every asset that we have. If one hope is ruined, let us build another. If one blueprint must be torn up, let us draw another and a better one. If one dream has died, let us find another star to light the way. Let us not mourn unceasingly for the day that is gone. Let us look upon life as a glorious adventure. Let us rejoice that there is God, that there is Life, and that there is Love.

Are you sitting at the roadside, irresolute, with a heavy heart and downcast face? Nay, divine children of a divine Father, lift up your eyes unto the hills from whence cometh help. Let us be steadfast and continue the journey—the sublimest quest of all ages—to find God and to merge ourselves forever with Him.



"The strong are those who show compassion for the weak, for they are able to resist the vanity of their strength."—*Validivar*

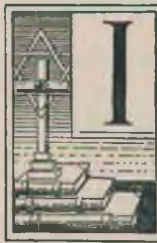




Poetic Approach to Illumination

By LAURA DEWITT JAMES, A. B., F. R. C.

Professor of Mystical Literature, Rose-Croix University



IN music and art, the student is offered many aids in forming a judgment of what constitutes genius. In poetry, from a mystical standpoint, he has been practically abandoned. He has been left largely to his own resources; and if those resources are slender, he wanders in byways with only a slim chance of ever coming out upon the broad highway. Yet, there are guide posts if one only pauses to read them.

The major difficulty is, to use a current expression, that our poetic ceiling is not high enough. Recognition of a personal shortage is the first step toward overcoming a handicap. Too many people, however, are complacent in their reading of poetry. In music and art, they will strive; they face their inadequacies and attend classes, or hire a teacher; they study and practice. Not so in poetry. They all too often read and write and even collect poems without once realizing that their standards are mediocre, and consequently useless as an instrument for expanding their consciousness.

To judge the value of a poem on the basis of mere survival is not sufficient. That which has survived the centuries has done so because it has within it certain universal and timeless elements. So far so good, but all universal and timeless elements are not necessarily mystical elements. Keats' "Eve of St. Agnes" has rightly survived time, for it tells a perennially interesting story,

in exquisitely colorful and musical imagery. To feed the sense of beauty, and to entertain at the same time, marks a high degree of achievement; but it does not constitute in any way mystical attainment. As a means of lifting the reader into new realms of development, it is a failure. Keats' poem has nothing to recommend it from that angle, as compared with "Renaissance," of which the author, Edna St. Vincent Millay, is still living. Survival alone is no criterion. The greatest poetry of all time may still be in the future. The new must always be granted a hearing.

By a comparison of these two poems we can establish our first principle of judgment:

Distinguish between the directions from which themes are derived. Keats dipped into the world of medieval phantasy for his; Edna St. Vincent Millay went down into the depths of an intensely personal world for hers. The one leads us away from self; the other, into a deeper penetration of self. The one is escape literature; the other is sternly analytical.

Our second principle is derived from what may be called borderline poetry. The theme is distinctly mystical, but the approach to the poem is intellectual rather than mystical. We must differentiate carefully. This difference can be illustrated by comparing John Masefield's "A Creed" with Dante Gabriel Rossetti's "Sudden Light." Masefield is dealing, in straightforward fashion, with a logical fact. He marshals his

arguments in favor of reincarnation, and without deviation expresses his faith in that doctrine. The hypothesis has commanded his allegiance, and in return he has granted it permanency in dignified rhythmic speech.

Rossetti's knowledge, on the other hand, has been gained by revelation. Suddenly within his own consciousness a door opened, light streamed through, "some veil did fall." Masefield takes us into an intellectual world; Rossetti, into the intuitional. There is a vast difference. Unless we can distinguish between them, poetry is not yet ours; we have not understood the second principle:

Distinguish between a mystical approach to a theme and a merely intellectual approach.

The third principle is hard to elucidate:

Distinguish between lofty expression and mere jingle. This is the most difficult rule to apply. Its understanding depends upon the elevation of our ceiling. To the person who thinks habitually in unrhythmic prose, the first step beyond ordinary speech is an adventure. He is like the child whose swing touches the sky. One dislikes to disillusion him, yet somewhere along the line he must discover the truth. His future development depends upon that discovery.

Rhyme and rhythm are letters in the alphabet of the poet, but they are not sure signs of genius. Here we are at a disadvantage in attempting to explain, for that which transcends thought cannot be expressed in words. Without that something which we may term the "divine afflatus" verse tends to become mere jingle. No matter how mystical the theme, if the poet has only rhyme and rhythm, he might better stick to prose as a medium of expression. Or might he? After all, perhaps jingle, too, serves a purpose. On this path of poetry, as on all other paths, there are babes and there are adolescents before there are mature men and women.

Mother Goose did an immortal piece of work when she furnished the babes with poetical food suited to their needs. We adults love to set it before the babes,

but at the same time we confidently expect a time to come when it will be outgrown.

In the same way writers like Ella Wheeler Wilcox have specialized on food for the poetically adolescent. As we do not depreciate Mother Goose, neither do we depreciate Ella Wheeler Wilcox. Her work lives because it meets a need. As she herself has said, "People must croak if they cannot sing." There must come an awakening though when croaking will be recognized for what it is, if poetry is to serve its God-given function of leading us on towards illumination. The test here is a variation of the test of survival. Does the jingle type of poetry survive the individual's expanding experience. Of course it does not. There comes a time when Ella Wheeler Wilcox and Edgar Guest and scores of other sincere writers must be left behind for the simple reason that they have been outgrown.

There is a point where speech merges with music, where rhythm becomes magical. It is the point at which the very words are "inbreathed" with a singing quality which catches up the whole man—mental, emotional, and spiritual—and places him temporarily in a state of exaltation. It is the point at which Shelley's prayer is answered: "By the incantation of this verse . . . scatter my words among mankind!"

As aspirants upon the Path we must press on to maturity. "A man's reach must exceed his grasp," and the flaw in adolescent poetry is that we can grasp it. The thing which we cannot grasp is that something which Browning says, "breaks through language and escapes."

Music alone surpasses poetry; it alone continues to lift man Godward when words and symbols have failed. It alone soars into those pure regions where even silence speaks; but as it rises, Elijah-like, it flings back its mantle upon the lesser art of the poet. Interwoven with words and ideas and rhyme and rhythm is that singing something which conveys the poet's experience directly to the inner consciousness of the reader, which establishes a contact between genius and aspiration. Herein lies the real power of poetry: it links us to the highest.





Alchemy, the Practical Art

By RALPH WILLIAM RANDALL, F. R. C.

Mind (as well as metals and elements) may be transmuted, from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration. True Hermetic Transmutation is a Mental Art.—THE KYBALION.



ALCHEMY is the art of all arts, the science of all sciences, and cannot be demonstrated without mysticism. All other arts are knowable to a degree without mystical experience, but alchemy depends upon mysticism for its manifestation; yet it is practical. It may be defined as the Law which governs all laws by which the universe is made and unmade.

Alchemy is an inexhaustible subject and has connections with every other subject under the sun. Its pursuit is long and arduous, its beginning lost in antiquity, but the reward is beyond all reckoning. We have reason to believe that it is as old as man himself, that it is bound up in the future life of mankind, and that it was designed by God in the beginning and will have no end.

The study and practice of alchemy can be traced to every country on the globe at some time or other. China has much literature upon the subject; however, only a few treatises have been translated into English, but they are very interesting and well worthy of perusal. Egypt was the best-known center in the world for the study of alchemy.

The knowledge and purpose of herbs has always served as a medium for the

application of alchemy to everyday living.

An ancient manuscript, translated upon papyrus, discovered among the ruins of an old temple in Thebes gives a description of various diseases prevalent at that time, and of the various herbal remedies in use to correct and heal these conditions. This papyrus reveals that 3,500 years before the birth of Christ, the Egyptians knew and used juniper berries, caraway seeds, myrrh, olive oil, turpentine, cassia, cummin, and peppermint. Students from all lands came to these Mystery Schools to attain perfection in this highest of all studies.

The Jewish people, no doubt, gained much from their study in Egypt. The priests were their healers; and we know that they used thyme, mint, and other herbs.

Four hundred years B. C., in the land of Cos, Hippocrates was born. He became a great physician, so great in fact that he earned the title of "Father of Medicine." He gained so much renown that he retains this title to this day. He specialized in medicinal herbs, and it is known that he used peppermint, ginger, and other diaphoretic herbs, in combatting the plague which was a great menace to the people in his time.

Celsus was a great figure in the post-

*The
Rosicrucian
Digest
November
1945*

Christian times, and wrote eight books on medicine.

Galen came into public notice about 150 A. D. He followed the lead of Hippocrates and was a great alchemist in herbs. He is said to have written three hundred books, and was an authority until Paracelsus came upon the scene in the sixteenth century. Paracelsus was the best known of all the alchemists and gained great renown for his skill in healing. He was also known as "Father of the Mineral Treatment."

Geber, 900 A. D., was an Arabian, and his writings are available at the present time. The Moors in Spain had their adepts; Majorca had Raymond Lully; while France brought forth Nicholas Flamel, and many others. Basil Valentine of Germany was called "The Father of Chemistry," and his writings are to be found in libraries. England fostered a long list of alchemists of which Roger Bacon, Sir George Ripley, Thomas Vaughan, Sir Isaac Newton, Alexander Seton, and Robert Fludd are outstanding, or examples.

Alchemy is the Law operating behind all manifestations in man—physical, mental, and spiritual. It holds the secrets of life, mysteries of its behavior and the fundamental laws for its living. "It is the quality which takes the oneness of everything of which the universe is composed and diversifies it into all the forms that are in manifestation, and by its action brings everything into unity again."

Alchemy holds a vast treasure for the student who seeks its knowledge and the truth of Life, which must needs be veiled to the mass mind. Its rules and formulas are hidden under the guise of symbolic languages and figures which cannot be understood, except through spiritual perception.

The first requisite demanded of man desiring to penetrate into the mystery of alchemy is inexhaustible patience, endurance and fortitude, a sympathetic attitude, and an intelligent comprehension of what constitutes life.

The student must prepare himself carefully for this study. He must be a mystic and philosopher, understand ethical principles, and be deeply reli-

gious in the true sense of the word—especially if the student aspires to transcendental alchemy as the goal devoutly to be reached. This is the highest phase of alchemy, providing the key to Divine Wisdom emanating from the divine forces within man and establishing a closer union with God, forming a "Quintessence" of virtues at which point transmutation takes place.

Advancement may be accomplished by Nature, for she is an alchemist, forever achieving the apparently impossible. By art and through art is produced in a comparatively short time that which requires Nature an almost endless period of time to duplicate. Alchemy should be regarded as the art of increasing and bringing this into perfect flower with greatest possible expedition. Nature may accomplish her end or may not, because of destructiveness exercised by one element over another, but with the aid of alchemy Nature always accomplishes her end, for this art is not subject to the wasting of time or the vandalism of elemental reactions. It therefore was the general aim of the alchemists, to carry out in the laboratory, as far as possible, the processes which Nature used in the interior of the earth.

It is recorded that an Angel revealed to Adam the mysteries of alchemy, promising that when the human race mastered the wisdom of Divine Laws—the inspired arts—the curse of the forbidden fruit would be removed so that man might again enter into the garden of the Lord.

Alchemy is one of the oldest sciences known to the world, having the correct key to the Divine Alchemical Laws by which man may regain his lost estate with God.

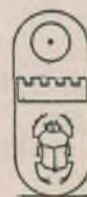
"Is it possible that under the symbol of alchemy lies concealed a wisdom so abstruse that the mind of this race is not qualified to conceive its principles?"

Divine Law, existing in God and Nature—

Alchemy, understanding, moulding Life,

*Where truth is manifest,
Reveal the seed confined within my soul;*

My very self in me, unfold as does the rose.



What Can We Salvage from Destruction?

By AMORIFA, F. R. C.



WE READ of commissions and committees bent upon saving humanity by means of economics, industry, medicine, surgery, and psychiatry, and the tale of this necessary and splendid effort stuns us with the realization of the ruin and anguish it seeks to repair.

Fortunately, agony and evil are not all. Above these is the pulsation of some of the noblest thoughts and deeds ever known in this world:

The faith and endurance of thousands, who have lived in caves like the early Christian martyrs, refusing to compromise with the enemy; the heroism of men and women giving their lives, not only for a friend but for unknown humanity and unborn children; the dignity and patience of obscure and simple people stubbornly preserving decency and honor and kindness in the face of starvation and misery; and the unfaltering belief of those who hold high the banner of truth and the Brotherhood of Man as part of the Divinity of the universe. These cannot be lost. They are a portion of the Cosmic and must be cherished by us and sought as priceless benefits, proving that man can rise above the beast and manifest good in times of overwhelming cruelty and brutishness.

We must recognize that each human being who has faced terror and privation and misery with a brave heart is our personal benefactor; every man and woman enduring the strain of battle's weariness and horror to save the world from tyranny has put us under a debt of gratitude forever.

We can endeavor to repay this debt in the intangible realm of thought, not only by holding ideals high in worthy

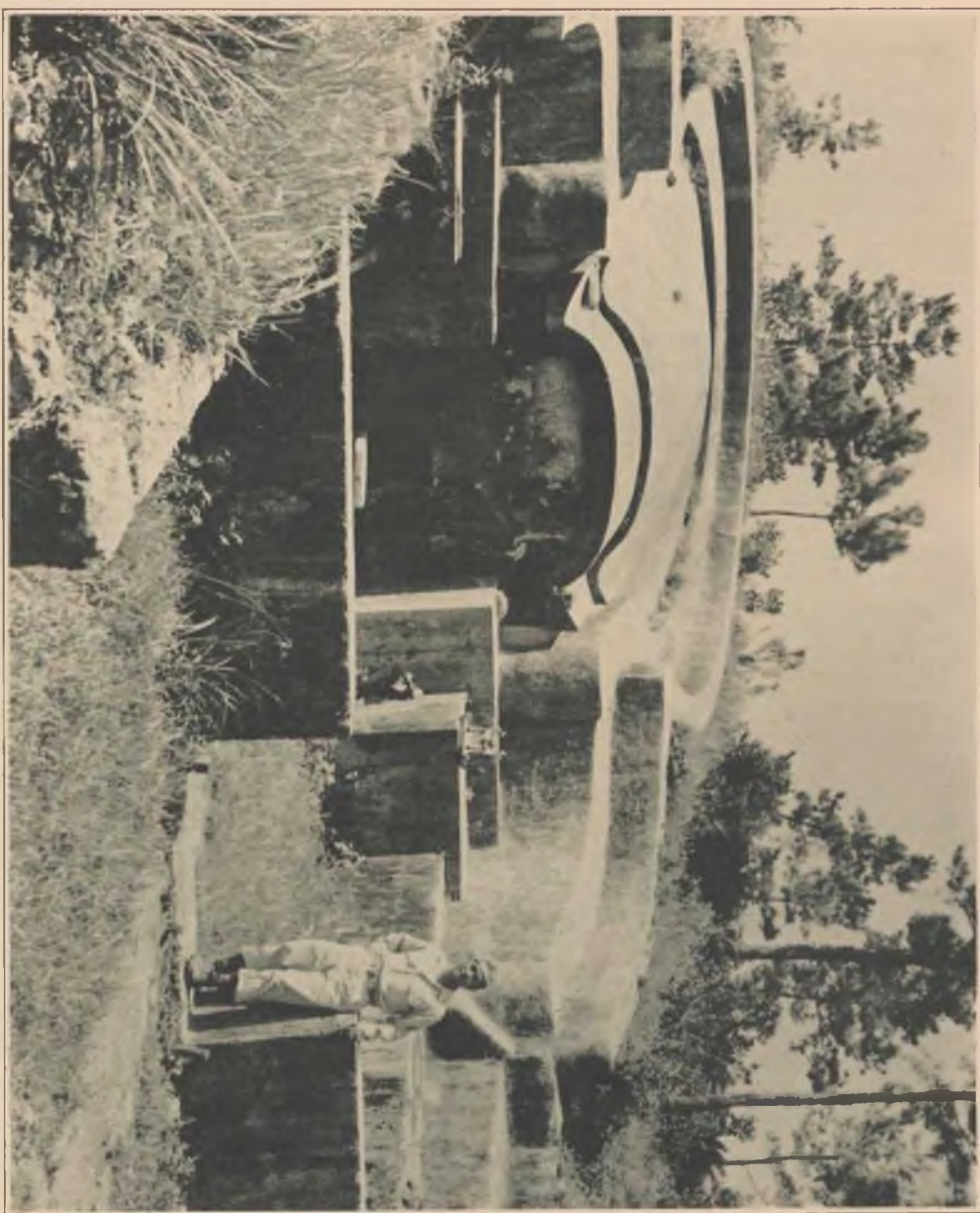
remembrance of noble deeds but by mentally and spiritually opposing any dreary descent of national or international feeling into the slough of cynicism and apathy which had poisoned the years between the first and second world wars.

If it were possible (or is it?), we might establish a beautiful memorial to *courage* and *virtue*, in every city and town. We might have a Garden of Peace—nothing grand or formal, not a park in the usual sense but a plot withdrawn from the busy street and yet easy of access to busy people; a place of peace for quiet meditation—something like a precinct or close, not an open square. In this garden there should be at least one spreading tree, an expanse of unbroken lawn, flowers bordering it, some aromatic herbs, and an unpretentious fountain with clear water splashing in soft rhythm. There should be a modest shelter with high windows, something like a studio—one room might do, as spacious as it could be devised, with murals, and illuminated quotations in rich coloring on the plain walls, and a five-point star in the center of the floor. There should be restful seats, affording a view of the garden, and an alcove containing books, the kind that refresh the soul.

On one wall of this studio there could be some fine interpretation of the laws of Reincarnation and Karma, for nothing could do more for international amity and racial harmony than an understanding of these. There are these quotations, also, from the works of Sir Thomas Browne:

"Read thou the earth in heaven and things below from above. . . . That which is thus once will, in some way, be always. The first living human soul is still alive and all Adam [mankind] hath found no period [end]."

*The
Rosicrucian
Digest
November
1945*



OKINAWA TEMPLE-TOMB

The above is one of the huge, partially subterranean, temple-tombs on Ryūkyū, the main island of Okinawa-Jima. Amidst the grim devastation caused by invasion, American troops found, on this South Pacific island, these huge monuments of a primitive ancestor and nature worship. The figure in the right foreground is Sgt. Jay J. Koneshiro of the United States Army, a Japanese-American and a Rosicrucian. He is the author of the article, "Okinawan Religious Beliefs," appearing in the October, 1945, issue of the ROSICRUCIAN DIGEST.

(Courtesy Rosicrucian Digest)

HAVE YOU A QUESTION... or a Problem?



I CAN answer questions that may definitely affect your life for the better—or perhaps solve a personal problem. No, I am not an oracle or a sage. I am the Rosicrucian Forum Archivist. I have access to thousands of experiences of men and women throughout the world. The things you want to know parallel the information contained in these timeless, fascinating disclosures below. Look at the numerous subjects listed. You may have any Forum issue—ANY UNIT OF FOUR MAJOR ARTICLES—for the small sum of 25¢, postpaid. If, however, you order five units, the total cost for the five will be only \$1.00, postpaid. Order by the unit number. (For Members Only.)

"The Cosmic Realm"
"The After-Life"
"Bringing the Dead to Life"
"The Egyptian Curse"
and 30 other interesting and
instructive articles.
Unit 1.

"The Principles of Rhythm"
"A Notable Reincarnation"
"Destructive Rays"
"Masters from 'Venus'"
and 35 other interesting and
instructive articles.
Unit 2.

"Reincarnation in the Orient"
"Gambling"
"Failures in Healing"
"Granting Favors"
and 21 other interesting and
instructive articles.
Unit 3.

"Transfer of Personality"
"Psychic Sounds"
"Reversing the Process of Age"
"Consciousness of Plants"
and 29 other interesting and
instructive articles.
Unit 4.

"Memory of the Past"
"Psychic Marvels"
"Unfortunate Localities"
"Unconscious Development of
Psychic Powers"
and 34 other interesting and
instructive articles.
Unit 5.

"Reincarnation Proof"
"Man's Control of Matter"
"The Sun Spots"
"God's Healing Methods"
and 18 other interesting and
instructive articles.
Unit 6.

"Dreams and Fate"
"The Secrets of Eating"
"Peace of Mind"
"The Ten Commandments"
and 18 other interesting and
instructive articles.
Unit 7.

"The Memory of the Subjective
Mind"
"Ritualism"
"Fate and Free Will"
"Do Souls Evolve?"
and 19 other interesting and
instructive articles.
Unit 8.

"Light, Color and Our Lives"
"Using the Law of the Triangle"
"Incense—Its Meaning and Use"
"Are Animals Psychic?"
and 15 other interesting and
instructive articles.
Unit 9.

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



Member of
"FUDOSI"
(Federation Uni-
verselles des
Ordres et
Societes
Initiatiques)

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian 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

AMORC TEMPLE
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

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

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

ARIZONA

Tucson:
Tucson Chapter, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Catherine Whiting, Sec., Box 4521, University Sta. Sessions 1st and 3rd Fri., 8 p. m.

CALIFORNIA

Los Angeles:•
Hermes Minor Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Harold Nokes, Master; William A. Frix, Sec. Library open 2 p. m. to 10 p. m. daily. Sessions every Sun., 3 p. m.

Oakland:•
Oakland Minor Lodge, 610-16th St., Tel. HIGate 5996. L. E. Blanchard, Master; Mrs. C. V. Jackson, Sec. Sessions 1st and 3rd Sun., 3 p. m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p. m.; Mon., Wed., and Fri. afternoons, 1:00 to 3:30.

Sacramento:
Clement B. LeBrun Chapter, Odd Fellows' Bldg., 9th and K St. Mrs. Mildred S. Christian, Sec., 3531 E. Curtis Park Drive. Sessions 2nd and 4th Thurs., 8 p. m.

San Diego:
San Diego Chapter, 2302-30th St. D. W. Six, Master, Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions every Tues., 8 p. m.

San Francisco:•
Francis Bacon Minor Lodge, 1957 Chestnut St., Tel. WE-4778, Frank Fitzgerald, Master, 305 Hyde St., Apt. 601. Sessions for all members every Mon., 8 p. m.; for review classes phone Master.

COLORADO

Denver:
Denver Chapter, 509-17th St., Room 302. Ethel M. Johnson, Sec., 1259 Elati St. Sessions every Fri., 8 p. m.

DISTRICT OF COLUMBIA

Washington, D. C.:
Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Wm. V. Whittington, Master; Miss Constance M. Gilbert, Sec., 2032 Belmont Road, N. W. Sessions every Fri., 8 p. m.

FLORIDA

Miami:
Miami Chapter, 120 N. W. 15th Ave. Mrs. Florence McCullough, Sec., 2015 S. W. 23rd Ave. Sessions every Sun., 7:30 p. m.

ILLINOIS

Chicago:•
Neferiti Minor Lodge, 116 S. Michigan Avenue. George Fenzke, Master; Miss Ruth Teeter, Sec. Library open daily, 1 to 5 p. m. and 7:30 to 10 p. m.; Sun. 2 to 5:30 p. m. only. Rooms 408-9-10. Sessions for all members every Tues., 8 p. m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Mrs. Wilhelmna Snyder, Sec., 2825 N. Michigan St. Sessions every Sun., 7:30 p. m.

Indianapolis:
Indianapolis Chapter, 603 Merchants Bank Bldg. D. H. Richards, Master; Mrs. L. E. Wells, Sec., 2841 Ruckle. Sessions 2nd and 4th Sun., 8 p. m.

KENTUCKY

Louisville:
Louisville Chapter, 919 Baxter Ave. Miss Mildred White, Sec. Sessions 2nd and 4th Fri., 8 p. m.

LOUISIANA

New Orleans:
New Orleans Chapter, 206 Board of Trade Annex. Zone 12. Will Flynn, Master; Miss E. A. Frey, Sec., Box 2452. Sessions 1st and 3rd Mon., 8 p. m.

MARYLAND

Baltimore:
John O'Donnell Chapter, 100 W. Saratoga St. Chris R. Warnken, Master, Tel. Arbutus 630-J; Mrs. Alice R. Burford, Sec., Tel. Arbutus 114. Sessions 1st and 3rd Wed., 8:15 p. m.

MASSACHUSETTS

Boston:•
Johannes Kelpius Minor Lodge, 739 Boylston St. Joseph A. Evangelista, Master; Mrs. Cecilline L. Barrow, Sec., 107 Townsend St., Roxbury 19. Sessions every Sun., 7:30 p. m.

MICHIGAN

Detroit:•
Thebes Minor Lodge, 4811-2nd Blvd. Mrs. Eloise C. Anderson, Master, Tel. TO 5-3291; Miss Margaret C. McGowan, Sec., Tel. TO 6-8984. Sessions every Tues., 8:15 p. m.

MINNESOTA

Minneapolis:
Essene Chapter, Andrews Hotel. W. H. Thomas, Master; Mrs. Muriel Youngdahl, Sec., 3543 Oliver Ave., N. Sessions 2nd and 4th Sun., 3 p. m.

MISSOURI

St. Louis:•
Thutmose Minor Lodge, 3008 S. Grand. Margaret Ilg, Master, Tel. FI-7125; Ruth Claytor, Sec., 3510 Miami St., Apt. 216. Sessions every Tues., 8 p. m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 37 Washington Street. Fred Stoesser, Master; Rebecca C. Barrett, Sec., 206 N. 19th St., E. Orange. Sessions every Mon., 8:30 p. m.

NEW YORK

Buffalo:
Buffalo Chapter, 225 Delaware Ave., Rm. 9. Bernard B. Kish, Master, 308½ Ontario St.; Miss Gertrude Brookes, Sec. Sessions every Wed., 7:30 p. m.

New York City:•

New York City Minor Lodge, 250 W. 57th St. C. L. Searles, Master; Ethel Goldenberg, Sec., 811 Elm Ave., Ridgefield, N. J. Sessions every Wed., 8:15 p. m. Library open week days and Sun., 1 to 8 p. m.

Booker T. Washington Chapter, 69 W. 125th St., Rm. 63. Mrs. Catherine E. King, Master; Frederick Ford, Sec., 1382 Crotona Ave., Bronx. Sessions every Sunday, 8 p. m.

(Directory Continued on Next Page)

OHIO

Akron:

Akron Chapter, Mayflower Hotel. Leone H. Habbershon, Master; Clayton Franks, Sec., Tel. MT-3971. Sessions every other Sun., 7:30 p. m.

Cincinnati:

Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. J. H. Liggett, Master, Tel. BR-1712; Mildred M. Eichler, Sec. Sessions every Friday, 7:30 p. m.

Cleveland:

Cleveland Chapter, Hotel Statler. Charles Jones, Master; Tel. IV-5998; Mrs. Clyde Hinckley, Sec. Sessions every Fri., 8 p. m.

Dayton:

Elbert Hubbard Chapter, 56 E. 4th St. Mrs. Bertha Miles, Master; Miss Grace M. Altick, Sec. Sessions every Wed., 8 p. m.

Toledo:

Michael Faraday Chapter, 1420 Monroe St. Dr. L. W. Curtiss, Master; Hubert A. Nodine, Sec., 2340 1/2 N. Erie St. Sessions every Thurs., 8:30 p. m.

OKLAHOMA

Oklahoma City:

Oklahoma City Chapter, Odd Fellows' Hall, 5 1/2 S. Walker. Mrs. Elizabeth Skillman, Master, Tel. 5-9262; Mae Arnold, Sec., Tel. 8-5021. Sessions 2nd and 4th Sun., 7:30 p. m.

OREGON

Portland:

Portland Rose Chapter, Pythian Bldg., 918 S. W. Yamhill Ave. W. A. Schmidt, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wednesday, 8 p. m.

PENNSYLVANIA

Philadelphia:

Benjamin Franklin Minor Lodge, 219 S. Broad St. Rudolph J. Klug, Master; Mrs. Lucille B. Nenner, Sec., 1711 W. Huntingdon St. Sessions every

Sun., 7:30 p. m. Temple and Library open every Tues. and Fri., 2 to 4 p. m.

Pittsburg:

The First Pennsylvania Minor Lodge, 610 Arch St. Dr. J. D. Green, Master; Marguerite Marquette, Sec.

TEXAS

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Irwin L. Bridger, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 7:30 p. m.

Houston:

Houston Chapter, Y. W. C. A. G. A. Lewis, Master; Kathryn Pyburn, Sec., 2017 Bell Ave. Sessions every Fri., 7:30 p. m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 420 Ness Bldg. Douglas Burgess, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Wed., 8:30 p. m. Library open daily except Sun., 10 a. m. to 7 p. m.

WASHINGTON

Seattle:

Michael Maier Minor Lodge, 1322 E. Pine St. Dr. Arthur J. Manley, Master; Marjorie Umbenhour, Sec., 1739-13th Ave., S. Sessions every Mon., 8 p. m. Library open Mon. through Fri., 1 to 4 p. m.

WISCONSIN

Willwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Rm. 8. Mrs. Bohumila Falkowski, Master, Tel. Mitchell 1624; Wilfred E. Bloedow, Sec. Sessions every Mon., 8:15 p. m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:

Sydney Chapter. Mrs. Dora English, Sec., 650 Pacific Highway, Chatswood.

CANADA

Montreal, P. Q.:

Mount Royal Chapter, Hotel Windsor, Rm. 129. Frank Lyons Peck, Master; Shirley M. Fyles, Sec., 410-1253 McGill College Ave.

Toronto, Ontario:

Toronto Chapter, 10 Lansdowne Ave. Mrs. C. I. Barnick, Master; Joseph Benson, Sec., 788 Windemere Ave., Toronto 9. Sessions 1st and 3rd Sun., 7:30 p. m.

Vancouver, British Columbia:

Canadian Grand Lodge, 878 Hornby St. J. L. Williams, Master; Byron Arden, Sec., 2228 Yew St. Sessions every Mon. through Fri.

Victoria, British Columbia:

Victoria Lodge, 725 Courtney St. Ida E. Head, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

Windsor, Ontario:

Windsor Chapter, Norton Palmer Hotel. Ralph Calligulr, Master; Mrs. Rebecca Mathison, Sec., 194 Bridge Ave., Tel. 4-2671. Sessions every Wed., 8 p. m.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Wm. M. Glanvill, Master; Ronald S. Scarth, Sec., 149 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p. m.

DENMARK

Copenhagen:

The AMORC Grand Lodge of Denmark. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Grand Sec., Manogade 132, Osterbro.

DUTCH EAST INDIES

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

EGYPT

Cairo:

Cairo Information Bureau de la Rose Croix. J. Sapporta, Sec., 27 Rue Salimon Pacha.

Heliopolis:

*(Initiations are performed.)

The Grand Orient of AMORC. House of the Temple. M. A. Ramayvelim, F. R. C., Grand Sec., c/o Mr. Levy, 50 Rue Stefano.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F. R. C., Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

FRANCE

Mlle. Jeanne Guesdon, Secretary, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Rozekruisers Orde. Groot-Lodge der Nederlanden, J. Coops, Gr. Sec., Hunzestraat 141.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. D. F. Alberto B. Lopez, Master; Juan Aguilar y Romero, Sec., Av. Victoria #109, Col. Industrial, Mexico, D. F., Mexico.

POLAND

Pollsh Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:

Buenos Aires Chapter, Cangallo 1352. Sr. Aldo H. Obejero, Master; Sr. Manuel A. Monteagudo, Sec., Maipu 39, Buenos Aires.

SWEDEN

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

SWITZERLAND

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

Latin-American Division

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

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

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC. For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.

THE ROSICRUCIAN PRESS, LTD. PRINTED IN U. S. A.

Invoking Occult Power!

How the Occultist Enlarges His World . . and Scope of Living

"IF YOU would enlarge the visible, know the *invisible*." So said an occultist centuries ago. He knew that around us and *in us* are tremendous potentialities which could have existence—things just beyond the border of the consciousness, waiting to be made *real* and useful. Nature is not confined to the visible. For every phenomenon exposed to your eyes and ears, there are ten thousand natural powers concealed from mortal sight. The occultist was an adventurer into the *unknown*. He was not a delver into the supernatural. He learned to lift the lid upon Nature's chest of hidden mysteries. Man is the *knower*—the universe is the unknown. Man advances by converting the unknown into the known—thus he acquires a power of personal accomplishment.

Out of the true occult sciences and arts have come chemistry, astronomy, and medicine. Moreover, the occultist has discovered *keys*—fundamental laws and precepts by which man, *you*, in fact, can come to experience as yet unrealized personal achievements. Learn how the occultist was able to command Nature's forces to make them serve him. With such information you will have a challenge to your imagination—and a personal answer to many mysteries of your existence. Such knowledge makes for confidence and the fullness of living and *doing*.

Accept This *Free* Manuscript

Write for the *free* explanatory discourse, "Invoking Occult Power." It is an intelligent, factual presentation of the fundamentals of the occult sciences and arts, as recorded by renowned occultists. Don't merely look for mystery—look for an amazing revelation of generally unknown, simple natural laws. Subscribe (or re-subscribe) to this magazine, the ROSICRUCIAN DIGEST, for six months at the usual rate of \$1.50, and ask for *your free discourse*. It will be sent to you at once, postpaid. The discourse alone is worth this subscription—yet it costs you nothing. Send subscription and request to address below:

The ROSICRUCIAN DIGEST [AMORC], San Jose, Calif.

ROSICRUCIAN LIBRARY

Adventures in Reading

THE following are but a few of the many books of the Rosicrucian Library, which are **fascinating and instructive** to every reader. For a **complete** list and description of all of the books, write for **FREE CATALOG**. Send orders and request to address below.

ROSICRUCIAN PRINCIPLES FOR HOME AND BUSINESS—By H. Spencer Lewis, Ph.D.

This volume contains such principles of practical Rosicrucian teaching as are applicable to the solution of everyday problems of life in business and in the affairs of the home. Hundreds of practical points. Price, postpaid, \$2.25.

"UNTO THEE I GRANT . . ."—By Sri. Ramatherio

A strange book prepared from a secret manuscript written two thousand years ago and hidden in the monastery of Tibet. It is filled with the most sublime teachings of ancient Masters of the Far East, which were translated by special permission of the Grand Lama and Disciples of the Sacred College in the Grand Temple in Tibet. Eleventh edition, well-printed with attractive, stiff cover, \$1.25 per copy, postpaid.

A THOUSAND YEARS OF YESTERDAYS

By H. Spencer Lewis, Ph.D.

A beautiful story of reincarnation and mystic lessons. This unusual book has been translated and sold in many languages. It is universally endorsed. Well-printed, bound in cloth. Prepaid, at only \$1.00 per copy.

MANSIONS OF THE SOUL, The Cosmic Conception—By H. Spencer Lewis, Ph.D.

Reincarnation, the world's most disputed doctrine, completely and scientifically explained. Substantiated by quotations from eminent authorities and from Biblical and various other Sacred works. This volume places the doctrine of reincarnation high above mere speculation. Illustrated, bound in cloth, 334 pages. Price \$2.35, postage prepaid.

MYSTICS AT PRAYER—By Many Cihlar

Austrian philosopher and mystic.

The first complete compilation of the famous prayers of the renowned mystics and adepts of all ages. This book also explains, in simple language, the reason for prayer, how to pray, and the Cosmic laws involved. Well-bound in cloth, printed on art paper in two colors, with deckled-edge and tinted pages. Postpaid at \$1.10, per copy.

THE SECRET DOCTRINES OF JESUS

By H. Spencer Lewis, Ph.D.

The secret teachings of the Master Jesus, for many ages privately preserved in unknown archives, are herein brought to light. What are these teachings and why had man deleted them from the context of the Bible? The answer may be found in this beautifully bound book, illustrated with photographs of sacred sites, including the garden tomb of Jesus, as filmed by AMORC Camera Expedition. Price, postpaid, \$2.50.

The
Rosicrucian Supply Bureau

— AMORC —

SAN JOSE, CALIFORNIA, U.S.A.



ROSICRUCIAN DIGEST

NOVEMBER, 1945 • 25c per copy



Mysticism • Art • Science