

ROSICRUCIAN DIGEST

NOVEMBER, 1946 - 25c per copy



Mysticism • Art • Science

This Month's Feature



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THE INSTITUTION BEHIND THIS ANNOUNCEMENT



F.U.D.O.S.I. CONCLAVE

Above, in an alcove of the F.U.D.O.S.I. temple in Brussels, Belgium, are seen a few of the representatives of the renowned esoteric orders which participated in the international meeting last July, the first since the War. Attending the several days of conferences were delegates on behalf of philosophical and mystical societies having a venerable and *authenticated* history. The delegates were Imperators, Grand Masters, and Hierophants of their respective societies, representing thousands of members throughout the world. The A.M.O.R.C. was the only American order accepted and represented at the conclave.

(AMORC Photo)



CAN MAN REACH BEYOND THE VEIL?

On the Edge of Eternity

SO CLOSE and yet so far from the source of all is man. Are we allowed but a fleeting glance at the universe—just a conscious interim on the stage of life—a brief look at the setting, the stage, and our fellow players? Must each minute be lived regardless of what it affords, or can life be an intelligent choice—a time well used to gain a desired end? Not alone in the vapors of test tubes, or the misty voids of the telescope, will man find the answer to the riddle of life and that course of living which brings mastery of self and happiness, but in the depths of his own being.

The surges of self which the emotions well up within you, the flashes of intuition which break through your consciousness in spite of superfluous interests are the signs which point a way to contact with infinity—the primary cause of all. Certainly you are not—nor are men generally—averse to brilliance of mind, to creative ideas which make for accomplishment, and have their worldly counterpart in demands for your personal services and success in any enterprise.



Therefore, let the Rosierucians (not a religious organization), an age-old, world-wide fraternity, reveal to you the simple methods used by the sages and master thinkers of yore for shaping the elements of your environment into a world of personal achievement. This knowledge goes beyond mere faith or belief. It is the ageless science of life, which has accounted for most of the world's greatest thinkers and doers.

ACCEPT THIS GIFT BOOK

If you are not content with life as you find it, The Rosierucians invite you to use the coupon below and secure the fascinating book, "The Mastery of Life"—without cost or obligation. This book tells how you may receive these forceful and eternal truths which make for better living.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH MISSION TO EUROPE

By THE IMPERATOR

This article is the second of a series by the Imperator, constituting a report on the current status of the Rosicrucian Order and the Esoteric Societies in Europe. Having recently returned from an air journey to several of the principal countries in Europe, Imperator Ralph M. Lewis comments on the prevailing economic and political conditions there—the results of his observations and experiences.—EDITOR

PART TWO



THE appointed hour had arrived. We had busily occupied ourselves in preparation for this moment, since our arrival in Brussels the day before. Nothing must be forgotten. Nothing must be misunderstood. Each proposal to the delegates of the F.U.D.O.S.I. must have all the perspicuity and emphasis which logic can lend it. Challenging questions coursed through our minds. What is the greatest need of humanity today? How may the esoteric orders meet that requirement? What shall A.M.O.R.C.'s role be in this rehabilitation of the moral nature of mankind? We felt like robust children returning to the home of stricken parents, who, though desirous of aiding, wonder what assistance they can offer that their elders have not already tried.

The Rosicrucian work in the Americas first began early in the seventeenth century. It was later resumed by Dr. H. Spencer Lewis in the twentieth century. Both times the impetus had come from Europe. It was these Rosicrucian lodges in Europe which had transmitted the teachings and the authority to disseminate them in America. Could we now teach our teachers? Would we be able in any way to throw light upon the problems with which they were confronted in this tragic postwar world?

I was standing, looking with unseeing eyes down upon the busy thoroughfare from my hotel window, as I pondered these questions. Finally, a voice, which had seemed a long way off, rushed in upon my consciousness. I was being urged by Mlle. Guesdon, Grand Secretary of the Rose Croix of France, to depart at once for the first session of the Conclave of the F.U.D.O.S.I. A few minutes later, several of us entered a taxi. We hugged our brief cases close; perhaps it was an unconscious gesture because of the importance of their contents to the occasion. It took some little persuasion on my part to convince our European escorts that a taxi was necessary. A tram, or streetcar as it is commonly known in the United States, was suggested by them as the mode of transportation. A taxi at all times in most countries of Europe is considered a luxury and especially is this so now. However, I had, in addition to my bulky portfolio of papers, considerable camera equipment. This consisted of a speed graphic newspress camera and professional motion-picture equipment, with all the necessary accessories. I looked at the trams. It was Sunday and they were crowded with the citizenry of Brussels. The people seemed to be fairly bursting forth from the windows. The entrance platforms were filled to the steps. To attempt to joust passengers with the bulky camera cases appeared

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to me no way to begin a good-will mission in Belgium. We insisted that a taxi be engaged and we personally assumed the responsibility for this deviation from the usual.

Our ride was of short duration, or perhaps it was our excited conversation that made it seem so. As we stepped to the curb, I looked about me. It was a scintillating summer day, but not uncomfortably warm. Overhead the sky was that clear blue that seems to have an impenetrable depth. I recalled how, as a boy on the farm, after completing chores on a summer day, I enjoyed lying in the shade of low-hanging boughs and gazing fixedly into such a sky. It would seem that my consciousness would journey upward and I would feel myself racing or plunging into that blue vault. It would be with effort and reluctance that I would lower my eyes and consciousness to the earth again.

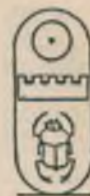
This was apparently a residential district, with an assortment of retail shops. The center of the street, where the tram tracks were, was cobbled. This particular block was a long one and at its end was apparently the beginning of a park, its trees and foliage obstructing further view. I stepped behind to let the others lead. We stopped before a doorway that was quite plain, almost inconspicuous because of its simplicity. The building was not like the others. I remember thinking that it resembled some of the structures used for light industry in our American cities, though it was meticulously clean. There was nothing that would suggest its importance or its relation to this momentous occasion. There were no knots of people standing about outside, conversing. There was no queueing up for admittance, no banners, flags, or demonstration of any kind, which would be quite common for a similar occasion in America. This conservatism, I knew from past journeys to mystical sites in Europe and elsewhere in the world, was not born out of choice but from force of circumstances.

The Guardian Awaits

One of the European associates stepped forth and almost furtively, I thought, quickly looked from right to left as if to see if others not in our small

party might be observing his actions. He then gave three short knocks upon the door. I couldn't hear any response, but, after giving the knocks, the frater immediately opened the door and beckoned for us to follow. The contrast with the sunlit street was great. There before us was a passageway lighted only by the doorway through which we entered and by another opening about midway from us. The crepuscular lighting of the passage melted into inky darkness at the opposite end. The others started ahead. I stood blinking and regaining my sight. I caught up with those ahead and we walked single file. Suddenly I could see, just slightly above the heads of our party, a white-robed figure holding a lighted taper. This figure had apparently descended from some chamber above and had come to light our way, both literally and figuratively. The incidental functions of the conclaves of these esoteric bodies always have such a dramatic atmosphere. Though not intentional, the solemnity of their acts, the personal sincerity which attends their simplest participation in the rites and ceremonies, engenders great emotional response in those who witness them. It is contagious. One is immediately imbued with the spirit of the occasion. All other thoughts and interest drop away. In fact, one wants to discard them as inappropriate and unwanted.

The robed figure was that of a frater. He was attired in a loosely fitting white tunic. As an acolyte, it was his duty to guide visitors to their proper places within the sacred precincts of the temple. The lighted taper he held was not only symbolic but essential as we followed him up the dark stairway. At the upper landing, I was met with the smiling countenance of Sar Elgim, Chancellor of the F.U.D.O.S.I. The radiance of his face seemed almost to extend several feet from him. In private life, he is a noted *avocat*, practicing in the Court of Appeals in Brussels. A veritable dynamo of energy, the man never seems to be in repose. Every movement is like a flash and an exceptional expenditure of energy. His vitality seems endless. His intellect is equally agile and ideas flow freely, the result of the slightest mental stimulation. We have



enjoyed correspondence through the years and had met upon other important occasions. He embraced me fervently in the European custom.

Suddenly I was aware that my companions were gone. Before I could determine their whereabouts, I was being escorted by Sar Elgim across a nearby threshold. As I entered, he departed. It was a small room. In fact, it was the *pronaos* adjoining the temple. The walls and ceiling were dark and without any decoration. The little chamber was hardly able to accommodate more than three persons and was lighted by a single candle upon a small table in the center. On the other side of this table, facing me, were two other persons. Both smiled warmly as my gaze met theirs.

One was Sar Hieronymus, patriarchal white-bearded Emperor of the Rose Croix of Europe and one of the three Emperors of the F.U.D.O.S.I. His white caped-robe and red headdress, the latter not unlike the mitre worn by ecclesiastics, gave him an austere appearance. This, however, was mitigated by the soft and kindly blue eyes which shone from his round pink countenance. He is a man of truly European culture: soft-spoken, gracious, a master of several languages, and an authority on cuneiform inscriptions. In contrast was the Deputy Emperor, who bowed his head slightly in recognition. The latter was tall and heavy set. His manner was gracious but his jet-black beard, cropped in continental European style, gave his expression a sort of severity. It suggested a rigid disciplinarian. He was garbed in the same manner as Sar Hieronymus.

A frater, acting as an acolyte, entered and assisted me to place upon my person my regalia for the occasion. About my neck, suspended by a gold chain, I placed the traditional beloved symbol of our Order, the *Rosy Cross*. It had special significance to me at this time, for only a few months previous it had been presented to me in our own Francis Bacon Auditorium in Rosicrucian Park, on behalf of the A.M.O.R.C. lodges and chapters, to commemorate my twenty-five years of membership in the Order.

Across the Threshold

We did not converse. Our eyes seemed to focus on the single lighted candle before us. Each lost his thoughts for the next few minutes in its weaving flame. At the sound of a soft tread, we looked up to see two white-robed officers, who had come from the temple to guide us within. Each Emperor was taken separately. The first to proceed was Sar Hieronymus. These escorts, or conductors, if you will, flanked him and then each took a corner of his cape. They stepped forward slightly to one side of him, so that each corner of the cape was extended. Keeping this position, he was led by the corners of the cape across the threshold and into the precincts of the temple.

I could not but feel a deep-seated emotional excitement as I was led into the temple in a similar manner. Once across the threshold, the conductors, with precision, simultaneously released the corners of my cape and fell in behind me. After the darkness of the *pronaos*, the temple seemed brilliantly illuminated. The psychological contrast of the *darkness* with the *light* was most effective. I stood for a matter of seconds in order to orient myself before proceeding. The temple area was not large. Perhaps it was only two-thirds the size of the A.M.O.R.C. Supreme Temple. It had the traditional oblong shape, but did not conform to any definite period of architecture. At the most, one could say that it resembled the shape of a basilica. Along either side of its length were arcades which gave it this appearance. The ceilings of the arcades facing the center of the temple were supported by square columns. These, in turn, were joined by slight Gothic arches. This caused the arcades to have a series of arches, in the recesses of which members were seated or standing. This rather unique design was intentional. The temple of the F.U.D.O.S.I. is so arranged that any of the esoteric initiations of any of the degrees of the member-orders can be held in its confines.

All in attendance were robed. Those who were standing were required to do so for ritualistic reasons. These arcades
(Continued on Page 390)



The Influence of Color upon the Emotions

By ERWIN WATERMEYER, F. R. C.

Director of the AMORC Technical Department



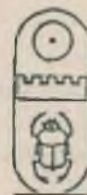
IT is a well-established fact that colors are capable of exerting a profound influence upon man's objective and subjective consciousness. A great many psychological effects of color have been known for many centuries. However, it is only in relatively recent times that any systematic scientific investigations have been conducted in this vast field of research. During the past two decades many books and articles of value have been published which deal with the psychological effects of colors. From the wealth of accumulated data, certain general principles have emerged. It appears that colors may exert three fundamentally different and distinct influences: their effect may be stimulating, their influence may be calming, or finally, they may exert a depressing effect upon the human consciousness. The colors red, orange, and yellow are generally considered to be stimulating. On the other hand, the influence of green or blue-green is calming and soothing. Lastly, the colors blue, violet, and purple have been found to exert a depressing and subduing effect upon the mind.

In addition to these three basic influences, colors may also arouse feelings of warmth or of cold. Red, orange, and yellow are considered to be warm colors, while blue, violet, and purple are cooling in their influence. In this connection, green and blue-green are

neither warm nor cold, but are neutral in their effects.

The principles just enumerated appear to be oversimplified and entirely devoid of complexity. A serious student will doubt that the influences of colors are actually as simple as stated. Such a student is entirely correct in his view. The laws and principles which have just been related are the basic fundamentals. If these fundamental principles are to be applied successfully, then many additional points must be taken into consideration. From a psychological point of view, it seems to have been well established that colors possess no inherent powers in themselves. For example, there is no intrinsic power in the color *red* which produces the effect of excitation. The emotional influences which colors exert upon man are largely due to conditioned responses which have been set up in manifold ways, either through education or through personal experience. Since our earliest childhood, all of us have been trained to accept what may be called the traditional occidental symbolism of color. We have been taught, for example, that white is a symbol of purity, and that black is a symbol of evil. We have learned that red symbolizes the surge of emotion and passion and that it is associated with rage and strife. It would be possible to narrate a lengthy list stating the traditional color-symbolisms which all of us have adopted through education.

The influence of color also originates in certain unconscious associations



brought about by personal experience. These associations are probably the origin of the powers which colors are able to exert and which were previously described. Through personal experience, we have learned to associate the color *red* with blood and with fire, and from such associations probably originates its exciting effect. Similarly, we have learned to associate the color *yellow* with the far-reaching sun which brings light and life into a darkened world. Perhaps it is from this unconscious association that the effect of yellow upon our consciousness is that of cheer and positive stimulation. Likewise, we associate green with the earth, with living vegetation, such as green grass, trees, and wide fields, and perhaps from such associations the color *green* derives its calming and quieting effects. Lastly, we have learned to associate the color *blue* with that of the clear sky and the rarefied atmosphere, the vast expanse of the universe, and perhaps it is through this association that blue produces a subduing effect upon our consciousness, evoking within us images indicating the smallness of our individual selves within a vast immeasurable universe. These considerations may well account for the psychological influences which colors are definitely known to possess.

Color Has Three Dimensions

However, before we may successfully apply the fundamental principles which were stated at the beginning of this article, there are still a number of additional factors which must be considered. For instance, it must be kept in mind that every color possesses three dimensions. Just as three dimensions are required—namely, length, width, and height—to precisely locate any point in physical space, so three dimensions are also required to determine, completely and uniquely, any given color. What are the three color dimensions? There are presently in existence several systems of color specification. Physicists, who are dealing principally with beams of light, use one system of color notation. Painters, who mix pigments upon a canvas, use a different system which has been adapted to their particular needs. Manufacturers, who require precise color samples to indicate the colors

of their products, use a still different system. However, no matter what system of color specification is used, in every case three quantities or dimensions are required to completely and uniquely specify any given color. The subject of color dimensions is difficult and technical, and no attempt will be made in this article to discuss it in detail.

In order to arrive at an understanding as to the nature of the three color dimensions, we might ask in what respects any two colors, arbitrarily chosen, may differ from one another. The most fundamental manner in which any two colors may differ is in what is called the "hue." A hue is identical with a fundamental color name. Thus, red is a hue, and so are orange, yellow, green, blue, violet, purple, and many others. The hue is the most fundamental color dimension.

However, two colors which are of the same hue may still differ in several other aspects. For example, we may select two hues of red, the first being a dark red, such as maroon, while the other hue may be a dilute red, such as pink. This consideration leads us to the second color dimension, which may be called the "saturation" of color. This dimension takes cognizance of the fact that a given hue may be diluted by white or be darkened—in paints—by black, and through such a mixture grow into either a tint or a shade. Thus, pink is a hue of red which has been diluted by the addition of white, while maroon is a hue of red which has been darkened. It follows that the saturation—or value, as some artists call it—adds an entirely new dimension to color; namely, by means of it, any specific hue may extend into families of a multiplicity of tints and of shades.

But hue and saturation are not the only color dimensions. There exists a third dimension which is necessary if a given color is to be completely specified. Two colors may be of identical hue and saturation, but they may still differ in a third manner, namely, in "brightness." For example, we may look upon two identical shades of the same hue of blue, but the first sample may be extremely vivid, while the second may be so faint as to be barely

perceptible. Brightness is the third dimension which is necessary if a given color is to be completely specified. From these considerations—and many additional examples could be cited—it follows that colors possess three dimensions, namely, hue, saturation, and brightness.

It should be mentioned that the various systems of color notation use slightly different specifications for the three dimensions. Thus, the color notation invented by Munsell uses the terms *hue*, *value*, and *chroma* for its color dimensions, while the color systems of Ostwald and Birren specify their dimensions in terms of *hue*, *white-content*, and *black-content*. Limitations of space do not permit a discussion of the various systems of color notation which are in existence, and the reader who is interested should consult the technical treatises which deal with this subject.

In considering the psychological effect of colors, due attention must be paid to color dimensions. For example, it was stated that a red hue is able to arouse excitement. However, it is immediately realized that if red is to produce an effect of maximum excitement, then it should neither be a tint, such as pink, nor should it be a shade, such as maroon. In addition, the arousing power of a red hue will greatly depend upon its brightness—namely, whether the hue is intense and vivid, or whether it is only faint and hardly visible. Obviously, the vivid hues of pure colors—hues not modified by either white or black—colors of great brightness, are the most powerful emotional stimulants.

Therefore, hues of great intensity should be used when powerful emotional effects are desired. Beams of colored light provide sources of color of greatest intensity, and are therefore used most successfully when color effects are desired for mystical experiments. Even the most vivid colors that can be created through the use of paints or pigments do not compare with the vivid intensities of colors from powerful beams of light.

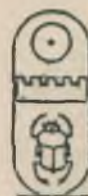
In this connection, it must be kept in mind that the extent of the area over which a color is applied influences the effect of a color. The larger the color

area, the more pronounced will be the effect of a given color. In this manner the relatively weak intensities of paints and pigments may be partially counteracted by applying their colors over large surfaces, such as entire walls. This principle must be used when rooms are to be decorated for mystical convocations.

Colors and Moods

When color effects are to be used for mystical exercises, it is important to realize that color is merely an instrument, an auxiliary, a means to an end. Colors when acting alone will produce only a general mood. It is, however, possible to set up a conditioned response in people, for certain colors. The most common is that of the color *violet* for purposes of meditation. However, the success of such a response is derived from the unconscious associations of color with mood, rather than from any intrinsic power of the color itself. No color as such, when directed upon a subject, will automatically produce an elevation of consciousness. However, judicious use of color may assist very powerfully in bringing about such an elevation, when properly applied in conjunction with other dramatic elements.

In using color during ceremonies and rituals, the traditional associations and symbology of colors should be considered in order to enhance their effect. However, in most experiments of a mystical nature the colors should be soft, and be selected so that they induce a subjective mood. For this reason, colors which possess a subduing and quieting effect, such as blues, blue-greens, and violets are preferable to any other colors. Naturally, the application of color principles to mystical experiments and the effect of vibrations upon the subjective mind is a vast subject. In our Color Course at Rose-Croix University, many weeks are spent in outlining in detail the manifold laws and principles which must be followed if color is to be used successfully in mystical work. In this article no attempt has been made to discuss these principles in their entirety. Only those fundamentals of which an understanding is absolutely essential, for the attainment of success, have been enumerated.





Eternal Occult Principles

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

LESSON TWO



ONE of the number of books of the Cabala is known as *Sepher Yetzirah*. Literally this means *the book of creation*. Actually it was first written in the twelfth century. If we think of it in terms of ancient Egyptian papyri, and Assyrian and Babylonian tablets, the twelfth century is comparatively recent. However, the written book was actually an elaboration upon the *secret* Cabalistic teachings, which for centuries previously were communicated from one worthy seeker for truth to another, only by means of word of mouth. The content of this book relates that the fundamentals of all existence, of all things that are, are to be found within the ten Sephiroth. The word "Sephiroth" means *number*; consequently, this book expounds that the fundamentals of all existence may be found within the symbols of ten numbers and their meanings. These numbers mediate between God and the universe. In other words, God uses these numbers as symbols of His powers and forces for the expression of Himself in the physical universe.

The numeral *three*, according to the Cabala, represents three of the forces, or elements of God — air, spirit, and water — and these condense into fire. There are six others, namely, the three dimensions—length, breadth, and height—to the left, and the three dimensions to the right. These nine combine with the spirit of God and form the ten Se-

phira, the ten channels through which God expresses himself. Of these, the three primal elements—air, spirit, and water—account for the substance of the universe, its elemental, physical nature. The twenty-two letters, however, of the Hebrew alphabet are composed for the expression of human thought. It is these twenty-two letters of the alphabet which give the three primal elements their form, the ideas which the mind has of them. It is not sufficient that there be substance, but it is necessary that that substance be comprehensible to us, that it be intelligible, so that the mind can grasp it and use it, and that we can convey our comprehension of God and nature from one mind to another. It is the alphabet which permits thought to be integrated with substance, constituting a sort of bridge between mind and matter.

Thoughts Have Numbers

Every thought must have a number. It must be related to the elements of God or matter. When we speak, we must make our words embrace God's elements, or otherwise our thoughts are idle. We must see that the sum of our thoughts represents a number, which number, in turn, represents the powers of God. If this relationship is not established between our words and the nature or elements of God, our words are then not truths. According to this conception, the Lost Word is in fact a combination of numbers, symbols of God's power, related to tonal qualities, num-

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ber, or the power of God made vocative. The true Lost Word is a compact representation of the unity of God's powers. In the Middle Ages, in the time of the decline of the culture of Greece and Rome, before the age of enlightenment, when darkness descended upon men's minds like night upon day, this occult principle of number was perverted through the prevailing ignorance. The Medieval Cabalists thought that number had within itself a magical property. They failed to recognize its true meaning. For example, the numeral *seven* was believed to have an intrinsic power in its mere form, in its physical appearance. It was believed that, like an amulet, the number could transmit its power to whatever it came in touch with; consequently the Medieval Cabalists were inclined to draw, paint, and inscribe the numeral seven upon all of the things of their possession, believing that an immanent wisdom and efficacy would thus be imparted to them. They wore the numeral, cut out of metal, about the neck as a necklace. They had it painted on their doors, the roofs of their houses, and as an ornamentation on manuscripts. To them it was not a symbol, but something self-sufficient in its power.

The most transcendental form of this occult principle of number is to be found in the Rosicrucian's use of the triangle. To the Rosicrucians, the triangle symbolizes the numeral *three*. In turn, three symbolizes to the Rosicrucians the basic law of creation. This consists of the contraries, the opposites in nature, uniting at the third point of the triangle, and resulting in all manifestations. It is separateness or apparent separateness in the forces of the universe, returning to unity. Although in the triangle the Rosicrucians recognize the law of unity, yet to them it also symbolizes motion, by the continuous striving of the two different natures, or opposites, seeking to embrace each other, and thereby it also depicts the development from simplicity to complexity, and complexity to simplicity. To the Rosicrucians, however, there is not one triangle, one application of this law, but a variety of applications. We should say that the law of the triangle conforms to an hierarchal order: the law of the triangle for each mode of all existence. Thus the law of

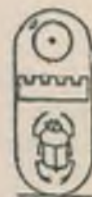
the triangle may be found to operate in the realm of nature, in the realm of mind, and in soul.

To Rosicrucians, number has a particular significance in the service of man, possibly a more philosophical and metaphysical significance than mystical. Number gives a quantitative nature to things as they exist in time and space. Number thereby expands our consciousness, because it provides notions which we otherwise would not have without the idea of number. It causes us to comprehend multiplicity, rapid and slow, large and small, only as things exist in time and space.

The Kinds of Love

The third of these worthy occult principles concerns *love*. There are numerous kinds of love. No one love may rightly be designated as Divine; if one were, it would imply that all of the other loves of which man is capable, and which he expresses through his complex nature, must be of some other origin than Divine. All of man's attributes and faculties and the capacities which he displays are rooted in nature, in the matrix of laws which we are accustomed to refer to as nature. No matter what qualities man may have or display, no one of them can be said to be free of its dependence upon nature. It is held that the first cause underlying all nature is teleological—that is, of a Divine mind—so consequently all of the loves of man's nature, and which arise from the necessity of it are therefore Divine, since they are dependent upon this first Divine cause.

There are, however, gradations of loves; that is, they are according to a graduated scale, in accordance with the manner in which they serve man. The more limited the nature of a thing that a love embraces, the lower in the scale it is. Contrary to the songs of the poets and the writings of many philosophers and mystics, love does not have that mysterious content as we are often led to believe. It is psychologically and physiologically understandable. The essence of love is the desire to acquire pleasing sensations. Love is the desire for what pleases. No man has ever loved that which does not please some aspect of his nature. Pleasure, that which love seeks, is the harmony of our being.



When our being is in a state of harmony, we experience ecstasy, happiness—namely, pleasure. But this harmony of our being, or pleasure, has its gradations also. For example, the love that satisfies the body, or physical love—in other words, known as passion—is necessarily limited, low in the scale, because that which it embraces—the body—is in itself limited and finite. With the growth of the mind, however, with the development of the intellect, we have what is known as intellectual love; that is, the love for ideals, objectives, and for ends in life. Obviously such love is much more expansive than the loves of the body. The intellectual love will willingly sacrifice the body for its higher purposes and for the greater gratification which it has. No one will dispute that the love of the poet, the love of the philosopher, the artist, the adventurer exceeds the love of passion.

But there is still a greater love than that of the intellect. This highest of all loves is that which satisfies the infinite consciousness of the individual. The content of such love is the desire to experience a *oneness* with the Cosmic and with all being in existence. It is a love that rises above diversity and the separateness of things. It is, therefore, the most sacrificing of all loves of which man is capable. The things which the other loves of man's nature embrace are, by contrast, of little value because they are separate, they are finite, they are transient. About this higher kind of love, Spinoza said that man's love for God is in reality God's love for Himself. God's love must be all-inclusive. Nothing can be exclusive or fall outside of its bounds, and, therefore, when a man loves God he is but reflecting God's all-inclusive love for Himself, for all things, because all things are of God.

This higher spiritual love cannot immediately be sought and attained. It is only reached progressively. It is first necessary for the human to experience each of the lesser loves of his nature, in their hierarchal order—in other words, to progress, step by step. He must first know the love of the body and then the love of the mind, before he can realize and be certain that he is experiencing the spiritual love.

The fourth of the occult principles concerns silence. A writer on mysti-

cism in the past has said that the ascetic is a kind of athlete, for he is continually wrestling with his religious beliefs. The ascetic seeks to subjugate all of his physical desires and to oppose worldly appeals to his senses, because he is of the opinion that temporal things are in continual conflict with the Divine self, and he wishes the latter to be supreme. By practicing self-mortification and abnegation—namely, a torture of the body, by a failure to recognize its needs—he expects thereby to liberate the spirit. The ascetic is wont to be a recluse, to exclude the world, to climb to a mountaintop, or to find a cave in the depth of a forest, and there enjoy that physical silence by which he feels the spiritual self can alone reign supreme. The early Christian monks were ascetics. They, too, felt it was necessary for man to depart from the world of men, so as to be alone with soul. Mohammed is reputed to have said that silence begins a life of devotion and a frequent remembrance of God. The Quakers, too, were said to have a doctrine that, periodically at least, the soul must withdraw into silent waiting, there to hearken unto the voice of the Divine. Meister Eckhart, German mystic, affirmed that the student of God rises above the scattered, which may be interpreted to mean that the student of the Divine leaves the things of the world behind him, temporal interests and desires, and tries to find that seclusion and that silence where naught exists but the Divine.

To summarize, the occult principle of silence is to permit the soul to hear without ears. It is also to permit the soul to speak or commune with man without use of mouth. It consists of a complete submission of the will to the Cosmic mind, to hear that which the human ears cannot hear, and to speak through the soul rather than through the mortal self. However, the true occultist knows that even in the noisy world, on a great thoroughfare, in a big industrial plant—yes, even on the battlefield—the occultist can enter the silence, because he need only direct his consciousness into the sanctuary of self, wherein only the voice of the Cosmic resounds.

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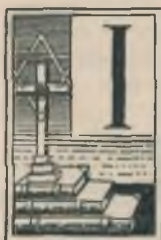
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How Nature Provides for our Needs

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

(From *Rosicrucian Digest*, August, 1929)



I WOULD like to call the attention of our readers to some of the natural methods which the ancients of all lands discovered, as valuable contributions to our physical needs. I do not refer to our needs for sustenance, but to our needs for health, vitality, strength, and the prevention and cure of diseases.

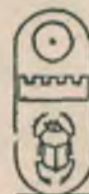
We hear so much about the marvelous cures that the Indian medicine men made through the use of nature's own remedies, as well as through psychological or mystical processes, and we read of similar cures made through natural methods by the Chinese, the ancient inhabitants of Tibet, the mystics of India, the wise men of Egypt, and the miracle workers of other lands, that often we feel that more information in regard to these things might make us better acquainted with many of nature's wonderful lessons.

As an illustration of one of these very unusual or rather uncommon benedictions from nature, I wish to refer briefly to a spring of peculiar water that is not popularly known in America, but which has an interesting history. This spring is located in the Berkshire hills at Lebanon Springs in New York state. The Indians knew of it, and it was famous with them for many centuries, according to their ancient traditions. Among their peculiar rites and records,

it is claimed that the weak, the sick, the diseased, and those especially suffering from unknown diseases or evil possessions, came to this spring, remained awhile, and went away again in perfect health.

It was in 1756 that a Captain James Hitchcock, an English officer who was stationed at Hartford, Conn., learned of the spring by some Indians whom he had befriended. They conducted him across the mountains to this spring, because his health had begun to fail, and he seemed to have some disease which herbs and medicine did not affect, and which the Indians believed was connected with the spirit of some evil being, which could be washed away by the waters of the spring.

May I be permitted to say in passing that these ideas held by the Indians in regard to an evil spirit holding a person in disease, and that water would wash away the evil influence, seemed crude expressions of what the Indians really thought. It has been my privilege to be the personal acquaintance of a number of Indian medicine men in the past, and to have been the student of many of the Indian medicine men's processes and beliefs as part of my long researches and study of matters relating to early mystical teachings. I must say that the common expressions of the American Indian's beliefs are simply statements that the Indians gave to the white men, and not the true beliefs that the Indians



held in their own hearts. Of course, I am speaking only of the educated Indians who were mystics of the first water, and real students of human psychology.

It is possible that the average uneducated Indian was told the same story that the average white man was told. When the educated Indian or the Indian medicine man or miracle worker spoke of evil influences, and possessions or obsessions, he was not speaking of spiritual beings, or creatures that took hold of another person, as was believed by those who followed the witchcraft doctrines. He was speaking of impersonal influences of an etheric nature, and the nearest I can come to interpreting his explanation is to say that he believed in spiritual vibrations which entered the human body at certain times, and set up certain causes of disease; these vibrations had to be removed by other methods than the use of medicines. We see in this a primitive form of a scientific understanding of the real psychic nature of many diseases. The idea that fire or water could change vibrations or remove the evil influence is likewise a primitive form of an old scientific belief in regard to fire and water being universal solvents. This takes us into the realm of alchemy as associated with the early phases of the study of medicine, and therapeutic methods, and it is not my intention to go into this matter at the present time.

However, to go on with my story, the friendly Indians certainly performed a very friendly act when they led Captain Hitchcock to this old spring. Hitchcock's health began to improve, and in a manner that convinced him that the waters of the spring were responsible, and he began an investigation to determine who owned the spring and how its waters might be used to help many others who were unaware of this wonderful natural blessing. He found that the spring was owned by a Charles Goodrich, and that it could be leased. Hitchcock's plan was to protect it from becoming contaminated in any way, and to preserve it for the future, if such a thing was possible. It is a notable incident in the records that were preserved, that on December 19, 1778, the spring was leased to Hitchcock and the wording of the lease clearly shows

the humanitarian purpose which Hitchcock had in mind, and which Goodrich recognized, for the lease reads that the spring was turned over to Hitchcock for the period of his natural life, and the consideration was "the love of God, the public good, as well as benevolence toward said Hitchcock."

In a few years, the fame of the spring spread throughout the communities of the white men, and an increasing number of visitors came to it to drink and to bathe. Most of these were cured of various physical conditions in such an unusual manner and so completely that the spring was called a miracle worker, and eventually it was known as "the blessed water—the wine of God." This is the name given to it in an ancient chronicle.

During the days of the first Rosicrucian organization with its headquarters in Philadelphia, the efficacy of this spring was known and its benefits told to many of the prominent men of governmental affairs who came in contact with the Rosicrucian organization. Persons went from Philadelphia, and even from Baltimore and other Eastern cities to New York state to be benefited by this wonderful spring, and a treasured register of the visitors to the spring contains the autographs of the Marquis de Lafayette, John Quincy Adams, Martin Van Buren, Daniel Webster, Joseph Bonaparte, the ex-king of Spain, De Witt Clinton, Charles Francis Adam, Henry Wadsworth Longfellow, George Peabody, Albert and Roscoe Conklin, and many others of historic fame.

The spring bubbles up from the bottom of a rock basin about twelve feet in diameter and nine feet deep, and at the present time (1929) yields an endless stream of about five hundred gallons a minute or approximately seven hundred and twenty thousand gallons a day. Scientific investigation has shown that the depth from which the water flows through numberless purifying strata to the surface of the earth is indicated by the fact that its volume is unaffected by surface conditions. In other words, it is not decreased by drought, or increased by rainfall. Many eminent scientists, chemists, and experts connected with experimental laboratories have investigated the spring from time to time. They find that the

water has an unvarying temperature of seventy-eight degrees, the year round. Professor von Oefle, who is probably the leading authority in America on mineral waters, says that the origin of the Lebanon spring was volcanic, which accounts for its even temperature of seventy-eight degrees. The many scientific analyses made of the water reveal that it has a very distinctive nature, resembling very closely the springs of Gastein and Wildbad in Europe. It is believed that the water has some radioactivity because of its contact with certain elements deep in the earth.

According to those who have gone there and been benefited by the waters of the spring, it would appear that those who receive the utmost benefit are those who suffer from any abnormal condition of the kidneys and bladder. The water seemed to have an unusual effect upon broken-down tissues in these organs, and upon gouty and rheumatic affections, or upon most skin conditions.

The Rosicrucians have always held that the waters of this spring and similar springs contain mineral elements necessary to establish a harmonic chemical composition in the human body

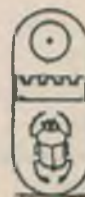
when such elements become deficient through improper eating, the destructive processes of germs, or the subnormal functioning of certain organs in the body. The most important of such minerals produces a solution of rare ingredients in which nitrogen and helium often predominate, thereby giving the radioactivity in the water that greatly aids in curing certain diseases.

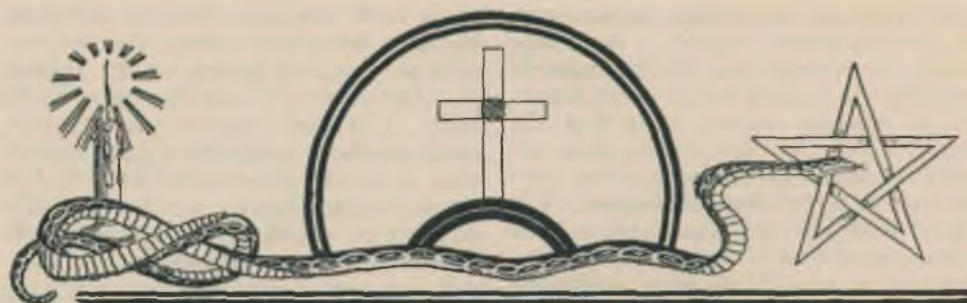
If any of our members are touring through New York state, I would suggest that they make a visit to the Berkshires at Lebanon Springs, and enjoy this water for a few days, and likewise enjoy the many stories and interesting incidents told about its past and present accomplishments. I hope, however, that our members will not write to me or the organization asking for more details about the spring, or about how to get there or who owns it now, or how they may get samples or anything of this kind, for we are not attempting to advertise or promote any commercial activities in connection with this spring, and merely speak of it as an interesting illustration of nature's ways of contributing to our needs in disease as well as in health.

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 nonmember friends as well, and will evoke their comment. They are economically priced at six for 80 cents or one dozen for \$1.35. We pay shipping charges. *Order now* and avoid last minute Christmas congestion of the mails.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park
San Jose, California





What Can I Believe?

By ELOISE LAVRISCHEFF, F. R. C.



THIS is a postwar period, a time which the history of other such periods has proved as being truly one to "try men's souls." For it is after a war that doubts are generated in the minds of those who have suffered. It is in this time that human beings begin to search with aching hearts and in torment for some explanation that will tell them why such suffering had to be. It is a time that sends them seeking desperately for some philosophy of life that will give the comfort they so sorely need.

During the actual period of the war itself, these persons may have been sustained, as soldiers going into battle, by the high pitch of national consciousness, exemplifying self-sacrifice, extolling the need for following its high ideals. But when the battles are over and those who have fought have returned from the fighting, when those who have given their loved ones, or received them back broken in mind or body, attempt to return to that existence we call *normal* living, there arises the inevitable questioning: "Why did such a thing as this war have to be? Why should we have had to suffer such personal loss? Why must life go on so broken for those we love?" It is not enough to say that it was all by "Divine Will." How can there be a God at all, allowing such horrors to happen? From the depths of their very being comes the question: "What am I to believe?"

It is this postwar period with its loneliness, sorrow, and pain in the midst of our stress of international political and economic conditions that is forcing people everywhere to attempt to see events and things in their relation not only to themselves but to the whole. It is truly trying their souls.

What can we do to answer these questions? What can we as Rosicrucians say to those who are suffering and continue to ask of us: "But why should such a thing happen to *me*?" I prayed. Don't just say that my faith was not strong enough. I don't see how any one could have had more faith. I have believed that God answers prayer; I thought I had proved this. But no answer came when I needed it then. Don't just say that it was all 'God's Will.' How could the God we have always been led to believe was kind and just and good, how could He deliberately *will* such a thing? Tell me, *what can I believe now?*"

What can we tell to those who ask us these questions? There *are* answers we know. We have found them for ourselves after much patience and constant seeking; found them on the Road to Understanding. For it is on this Road alone that there may be found an end to the old, old search for a new concept of God; a concept of the God in whom mankind has been taught to believe; a concept that will allow this One, with all His kindness, justice and mercy, still to remain consistent in the face of the aching void that life can so suddenly seemingly become.

*The
Rosicrucian
Digest
November
1946*

Gaining Understanding

The first step toward this Understanding is to trace back to that concept of the deity which so-called primitive man is said to have formed. To him every phenomenon which he could not explain was caused by a superbeing representing that force. This Being then became to him a god. So it was a god that rolled the thunder in the heavens; a god who thrust the lightning into the earth. It was one god who controlled the river flowing beside the village; another, who governed the distant lake.

The difference in this primitive concept of deity was that these early tribes conceived of these gods simply as super-human. Each god, while all-powerful in his own domain, at the same time possessed very human characteristics attributed to him by the worshipers, such as the capacity for indulgence in enjoyment or in anger. But it was because of this belief that the native tribesmen concluded that whatever they enjoyed the gods would also enjoy. So they decked their ceremonial places with flowers and burned aromatic herbs to send up a sweet-smelling smoke. And because they believed in the anger of their gods, primitive tribesmen brought also their sacrifices to propitiate these gods so that they would not bring harm to mankind *if they so willed*.

Today we have turned away from this belief in many gods to the concept of the One God. But still we have brought with us the belief in this attribute of arbitrary "will," even though there is no place where it may be consistently fitted. This arbitrary will does not belong to the materialistic primal force believed to be in matter (which we know as vibrating spirit energy). It has no place in that concept of the First Cause as Mind alone, impersonal and unimpassioned. How, then, can it be fitted into the true concept of The One which consists of a blending of these two?

For are not these concepts but two aspects of the one creative force as we have learned of it: Mind (positive) and Energy (negative) held in relationship by Love, or the desire to create, to bring forth from Being into Existence. Because of this relationship the positive, by *law*, ever seeks the negative and from their union comes

forth manifestation. Mind forms within itself a pattern or image into which is fitted the necessary energy for a manifestation of that idea which has been conceived. "Will" here is but the desire for complete expression of the Divine Plan—for God to be Self-realized—which can only come through mankind's reflection of the Divine Attributes within himself, including those of kindness, justice and mercy.

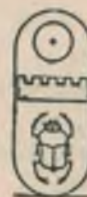
Man Strives to Remember

Man has long forgotten this Truth about the One Source. Only here and there throughout the ages have come those Leaders who have remembered and who have tried to awaken the sleeping Self within Man to a memory of Himself. Now, bit by bit, he is remembering.

His Science has shown him how those patterns of energy called *electrons* are grouped in positive and negative proportions to make the atom pattern which is the basis for all the elements of matter. Man sees how the atoms, fitted together in a pattern called the molecule, build up those groups which have become the objects of our Universe.

But he must still remember that within each vibrating mass of energy there is that Mind pattern which the energy is reflecting. Just as the artist may take a shapeless lump of clay and produce by its means a recognizable reflection of the image he has had in his mind, so the Great Artist molded His energy, formless and void, into the patterns or images in His Mind which became the heavens and the earth. Light became manifest. The dry land was divided from the waters. Grass, herbs, and trees were brought forth. In the waters, in the air and on the earth was created every living creature, even man in *His Own Image*.

This highest image called *man* was given the attributes of the Creator, even of the knowledge of Self and of the individual creative power through the Divine mind within him. Because of this highest ideal or Divine pattern within, man, found it possible to have dominion over the lesser patterns of the earth; although through this same segment of Divine mind within, he was able to recognize these reflections as being of the original patterns or ideas



of his Creator. This was his life in that condition of consciousness known as the Garden of Eden.

But gradually as he partook of these manifestations for his food and his sustenance man began to look upon them as energy separate from his own. He forgot that God as Being is present in His Spirit everywhere and that all Nature everywhere abides in Him. Man looked at the things around him and no longer saw them as patterns of the Divine mind brought forth into manifestation. And with his forgetting came also his failure to recognize his Real self, himself as a pattern in the Mind of his God. This was the Fall of Man, and with it came the appearance of evil in the world.

The Law

The ideal of man in God's Image is that perfect balance of his inner self with the outer man, which can only be achieved when efficiency is the keynote of both. However, because of his very nature as a reflection of the highest attributes of the Creator, he cannot be compelled to re-enter the realization necessary for development of this highest self, the *self* within. Man is free to live and act as he will. His only guide is Law. For it is through the working of God's law that man gradually comes to learn that as he conducts himself in accordance with the law he attracts to himself harmonious effects. Finally, man also realizes that when he ignores that law, he must suffer from the consequence of his own action.

Every pattern conceived in the One Mind is brought forth into manifestation in accordance with that law which determines its nature. The energy through which it is expressed obeys that law until it is superseded. Then another pattern is brought forth, the energy changing its form of manifestation in accordance with the newer law. A tree is a vital, living entity until it is cut down, but when the life pattern of the "tree" has been withdrawn, the energy remains only as "wood." If that wood be placed on the fire another law takes precedence, and because of this newer law of oxidation the pattern of "wood" no longer manifests, but instead we find the original energy has taken the form of those familiar pat-

terns of flame and smoke and ashes. Matter, or energy, cannot be destroyed. It can only change its pattern of manifestation according to law. Neither can that pattern which is the cause of its manifestation be destroyed. It simply is withdrawn into that Mind from which it came. These are the fundamental principles of Creation.

Mankind, too, has laws which govern his every action. There are the physical laws of health which dictate the care that he must take of his body. There are mental laws and emotional laws with which he must cooperate if he is to function as a well-balanced being. This cooperation—or noncooperation—whether conscious or in ignorance, initiates for him that chain of cause and effect which determines his experiences on this earth plane. He may learn to note what actions function as good causes and so bring to him only the most beneficial effects; or he may choose to disobey the laws and suffer as a consequence.

The greatest law of all, however, is the spiritual one which few have learned to recognize. It is that law which brought each of us as an individual into expression. The pattern for each Self is the highest of which we know that the Creator has conceived. Into it, this Image of Himself, He has poured His Own Attributes, through the use of which each of us is to become a conscious focal point of definite creative power through the use of God's laws. When we are able to function with our inner true self as capably as we now utilize the outer individuality, we shall find that we have accomplished fulfillment of the Divine plan, the manifestation of the Kingdom of Heaven on earth.

Therefore this law which is the reason for our being, the law which we cannot escape, is consistently bringing us closer and closer to the conscious realization of our true nature. When we persist in actions contrary to the forwarding of this goal, we set into motion that chain of cause and effect which will bring us into those experiences necessary to help with this unfolding.

But it is of our own free will that we have attracted these experiences. God in His omnipotence cannot set aside His Own Law. But we are free to cooperate

—or not—with that law. However, if we choose to ignore the laws of the Universe we invariably, sooner or later, “reap what we have sown.” Under the law, we create our own causes and experience our own effects in this lifetime or another.

The sum total of these effects determines our progress or evolution toward a conscious realization of ourselves as one with The One—God Self-realized—which is the law of our existence. With each incarnation we are placed in a body which will bring us the experiences or effects of the causes which we have heretofore created. We leave this particular body through the experience called *death* as an effect of a certain combination of causes.

It may be that we have willfully ignored all natural laws so that our body is no longer able to function as a pattern; or it may be that we have passed through all the experiences necessary at this stage of our progress and so may retire before coming again for further achievement; or, as was the case during this past War, the individual may have been one of a group which through its sociological and political affairs, as well as its technological developments, brought together those causes the effect of which decreed death for so many of that group’s adherents.

But whatever may be the cause for our leaving this earth plane, this experience takes place because of our individual participation in those causes of which it is the effect. Our transition, then, is according to law as we ourselves individually or as a group have determined, and not because it has been arbitrarily “willed” by a personal God.

Even then we must remember that it is only our outworn body that we leave

behind. Our Real self as a pattern, together with the very high vibratory Soul essence, simply withdraws to another plane in the Consciousness of the Creator. Those who realize the omniscience and omnipresence of this One Mind may reach this other plane as simply as they may dial their radio to another station. They may come humbly into the Silence to attune the inner *self* with the *self* of the one who has passed across.

These, then, are the facts, gleaned along the Road to Understanding, which we may use to help those who travel along its ways, bringing to them that emotional calm and inner peace now so urgently needed, after the frenzies and horrors of war. First, it is law that governs all manifestation. As we live in cooperation—or noncooperation—with law, we create the necessity for experiences to help with the unfolding of our true inner nature which is the purpose of that law and of our very existence. Second, in all of Creation there is no destruction; there is only change. We cannot call our losses *death*; but merely transition. Third, within the One Mind there is no time; there is no place. There is only consciousness. When we have lifted our own consciousness to the highest level of which we are capable, we shall be able to see then the true relationship of one event to the whole of the Plan; to see the relationship of ourself to the whole of mankind and of our Self to God.

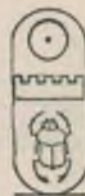
This understanding is what we can express. This knowledge is what we, as Rosicrucians, trained in the philosophy of right living, must transmit to those who cry to us, in the trying of their souls, the question: What *can* I believe?

TEMPLE DEGREE INITIATIONS IN BOSTON AND CHICAGO

All active members of the Order qualified to receive the Temple Degree Initiations listed below, should communicate with the Secretary of the Lodge where the initiation is to be given.

Johannes Kelpius Lodge, Boston: First Degree Temple Initiation—Sunday, November 17, 3:30 p. m. Second Degree Temple Initiation—Sunday, December 15, 3:30 p. m.
Nefertiti Lodge, Chicago: Ninth Degree Temple Initiation—Sunday, November 24, 2:30 p. m.

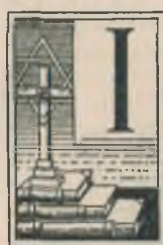
These initiations will be held in the Temples of the respective Lodges; the addresses may be found in the directory in the back of the *Rosicrucian Digest*.





Circles within Circles

By EVA H. READ, F. R. C.



IN THE beginning was God! Then God spoke the Word, and the Word was *with* God, and the Word *was* God." And as the Word went forth, it formed a giant zodiac, rimmed with the Milky Way and dotted throughout with stars. This giant zodiac is our universe, and through the permanent vibration of this circle the heavenly bodies pass. Among the millions of stars traveling through the circle of this immense zodiac is our own sun,—a modest star, as stars go. Then around this sun of ours the earth and the other planets also travel in circles. And to make life more beautiful for us, our moon travels around and around with our earth. Circles within circles.

And of what is our earth composed? It is composed of atoms, and these atoms are formed by electrons revolving around a nucleus of protons, just the same as the planets revolve around the sun. Again, circles within circles.

After eons of time, in the waters of the earth, LIFE came in the form of a tiny round cell. And as cell was added to cell, plants and trees came to cover the earth—then animals, and finally man, gradually evolved from this one-cell beginning. And please bear in mind that each cell is a miniature universe containing millions of atoms, each atom being a tiny solar system. Once more—circles within circles.

Let us consider MAN. Let us picture him as standing at the lowest point of a circle the highest point of which is God. On his left stretches the path by which he has descended into matter; on his right stretches upward the path by which he will return to God. In traveling the downward half of the circle, man followed the natural laws of God as set in motion in the beginning. From those laws gradually evolved the body of man. Then a change took place. Man became possessed of the power of will and of the knowledge of good and evil. Then began the ascent up the other half of the circle, the pathway back to God.

This Great Circle of the pathway of humanity is also made up of many other circles, one of which is that of reincarnation. The first half of this circle starts when the newborn babe first draws into its lungs the breath of life and becomes a living soul on earth. *The first few years of his life are spent in merely learning how to handle his physical body and how to get along in the world.* Then follow the many smaller circles making up this larger circle of life. These are the experiences of life as manifested in the Law of Karma. From childhood unto old age man is sending out causes and receiving results—sowing and reaping—evolving and ever evolving. Then comes the other half of this circle of life when the personality which has been absorbing these experiences of life and storing them in its mind and memory, leaves

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this earthly habitation, taking with it all the unfinished Karma of its life on earth. Thus, the many circles of Karma form links between the life just finished and the life to come which bind all the earthly experiences of the personality into a vast, continuous circle from the beginning of the universe back to God, the Alpha and Omega—the beginning and the end.

In the beginning was God. There was naught but God, else God could not have been first. Hence, the symbol of God is the Circle. It is also the symbol of creation. When God spoke the word that set the stars in their course he invoked the law of His own being. There was no other law because there was only God. Our universe is but a reflection of the God who made it. That is why it is circular from the tiniest atom to the greatest star. That is why the laws of life also turn on themselves, and the laws of evolution form the great circle of human existence.

In our Rosicrucian work we are first taught the laws of the material world because it is only through a knowledge of them that we can understand the higher laws. This is true because the laws are the same from the beginning of creation down through the evolution of man and up to his final triumph at the completion of the Eternal Circle.

These laws have been the nucleus of the teachings of the Great Mysteries from the days of the Ancients up to the present-day teachings of the Rosicrucians.

In ancient India, in deference to the Deity, circular temples were erected. Even today among the Hindus, the ancient Rite of Circumambulation is practiced. The Brahman faces the east and adores the sun, then walks toward the west, saying, "I follow the course of the sun. As the sun in his course moves around the world by way of the south, so do I follow that luminary, to obtain the benefit arising from a journey around the earth by way of the south."

In the oldest of the monuments of the Druids we find, as at Stonehenge, the circle of stones, with a single stone

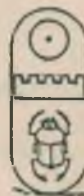
erected in the center. The ancient Druids performed a mystical dance around the sacred stones; the priest, always making three circuits from east to west, was followed by all the worshippers.

Circular temples were used in the initiations of the religion of Zoroaster. During the initiations a circumference of the circle was made, symbolizing the zodiac.

In our own Rosicrucian Temples our rituals use the symbol of the Circle. Our Lodge itself represents the world; the Master represents the sun.

The first learning of the world consisted chiefly of symbols. The great knowledge of today is still acquired by the use of symbols. The musician uses the symbols of the notes on the staff, the writer the alphabet, and the scientist the figures 1 to 9, and in the most advanced studies again the alphabet is used in strange and mysterious ways.

The symbology of the circle as used in the ancient mysteries and our present-day rituals is intended to impress upon our subconscious minds the oneness of life—the unity in all being, material and immaterial. It is intended to impress us with the importance of studying the laws of nature so that we may some day know ourselves, and knowing ourselves, we will better understand the purpose of life and the end for which the first was made.





SANCTUM MUSINGS

THE SPIRIT OF THANKSGIVING

By THOR KIIMALEHTO, Sovereign Grand Master



THANKFULNESS is the heart's sincere and natural expression. The soul rejoices in its realization of harmony with its divine source, and there flows through man that feeling of well-being and joy that sings itself, from deep within his being, out into expression of peace and happiness, and makes man know in his inward parts that "God is in His Heaven (in consciousness) and all's well with the world." It is the ecstasy of the heart answering to the Great Heart of the Father in loving recognition of His care and love.

As "The morning stars sang together," . . . so the heart joins the great and ever-increasing song of thanksgiving in the music of the spheres.

Remembering that man is dual in his expression on earth, spiritual—the real man, and physical—the earthy man, we can the better understand the conflict which prevents us from constantly remaining in that peaceful and harmonious state of consciousness. To the physical man, there is much in the manifest world today that is both puzzling and tormenting—on all sides are results of hate, greed, envy, and many unlovely conditions that in no way correspond to the real facts of that true and spiritual side of life, where we all

too briefly, and far too seldom, succeed in the quiet realization that God's divine forces still control the world.

Let us consider together for a few minutes, let us analyze these two conflicting and apparently irreconcilable aspects of life and living. We know that that which is real is eternal and enduring, is positive—having within it all law, intelligence, power, and constancy. The real *is*, while that which is unlike the true and the real, is fleeting, changing, powerless, ignorant, and entirely unsupported by Cosmic law.

How, then, do we discern between the two? How can we so order our lives that we may live in peace and harmony, carrying in our hearts that song of thanksgiving even when confronted with the appearances and results of the condition that the forces of darkness have manifested. The task is not so terrifying or difficult if we will but remain steadfast in our understanding of the true laws of life, and refuse to be deceived by apparent lawless strength—for it is only apparent. We now know that this is so. These conditions change and new forms of ignorance appear, only in time to make way for still other forms of disorder. This alone should show us their utter lack of law—of true law—and permanency.

Thanksgiving day was instituted by the Pilgrims, in sacred and humble

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gratitude for the even small measure of peace of that day, in gratitude for the meager crops and security vouchsafed them. But even more than some of them realized, there was the deep and mystical turning of the heart to the giver of all, and the conviction that they had found at last, a place and opportunity where they could give expression to the joy and gladness in their hearts.

We can, indeed, take the lesson from them, we with all our added opportunity of learning, our great and wonderful land with its storehouse of wealth in crops, natural resources, and schools and colleges of accumulated information of the ages, abundance of all things—material and immaterial—ours for the taking. Let no man say today that opportunities are lacking.

But we must make the endeavor clearer, learn to avail ourselves of these good things, learn that the Earth and its fullness was made for man, not man for the earth. Man was given dominion over all things—why then does he seem not to have it? There is certainly an answer to this question. Man has wandered afar from his true and God-given Sonship, he has forgotten the lessons of his spiritual being, of his unity with God, and has made for himself gods of Money, Wealth, Power, and endless numbers of things that can give no lasting or satisfactory peace and joy.

In the journey through the universe, life after life, why do not more of us realize that the things of matter are as tools only, things we must use in our activity here on this plane, necessary of course in many ways but not worthy of the importance we give them, and certainly not to be regarded as the all important pursuits of life.

The soul yearns for love and expansion, self-expression and freedom, and is concerned not at all with the hollowness of the average man's striving for the things which perish and give no lasting joy. When we come to see and understand these truths, we shall come into our heritage of true peace. The soul will respond to soul, man will know man as his brother, God as his Father—the father of *all*—and life will be less complex.

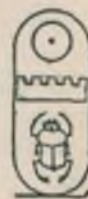
The simple joys of living will enable us to attain the saner and more satisfy-

ing mode of life. With less noise and confusion we shall be the better able to hear the "still small voice" within, the laughter and play of little children, and to take up the glad refrain of "Thankfulness and joy to the world—the Lord has come."

Let us therefore show our gratitude in sharing and serving. Let our prayers be loving thoughts and deeds, and 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, without thought of reward, and be thankful that the material science and philosophy of the past century has been thoroughly discredited, thankful too that pessimism as a philosophy is utterly false, and that there is Divine Light, and that we may aspire to reach it.

Let us be thankful for life everlasting, thankful that ceremonies, forms, sects, and religious systems are unimportant in truth. 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 creation 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 law 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, thankful that we understand, and that we have the will to accomplish. We are aware that we cannot reach perfection in this lifetime because the duration of one incarnation is too brief, but let us be thankful that our present life is only as a day in the span of our complete existence. Let us not yield to despair.

From the mistakes of today 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 not realized, let us build another; if one blueprint must be abandoned, let us draw another and a better one; if one dream has failed, let us find another star to light the way. Let us not mourn for the day that is gone, but look upon life as a glorious adventure, rejoicing that there is God, that there



is Life, and that there is Love. We know that thoughts of gratitude, of appreciation, and of joy raise our vibrations and make us more positive channels for Divine blessings.

Be firm in your understanding, refuse to be dismayed, regardless of what form the unrighteous appearance may be, whether it be lack of finance, lack of health, lack of anything—even death itself is but the appearance of lack or loss. You are a spiritual being, sus-

tained and maintained by the great Cosmic Father—part of whom you are. You can not for a moment be separated from your source of all good, from all things, whatsoever you need or desire. Stand on this promise, and behold the starless night that has seemed so long and dark, will make way for the radiant light of Truth, the light of Love, abundance and joy, and you will join the Cosmic hosts with a song in your heart—the Song of Thanksgiving.



Destruction of Books

By ISAAC DISRAELI



The following article is from a rare collection of essays by this famous English author of the Eighteenth Century.

—EDITOR

PART I



THE literary treasures of antiquity have suffered from the malice of Men as well as that of Time. It is remarkable that conquerors, in the moment of victory, or in the unsparing devastation of their rage, have not been satisfied with destroying *men*, but have even carried their vengeance to *books*.

The Persians from hatred of the religion of the Phœnicians and the Egyptians destroyed their books, of which Eusebius notices a great number. A Grecian library at Gnidus was burnt by the sect of Hippocrates, because the Gnidians refused to follow the doctrines

of their master. If the followers of Hippocrates formed the majority, was it not very unorthodox in the Gnidians to prefer taking physic their own way? But Faction has often annihilated books.

The Romans burnt the books of the Jews, of the Christians, and of the Philosophers; the Jews burnt the books of the Christians and the Pagans; and the Christians burnt the books of the Pagans and the Jews. The greater part of the books of Origen and other heretics were continually burnt by the orthodox party. Gibbon pathetically describes the empty library of Alexandria, after the Christians had destroyed it. "The valuable library of Alexandria was pillaged or destroyed; and near twenty years

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afterwards the appearance of the *empty shelves* excited the regret and indignation of every spectator, whose mind was not totally darkened by religious prejudice. The compositions of ancient genius, so many of which have irretrievably perished, might surely have been excepted from the wreck of idolatry, for the amusement and instruction of succeeding ages; and either the zeal or avarice of the archbishop might have been satiated with the richest spoils which were the rewards of his victory."

The pathetic narrative of Nicetas Choniates of the ravages committed by the Christians of the thirteenth century in Constantinople, was fraudulently suppressed in the printed editions. It has been preserved by Dr. Clarke, who observes that the Turks have committed fewer injuries to the works of art than the barbarous Christians of that age.

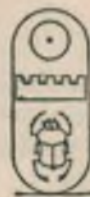
The reading of the Jewish *Talmud* has been forbidden by various edicts, of the Emperor Justinian, of many of the French and Spanish kings, and numbers of Popes. All the copies were ordered to be burnt; the intrepid perseverance of the Jews themselves preserved that work from annihilation. In 1569 twelve thousand copies were thrown into the flames at Cremona. John Reuchlin interfered to stop this universal destruction of Talmuds; for which he became hated by the monks, and condemned by the Elector of Mentz, but appealing to Rome, the prosecution was stopped; and the traditions of the Jews were considered as not necessary to be destroyed.

Conquerors at first destroy with the rashest zeal the national records of the conquered people; hence it is that the Irish people deplore the irreparable losses of their most ancient national memorials, which their invaders have been too successful in annihilating. The same event occurred in the conquest of Mexico; and the interesting history of the New World must ever remain imperfect, in consequence of the unfortunate success of the first missionaries. Clavigero, the most authentic historian of Mexico, continually laments this affecting loss. Everything in that country had been painted, and painters abounded there as scribes in Europe. The first missionaries, suspicious that superstition was mixed with all their paintings, at-

tacked the chief school of these artists, and collecting, in the market-place, a little mountain of these precious records, they set fire to it, and buried in the ashes the memory of many interesting events. Afterwards, sensible of their error, they tried to collect information from the mouths of the Indians; but the Indians were indignantly silent. When they attempted to collect the remains of these painted histories, the patriotic Mexican usually buried in concealment the fragmentary records of his country.

The story of the Caliph Omar proclaiming throughout the kingdom of the taking of Alexandria, that the Koran contained everything which was useful to believe and to know, and therefore he commanded that all the books in the Alexandrian library should be distributed to the masters of the baths, amounting to 4000, to be used in heating their stoves during a period of six months, modern paradox would attempt to deny. But the tale would not be singular even were it true; it perfectly suits the character of a bigot, a barbarian, and a blockhead. A similar event happened in Persia. When Abdoolah, who in the third century of the Mohammedan era governed Khorassan, was presented at Nishapoor with a MS. which was shown as a literary curiosity, he asked the title of it—it was the tale of Wamick and Oozra, composed by the great poet Noshirwan. On this Abdoolah observed that those of his country and faith had nothing to do with any other book than the Koran; and all Persians MSS. found within the circle of his government, as the works of idolators, were to be burnt. Much of the most ancient poetry of the Persians perished by this fanatical edict.

When Buda was taken by the Turks, a Cardinal offered a vast sum to redeem the great library founded by Matthew Corvini, a literary monarch of Hungary; it was rich in Greek and Hebrew lore, and the classics of antiquity. Thirty amanuenses had been employed in copying MSS. and illuminating them by the finest art. The barbarians destroyed most of the books in tearing away their splendid covers and their silver bosses; an Hungarian soldier picked up a book as a prize; it proved to be the *Ethiopics of Heliodorus*, from



which the first edition was printed in 1534.

Cardinal Ximenes seems to have retaliated a little on the Saracens; for at the taking of Granada, he condemned to the flames five thousand Korans.

The following anecdote respecting a Spanish missal, called St. Isidore's, is not incurious; hard fighting saved it from destruction. In the Moorish wars, all these missals had been destroyed, excepting those in the city of Toledo. There, in six churches, the Christians were allowed the free exercise of their religion. When the Moors were expelled several centuries afterwards from Toledo, Alphonsus the Sixth ordered the Roman missal to be used in those churches; but the people of Toledo insisted on having their own, as revised by St. Isidore. It seemed to them that Alphonsus was more tyrannical than the Turks. The contest between the Roman and the Toletan missals came to that height, that at length it was determined to decide their fate by single combat; the champion of the Toletan missal felled by one blow the knight of the Roman missal. Alphonsus still considered this battle as merely the effect of the heavy arm of the doughty Toletan, and ordered a fast to be proclaimed, and a great fire to be prepared, into which, after his majesty and the people had joined in prayer for heavenly assistance in this ordeal, both the rivals (not the men, but the missals) were thrown into the flames—again St. Isidore's missal triumphed, and this iron book was then allowed to be orthodox by Alphonsus, and the good people of Toledo were allowed to say their prayers as they had long been used to do. However, the copies of this missal at length became very scarce; for now, when no one opposed the reading of St. Isidore's missal, none cared to use it. Cardinal Ximenes found it so difficult to obtain a copy that he printed a large impression, and built a chapel, consecrated to St. Isidore, that this service might be daily chaunted as it had been by the ancient Christians.

The works of the ancients were frequently destroyed at the instigation of the monks. They appear sometimes to have mutilated them, for passages have not come down to us, which once evidently existed; and occasionally their

interpolations and other forgeries formed a destruction in a new shape, by additions to the originals. They were indefatigable in erasing the best works of the most eminent Greek and Latin authors, in order to transcribe their ridiculous lives of saints on the obliterated vellum. One of the books of Livy is in the Vatican most painfully defaced by some pious father for the purpose of writing on it some missal or psalter, and there have been recently others discovered in the same state. Inflamed with the blindest zeal against everything pagan, Pope Gregory VII ordered that the library of the Palatine Apollo, a treasury of literature formed by successive emperors, should be committed to the flames! He issued this order under the notion of confining the attention of the clergy to the holy scriptures! From that time all ancient learning which was not sanctioned by the authority of the church, has been emphatically distinguished as *profane* in opposition to *sacred*. This pope is said to have burnt the works of Varro, the learned Roman, that Saint Austin* should escape from the charge of plagiarism, being deeply indebted to Varro for much of his great work "the City of God."

The Jesuits, sent by the Emperor Ferdinand to proscribe Lutheranism from Bohemia, converted that flourishing kingdom comparatively into a desert. Convinced that an enlightened people could never be long subservient to a tyrant, they struck one fatal blow at the national literature; every book they condemned was destroyed, even those of antiquity; the annals of the nation were forbidden to be read, and writers were not permitted to even compose on subjects of Bohemian literature. The mother-tongue was held out as a mark of vulgar obscurity, and domiciliary visits were made for the purpose of inspecting the libraries of the Bohemians. With their books and their language they lost their national character and their independence.

The destruction of libraries in the reign of Henry VII, at the dissolution of the monasteries, is wept over by John Bale. Those who purchased the religious houses took the libraries as part of the booty, with which they scoured

*St. Augustine

their furniture, or sold the books as waste paper, or sent them abroad in ship-loads to foreign bookbinders.

The fear of destruction induced many to hide manuscripts under ground, and in old walls. At the Reformation popular rage exhausted itself on illuminated books, or MSS. that had red letters in the title page; any work that was decorated was sure to be thrown into the flames as a superstitious one. Red let-

ters and embellished figures were sure marks of being papistical and diabolical. We still find such volumes mutilated of their gilt letters and elegant initials. Many have been found underground, having been forgotten; what escaped the flames were obliterated by the damp; such is the deplorable fate of books during a persecution!

(To be continued)



ETERNAL OCCULT PRINCIPLES

(Continued from Page 372)

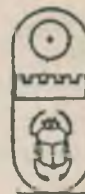
The Planes of Consciousness

The fifth of these occult principles concerns the planes of consciousness. Philosophers, mystics, and religionists, throughout the centuries, have contested each other on the different values of man's states of realization or consciousness. Some planes of consciousness were designated as worthy and noble; others were to be suppressed or not recognized by the mortal. The occultist has discovered that man never outgrows the different aspects of his consciousness, and that each of the planes of consciousness are necessary to him, even in his most evolved and exalted state. Each state of consciousness serves some part of the complex nature of man. Aristotle said that each living thing has a soul, and the soul of each of these things is commensurate with its purpose. Therefore, the soul or highest function of the plant is nutrition. The soul of the animal is sensation, the means whereby it realizes the world in which it exists and is able to respond to it. In man, according to Aristotle, soul is mind or rather the rational part of his being, whereby he can discern and inquire into the nature of God and his own existence. These lesser souls, however, continue to exist within man, but in man they have become merely the functions of his body.

Man, therefore, is an evolved being, the occultist recognizes. His body is the body of an animal; that is, physiologically and biologically in its functioning

it is not unlike other animals. It is, therefore, the animal aspect of his being, and this body has a consciousness necessary to it, and it is known as the simple consciousness. It is that consciousness whereby man is able to realize the material world in which he exists and to react to it. For man to deny objective experiences, the results of the simple consciousness, to deny the sensations of pain and of pleasure which serve the body, means that he will bring upon himself self-destruction, for that which defeats the purpose of the body destroys the marriage of the body and the soul, for the soul *does* need the cloak of the body. Conversely, to devote oneself exclusively to the objective consciousness, to recognize it alone and to live for it, the occultist contends, is to degenerate to the status of merely an animal. By doing so, man displays no other consciousness than that of the lower living things.

The occultist affirms that man has also an intelligence, a consciousness whereby he may analyze the functions of his being, the operations of his own mind. By this kind of consciousness, he is able to distinguish between the sensations which arise from the impressions of worldly things, and from the emotions within his own being. This consciousness of the emotions, of immanent sensations, is known as self-consciousness. By the means of self-consciousness, or this consciousness of the



mind itself, man can live in a world of mind as well as in a world of matter, whereas animals are not capable of this reflection. To animals, there is but the material world which acts upon them. On the other hand, if man were at all times to abide only by the intellect and to consider only what was rationally best for him, that which his reason confirmed and which seemed logically good, he would most likely destroy all other things, or nearly so. He would be like the Spartan of old, who put to death the sick, the invalids, the mentally deficient, and the aged, because from a logical point of view they were a liability to society. Their contribution to the State had ended. A person, therefore, who had lived by reason alone, measured all existence by that property of his being, and had no pity, no compassion. Such person would not even display justice, for justice most often opposes reason. There are many things which are considered just, but which rationally should not be recognized.

Fortunately, however, the occultist contends, man has another consciousness which tempers reason. This consciousness causes him to have a sense of humility, a recognition of the majesty, the greatness of Cosmic law and of his dependence upon it. It engenders within him a sense of reverence, and a desire to serve as a partial compensation for his conscious existence. Therefore, only as man observes all three states of the consciousness of his being is he truly a human. Since he has the capacity to have three states of consciousness, it is incumbent upon him to exercise them. Not one state of consciousness is sufficient unto itself—that is, the consciousness of the body, the consciousness of the mind or reason, or the consciousness of the soul. These three are like a castle which has three great rooms. Man must move from room to room and thereby gain a greater perspective. If he confines himself to one of these rooms, he is a prisoner within himself.

(To be continued)

The Pythagorean Doctrines

Pythagoras is said to have made three divisions in teaching his pupils—learning or memorization, knowledge or convictions, wisdom or firsthand experience.

Pythagoras, who was taught music by the Egyptians, gave us our modern theory of sound, scales, and octaves. He procured teachings from many ancient countries and organized them into sciences, such as music, medicine, divination, logic, astronomy, ethics, esoteric cosmogony, and psychology. Pythagoras in his theory of cosmogony used the number 5 as the center of the universe. This number 5 was the symbol of that of which the sun was but a reflection. He believed in the movement of the earth around the sun and knew the movements of the planets. He believed in the microcosm and macrocosm; however, he believed that this was of two inverse movements—material and spiritual. He believed that the invisible surrounded the visible and animated it. He believed in the theory of reincarnation.

His whole brotherhood and mystical system was based upon the Egyptian mystery schools. His brotherhood brought the Degrees from Egypt, along with the discipline and exercise for developing the individual. There were four Degrees.

Pythagoras' greatest contribution to mankind in general, however, was his theory of numbers and the manner in which they were related to music, mathematics, astronomy, science, politics—in fact, all of life. So great has been this influence that a modern writer (whose work, however, is not generally available) has written the cosmological theory of numerals, which Pythagoras learned from the Egyptian initiates, and has explained the greatest problem of modern philosophy—that of the reconciliation of matter and spirit.



Living in Eternity

By EVELYN E. DAY, F. R. C.

*He lives the best, who lives Today
As though it were the morning of Forever.*



SHOULD not man live as though he were going to live forever? For he is! Too many of us make plans like grasshoppers before the winter, or like squirrels that lay up a store of food against a day of misfortune. But like the sea which washes away without compassion the sand-built cities of children on the beach, so the little laws of men are engulfed in the sweep of the Cosmic tides. Remember the parable of the householder who filled his barns with the fruits of his labors and used all his energy and wit to supply the material needs of the day? In the night he was called away from the earth, and of all his goods there was nothing he could take along.

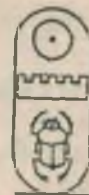
So it is, and so should our plans and aspirations have a wider base than that of the present, a base which embraces the past and the future also, remembering, however, that past and future meet in the Now; remembering that all of Time is in the same room, the seeming difference being our own inability to see the farthest walls. Indeed, if we could perceive those farther walls, we would behave very differently; just as if we could see the autumn's harvest at planting, the planting would not be drudgery. Niggardliness would disappear before the assurance of infinite supply. The fear of death which makes many people run through life, grasping and clutching to secure its prizes quickly, in its defeat would render the world a privileged place through which to walk, so as to see with ease the small and the big. Browning said it this way:

*Leave Time for dogs and apes,
Man has Forever.*

Would we not behave differently if we realized that intemperance and unfair emotions act like refuse thrown into a stream? Borne along by the relentless current, they are washed up again upon our shore.

Therefore, this hour, this minute must be made a sample of our eternal life, by working at it, putting our utmost into it, and expecting it to yield its utmost to us in turn. Happiness is an art, and the simplest way of living, done with finesse, can be splendid living. Stop and think! There is no end, only change, only becoming, and that which we would become, we are even now determining, consciously and unconsciously. For those who dwell on the mountaintop, values assume new proportions because from the height all things below reveal their oneness and their sameness. Why limit ourselves to being citizens of a city, a nation, or even the world? Why not strive to earn citizenship of the Cosmic? For when we learn to live as though in eternity, the things eternal shall surround us. And since eternity belongs alike to people of all races, people of all times, we must share it thusly: presume not to garner complete peace, while, though a hemisphere away, thousands are oppressed; nor to live in plenty while others want for bare subsistence; nor deny in personal comfort the pain that others experience.

No, a dweller in forever, a citizen of the Cosmic, recognizes all people, all places, all circumstances as his own; as his kin, his home, and his challenge and adventure. Only thus shall we live in the house which is built upon a rock—the same which has many mansions.



MISSION TO EUROPE

(Continued from Page 366)

were not ancillary to the temple: they were part of it. But the members were not permitted to be seated in the sanctuary of which the whole center consisted. In the center was a small triangular altar similar to the familiar *shekinah* in Rosicrucian temples. Upon it was a single, tall lighted taper. It was the *orient* of the temple, the symbolic *east*, which drew my attention. Across its entire width was a long elevated table completely draped in red silk. At the right and left ends of the table, but not directly behind it were large cathedral-type chairs, each upon a platform approached by three low steps. In each of these were seated the other two Imperators. Back against the wall and in the center of the orient, also elevated, was the F.U.D.O.S.I. Chancellor, Sar Elgim. At the red-silk-draped table, upon which was a candelabra of lighted tapers, were Frater Coops, Grand Master of the Grand Lodge of Holland, Sar Marnes of France, and our good soror, Mlle. Guesdon. I was then directed, by gesture, to be seated at the center of the table among these distinguished luminaries of esotericism. It was first necessary for me to step before this altar table and acknowledge the dignitaries by bowing to each in turn.

It must be understood that each member of the entire assembly was a *representative* and an *officer* of one or more of the many mystical, philosophical, and esoteric orders of Europe which have a long traditional lineage. Each of these persons, in turn, represented many other students and members of their respective orders and societies, just as I, upon the occasion, had the honor and privilege of representing the members of the A.M.O.R.C. of our jurisdiction. Some of the societies represented at this conclave were: Ordre de la Rose+Croix Universelle; Ordre de la Rose+Croix Universitaire; Ordre Pythagoricien; Ordre Martiniste et Synarchique; Ordre Martiniste Traditionnel; Eglise Gnostique Universelle; Société d'Etudes et de Recherches Templières; Ordre Kabbalistique de la Rose+Croix; Société d'Etudes Martinistes; Union Synarchique de Pologne; Order of the Militia Crucifera Evangelica.

Each delegate, in turn, was given an opportunity to address the assembly, if he so chose. The principal discourses were by the three Imperators of the F.U.D.O.S.I. and its illustrious Chancellor, Sar Elgim, whose dynamic oratory was most moving. These speakers expressed the purposes of the conclave. The addresses were tri-lingual: French, English, and Latin. Interpreters summarized these addresses for the benefit of those who might not understand any one of the languages. Since this was the first occasion I had had of addressing these brethren personally in ten years, I summarized what A.M.O.R.C. had accomplished during the interval. I also stated what it hoped and planned for the future and what A.M.O.R.C. offered to do to further the rehabilitation of the moral nature of man, as well as aiding in restoring the material functions of the Rose Croix in Europe.

Today's Menace

The real dangers confronting humanity were stressed at this initial session. It was pointed out that the wave of extreme *empiricism*, which had gripped the world in the form of material science, was, if not mitigated by moral impulse, a menace to civilization. Science, in its various fields of endeavor, had alienated man's dependence on spiritual sources. Man had turned from religion and moral philosophy to the more immediate *miracles* of the physicist's laboratory and the chemist's test tube. Many of those present were scientists, some taught in the leading universities of Europe. They favored the eminence of education, the need of intellectualism, and the encouragement of science, but emphasized that these must not be at the expense of moral values. The strides which science has made in the last century have far outstripped the accomplishments of religion and moral philosophy, so far as influence upon the individual is concerned. Men have come to believe that all happiness, all security, is to be found exclusively in the products of scientific achievement. This creates an absolute dependence upon material interests. The man in the street does not realize, and in this lies the danger, that happiness in life and the lasting progress of humanity are to be

found not in more rapid transportation, plastic cars, and homes. These are but instruments for serving man and helping him to attain a still higher purpose.

The man in the street has not become any more self-dependent because of the rapid strides being made by science. Instead of depending on a god or any spiritual power within or extraneous to himself, he is now turning to the scientist as a new kind of *priest*, able to invoke a seemingly more efficacious power. Why then attain moral circumspection and moral ends? To the masses today such seem inconsequential. The highest good has come to mean, as it did to the hedonists of centuries ago, the greatest pleasure. The developments of science make this pleasure readily available, accessible to anyone. Character, personal development, self-discipline—of what avail are they, think many. What do they afford that is not already being wrapped in cellophane or sold in a plastic container over the counters as a result of the *new* and *stupendous* achievements of today's science?

The man in the street, the citizens of the world, must be made to distinguish between self and the world. Science cannot elevate or refine self through any external procedure. The individual must come to have certain *inner* resolves and formulate specific ideals, if the inner self is to be elevated. If he doesn't, self becomes primitive and abased. Man becomes a savage, yet directing and having responsibility for the highest technology in the world's history. A man with an advanced self, a character that has kept pace with empiricism, will never let the products of a technical age master him. The one who has not, will eventually run amuck with the products of his material civilization, destroying it and himself.

What would you expect of a primitive human, for analogy, seated at the wheel of a high-speed, powerful motor

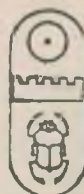
car, or a small child who has within his grasp a deadly loaded firearm? The former has no compunction or compassion and will not have any sense of moral responsibility. The latter, the child, will not have good judgment. Those who become the heirs of tremendous scientific developments and do not have a self-restraint equal to them, are like the above examples. As we have often said, civilization is not merely a refinement of the environment in which man lives—a more facile access to physical resources. It is also the refinement of *self*, of the individual. It permits the latent and higher aspects of man's being to manifest. Let us not forget that most of the warlike nations in history were very highly civilized in the technological and scientific sense of their time. In recent decades, such warlike nations possessed great steel industries, intricate systems of transportation, and were often leaders in chemical and electrical research and in the manufacture of amazing scientific devices, but, behind all this physical civilization, was an individual *ruthlessness* and a primitive, savage self. If civilization of self is lost, so will be mankind. Religion alone is inept. It has not kept pace with technological development. It is mysticism and esoteric philosophy which today must meet the challenge of this menace. We do not want a world with less scientific development. In fact, we ourselves participate in the revelation of knowledge which science makes possible, but we do want a world in which inner culture can and must keep pace with the outer.

With these thoughts fixedly impressed in our consciousness, we solemnly closed our first session with the traditional *agape* of red wine and sweet wafers. Tomorrow would be held the next session. We would have further and equally exacting deliberations. We must not fail in our responsibility.

(To be continued)

CONVOCATIONS IN THE SUPREME TEMPLE

The regular Tuesday evening convocations, held in the Supreme Temple at Rosicrucian Park, have been resumed for the fall, winter, and spring months. These convocations are open to active AMORC members, whether residents of the San Jose area or visitors passing through the city. All members are cordially invited to attend, when possible, these rituals, and discourses by members of the Grand Lodge staff.





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 FIRST CATHEDRAL



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1946*

WE MUST go back before the dawn of history, as we know it today, even to the time when man's consciousness of *self* first dawned upon him, in order to realize how man first attuned himself to conditions about him. It is quite possible that the concept of a Supreme Being for this early man was a much broader idea than is held by modern man. This does not mean that the concept of God has anything to do with the existence of a Supreme Being Himself, but it does mean that man had assigned a broader interpretation to God in the past than he does in the present.

Early man believed, in all probability, that everything that he did not understand was a direct manifestation of God. As man's understanding grew, he found certain laws explaining the meaning of previously unknown things, and he attributed only the operation of the laws to a Supreme Being. Regardless of the breadth of concept as to the activity of a Supreme Being in an individual life, man, in his groping to understand the world in which he found himself, began to conceive some type of communication with that Supreme Being. This naturally took on the elements of what is now worship. Man made gifts as a token to his gods for the evidence of powers which were favorable to him.

When conditions about him were satisfactory he believed that the Supreme Being had caused them to so manifest. Gradually, out of this concept grew another one. When conditions were unfavorable, man believed that possibly he had, in error, offended the God of his belief, and he therefore tried to re-establish himself in good graces. This reason caused an elaboration of man's form of worship and the concept of sacrifice; that is, God might be more benevolent in the future.

When did man turn to this method of worship? His first cathedral, or place of worship, was within himself. Wherever he was, whenever the occasion arose for thankfulness or petition, he in some form—by sound, word, or action—expressed what he felt. Later in man's development, certain locations became sacred because of the fact that a particular petition seemed to have been answered there, and by reason of this association, such places became the material cathedrals or temples. Gradually, edifices were erected thereon, at first simple, and then elaborate.

Actually, man gained the concept of the true cathedral or temple of his own

soul when he himself realized that the life force within him was resident in a physical body which served as the temple of that soul. In that concept he was right. The first cathedral is the body. It is the enclosure and container of the life force of man, and even today, though man may take himself to elaborate buildings, temples, churches, and cathedrals as a place of worship, the act of worship is still within himself.

It is upon this tradition, or, we might say, historical fact, that the "cathedral of the soul," as we choose to term it, was conceived. It is the place unrelated to other physical places where man can always turn for communion with the higher laws and forces which affect him. The cathedral of the soul is in that sense the first cathedral, and in the same sense, the last. It is always available—it is man's body itself, and at any time we choose, we all may avail ourselves of this source of contact and communication with the God of our hearts. All men everywhere are invited to learn how, through the working of the cathedral of the soul, they may be able to live a better life, and attain a greater understanding of their places in this Cosmic scheme.

HOLIDAY PACKAGE SEALS

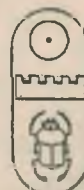


Here are handsome and useful seals for your Christmas mail. They are printed in red and gold and bear the name and symbol of the Rosicrucian Order. They will not only enhance the appearance of your packages and letters but, in a dignified manner, draw the attention of many persons to the organization. Do yourself and A.M.O.R.C. a service. Order a package of 100 for 50 cents. Send order and remittance to Rosicrucian Supply Bureau, San Jose, California.

OUR NEW COVER

The front cover illustration was especially painted for the *Rosicrucian Digest* by our staff artist, Diana Bovée Salyer. The scene depicts one of the initiatory processions of the ancient Egyptian mystery school. These were always held at night, particularly at a certain hour. The final Hermetic rites were conferred upon the candidates on ceremonial barges which slowly floated across the Nile. Musicians and chanters also accompanied them.

According to *Arcane* records and the accounts of such historians as Plutarch, the processions moved from the exterior of the temples to the barges. They consisted of the Kheri Hebs (High Priests) and minor priests who carried symbolic devices depicting the sources of the ancient wisdom which was their heritage and to which the candidates were to be introduced. The temple shown in this scene is designed after the style of the pylon and hypostyle of Karnak at the ancient city of Thebes.





Temple Echoes

By PLATONICUS, F. R. C.



FRATER WILLIAM J. NORRIS is the mystical salesman incarnate. No merchandise is his specialty, but the wonderful intangibles and subtleties of Rosicrucian philosophy. Frater Bill wants everyone in all the world to join the Order and be a Rosicrucian, and to that very considerable goal he devotes himself with great assiduity!

William Norris was born near Raleigh, North Carolina, on November 17, 1895. His parents were of Welsh descent. His father, Patrick Norris, was a construction engineer whose work required that the family travel throughout the Eastern United States. When Bill was thirteen the family settled permanently in Brooklyn. His father died a year later.

His schooling pointed in the direction of engineering, but plans for study at Stevens Institute were interrupted by the first World War. After a period of work in the Brooklyn and Norfolk navy yards, Frater Norris joined the army in 1917, and went overseas a year later as a machine gunner and corporal with the 80th Division. He fought in the battles of the Somme, St. Mihiel, and both phases of the Meuse-Argonne offensive. Following honorable discharge in May, 1919, he worked in Paris and Bordeaux with the American Relief Administration under Herbert Hoover.

Seven weeks after returning to America, in late 1919, he collapsed with

arthritis and was pronounced *permanently disabled* by attending army physicians. During this period of intense suffering and discouragement, Bill had his first spiritual revelation. Looking out the hospital window, contemplating whether his life was worth continuing, he saw beautiful trees and growing grass. As he gazed pensively at the beautiful natural scene a great ray of hope surged within him. The same power which gave life to them would restore him! A month later he was receiving treatment at Hot Springs, Arkansas, and twenty-six days after that he was walking again.

Now that health permitted it, Frater Norris resumed his education, and graduated from Pratt Institute in 1924, as a mechanical engineer. He also studied business management and administration, sales psychology and management, and accountancy. Bill was a "natural" in the sales field, and his engineering background led him first into special metal products and then into refrigeration. He became sales manager for a large refrigeration company of New York, and during the late 1920's was among the top twenty salesmen of the country in his line.

In 1926 Bill was happily married, and three years later a daughter, Sally Ann, was born. Tragedy struck hard when in 1933 his beloved wife, Ruth, passed away following a lingering illness. Then followed a decade of personal adversity, intense readjustment, and inner revelation.

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It is always interesting to note how the threads of AMORC enter into the complex fabric of human development. Bill states that for several years after his "cure" from arthritis he was quite nervous, and his heart was somewhat affected. Therefore he was looking for a *final cure*. He devoured the literature of Christian Science without great satisfaction. Freemasonry gave him an uplift, but still he was seeking. In 1930 he observed a small Rosicrucian advertisement in the *Masonic Outlook*, and immediately wrote to San Jose for more information. The booklet that answered his inquiry, *The Light of Egypt*, was entirely convincing and his application for membership was quickly dispatched to the Grand Lodge.

It was two years before he met another member of the Order. Gradually he became acquainted with other Rosicrucians in New York City, and in the summer of 1933 drove to San Jose for the annual convention. One of his greatest personal thrills was the first meeting with the late Emperor, Dr. H. Spencer Lewis, on the grounds of Rosicrucian Park. He carried a petition to Dr. Lewis in behalf of the New York membership for the establishment of a new Chapter. In granting permission, the late Emperor gave this advice, which Frater Norris has never forgotten: First, *make it a work of love*; get the members working together; and let your needs be known!

In 1936 Frater Bill was appointed Master of the new and successful New York Chapter, and your correspondent recalls the pleasure of meeting him for the first time following one of the very inspiring convocations. A year later he was appointed Inspector-General of AMORC for the State of New York, and he performed his duties with great loyalty and complete devotion to the cause of the Order.

During these difficult years in the outer or profane world, Bill held several research and engineering positions. After the Pearl Harbor debacle he was engaged in industrial research, and helped to develop two important industrial devices. His Rosicrucian studies made him inventive; even now a clever patented appliance of his design is about to go into production.

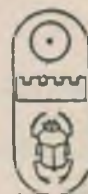
In the fall of 1943 there was an opening on the National Lecture Board of AMORC, and Frater Norris was the logical man for it. After a month's training and experience in Los Angeles he started out on his own, and has conducted successful extension campaigns for the Order during the past three years in Oakland, Seattle, Portland, Cincinnati, Boston, Pittsburg, Denver, Chicago, Miami, Dallas, and St. Louis. He is now in the Pacific Northwest carrying on as vigorously as ever in the advancement of the Order.

Frater Bill says he has never worked so hard nor been so happy as in his present work. As he says, "The Order is my life." Among its greatest benefits to him, he lists first the attainment of perfect health. In 1941, before entering the national defense program, he was carefully examined by doctors and pronounced *perfectly fit* — although some twenty-two years earlier he had been declared permanently disabled! The technique of the Order has eliminated worry, nervousness, and other negative expressions and moods, from his personality. He feels happily at one with all things and with all mankind, and senses a constant unshakable *optimism*. His great desire is to continue in his present work and unfoldment, and to serve humanity. His only personal desire is to educate his lovely daughter, and see that she is well on the way in her promising career.

Traveling is natural to Bill; he has been "on the go" since his earliest days. He loves to meet people and carry the message of Rosicrucianism to them. Barring circumstances now unforeseen, in months to come Frater Norris will have the opportunity of carrying the Light of AMORC to foreign lands. We know he will do well, for this sincere Brother of the Rosy Cross has firmly tested the principles of the Order in the fires of his own life, and thus can speak with conviction and authority to other seekers who, in this troubled and imperilled age, are searching for the true happiness so often denied them.

* * *

Recently our Rosicrucian class session in New York City was devoted to the Order's unique system of contact healing. We stressed the important role of



the hands as healing instruments. In our class was a visitor, Soror Carol Coates, one of Canada's leading poets. The following day Soror Coates presented us with this excellent poem, entitled "Hands."

*Hold, neighbor, before the thought-gaze,
thy hands.*

*Assess anew the miracle of their birth,
Appraise the wisdom of their intricate
design.*

*Through them, bespeak to atheist and
cynic's sneer, the Living Architect.*

*Bid all, ponder the chemistry of blood,
the geometry of bone,*

*And challenge every scientific boast
with the physics of a handclasp.*

*Bridge now the abyss, and meditate . . .
Hands, the artist's instrument.*

*Even the lowliest mission, do not thou
despise,*

Only bemoan the misdirected will

That desecrates their holy office.

*Come, read within thine own, new spirit
power.*

*Exalt by act the message of their healing
touch,*

*And consecrate their purpose to the Cos-
mic Will.*

* * *

PERSONALITIES NEAR AND FAR: It was good to see Frater James French of Minneapolis, Professor of Music in our own RCU, here in New York a few weeks ago. Jimmy had the pleasure and inspiration of a month's advanced study with his old singing master, Professor George Hotchkiss Street. Their gospel is that of "Pure and easy tone production." All members should practice it, especially in the intonation of mystical vowel sounds in our Temples.

Master Ruth Farran and Secretary Ethel Goldenberg are working furiously to make final arrangements for the New York City Lodge's annual rally. Frater

Oliver Rogers has done much planning for it too.

An effective public meeting was held in Boston on September 29, with fine cooperation from Grand Councilor Bob Wentworth and Master Earl Hamilton of the Johannes Kelpius Lodge. The Order is on the march again in staid old Boston!

There is a lot of enthusiasm in Newark, New Jersey, and Frater Morris J. Weeks and his wife are working very hard, along with the other officers, to advance the H. Spencer Lewis Chapter. Soror Edna Mathisen is the spark plug of Philadelphia's Benjamin Franklin Lodge. Frater Chris Warnken is a real live wire in Baltimore—have you seen the effective Chapter Bulletin which he publishes? Trustee Chairman Adam Bonnett and Master John E. Jost are also AMORC pillars in Baltimore.

Our recent public assembly in Washington drew more than 400 persons. Chrystel F. Anderson, able Master, and hard-working Frater Frank Pearson were very helpful. The Thomas Jefferson Chapter is progressing well.

How do you suppose Master Doug Stockall is at Hermes Lodge in Los Angeles? Do you suppose those Southern 'Californiacs' now feel the powerful challenge of our Eastern Lodges and Chapters? Frater and Soror Harold Hershenow, with able Lodge Secretary Susie Buonocore, are laboring manfully to Rosicrucianize more completely the enigmatic land of Southern California. "We" Easterners are striving to mount the banner of AMORC over more and more redoubts of our eternal enemy, spiritual ignorance and self-will. . . . You folks in the Northwest will enjoy seeing Bill Norris again. . . . Everyone is waiting eagerly to read the Imperator's detailed reports and conclusions based on his recent trip by air to Europe. . . . Farewell for a month, Echoes friends, and remember, there is no happiness comparable to increasing consciousness of the verities of life.

▽ ▽ ▽

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When you cross the Rosicrucian threshold do it with full determination to seek the truth as it is in God, to the best of your ability. If you hold fast to that resolve, nothing but good awaits you.—*Harry Allen*



DEDICATED TO HUMANITY

The sedate and sturdy edifice, shown above, was the home of the great humanist and philosopher, Desiderius Erasmus (1466-1536 A. D.) in Belgium. He inveighed against the theological orthodoxy, which, in his time, sought to govern man's life according to *presumed* divine decrees. Like his contemporary humanists, he sought to return to man his intellectual independence. He advocated that man must be the *master* of his own life, and that he must exercise his personal powers intelligently and in accordance with the realities of everyday. He encouraged the study of the classical and aesthetic arts.

(AMORC Photo)

Rainy Day Reading



FALL and WINTER *Inside Information*

A COLD driving rain, wet streets, and slippery highways have one merit—they are conducive to the full enjoyment of good reading—in comfortable home surroundings. Make your **inside hours** during the long fall and winter evenings provide you with **inside**

information—interesting facts about subjects you have long been wanting to find time to investigate. The following are some of the **simply expressed**, fascinating topics of the courses issued by the Readers' Research Academy.

THE MYSTERY OF MIRACLES

What strange powers did the ancients possess? Are miracles divine or natural phenomena? This tremendous, interesting problem is discussed from both the scientific and mystical point of view. (32 discourses.)

NUMEROLOGY

What lies behind the veil? What will the morrow bring forth? Can numerology provide the answer, or is it a pseudo science? A very enlightening course of reading. (16 discourses.)

WE ARE HERE—WHY?

Have you ever given serious thought to the above question? Are you just chaff to be blown about? This course is a rational, common sense presentation of facts you can not deny. (39 discourses.)

SUPERNATURAL

Do you wonder if there is another world and whether it influences our lives here? Have you had strange psychic experiences? If these topics interest you, read this enlightening course. (16 discourses.)

Subscribe to any one of the courses above that you wish, by its title. **Two large discourses** will be sent to you monthly, post-paid, for the total nominal sum of Seventy-five Cents per month. Discontinue whenever you please. You are privileged to transfer to another course at any time. There are no other obligations or requirements. Convert

SOME MYSTICAL ADVENTURES

Do you at times feel there is something beyond the everyday life which casts an influence over you? Would you like to adventure into the realm of psychic experiences and phenomena? Gratify your wishes with this course. (35 discourses.)

ARCANE COSMOLOGY

Is the earth after all a cell with life on its surface, when all other cells have life in their centers? Is the earth a great ball, **inside** which man lives? Here are startling facts about our earth not generally known. (15 discourses.)

LIFE EVERLASTING

Can we prove by logic that life continues after death? Or is the concept but a fable of mankind? Learn in simple language what one of America's greatest historians and philosophers had to say on this subject. (4 discourses.)

LIFE'S MYSTERIES

Do you realize that each hour of your life you stand upon the brink of a chasm—the chasm of eternity? Are you satisfied to endure years of life in ignorance of its purpose? If you are a seeker, this series of discourses will be most satisfying to you. (18 discourses.)

Idle evening hours into adventures in the mental world.

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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. R. 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; Mrs. Lucille Newton, Sec., 1028 N. 3rd Ave. Sessions 1st and 3rd Fri., 8 p. m.

CALIFORNIA

Los Angeles:*

Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Douglas Stockhall, Master; Rose Buonocore, Sec. Library open 2 p. m. to 10 p. m. daily. Sessions every Sun., 3 p. m.

Oakland:*

Oakland Lodge, 610-16th St. Tel. Higate 5996. C. V. Jackson, Master; Mrs. Mary M. Cole, Sec. Sessions 1st and 3rd Sun., 3 p. m. Library Room 406, open Mon. through Fri., 7:30 to 9 p. m.; Mon., Wed., and Fri. Afternoon, 1 to 3:30.

Sacramento:

Clement B. Le Brun Chapter, Unity Hall, Joseph N. Kovell, Master, Tel. 5-3278; Gladys M. Cosby, Sec., Tel. 5-1334. Sessions 2nd and 4th Wed., 8:00 p. m.

San Diego:

San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions 1st Wed. and 2nd and 4th Thursdays, 8 p. m.

San Francisco:*

Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Irvin H. Cuhl, Master, Tel. OV-6991; Vincent Matkovich Jr., Sec., Tel. HE-6583. Sessions for all members every Mon., 8 p. m., for review classes phone Secretary.

COLORADO

Denver:

Denver Chapter, 509-17th St., Room 302. Mrs. Minnie Helton, Master; Miss Leslie Neely, Sec., 1375 Lincoln. Apt. 2. Sessions every Fri., 8 p. m.

DISTRICT OF COLUMBIA

Washington, D. C.

Thomas Jefferson Chapter, 1322 Vermont Ave. Chrystel F. Anderson, Master; Mrs. Jadwiga Gluchowska, Sec., 1673 Park Rd., N. W., Apt. 25. Sessions every Fri., 8 p. m.

FLORIDA

Miami:

Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave., L. F. Hollingsworth, Master; Mrs. Florence McCullough, Sec., 2015 S. W. 23rd Ave. Sessions every Sunday, 8 p. m.

ILLINOIS

Chicago:*

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INDIANA

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South Bend Chapter, 207½ S. Main St., Harold H. Hosford, Master; Steve Berta, Sec., 111 Dinan Court. Sessions every Sun., 7 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.

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New York City Lodge, 250 W. 57th St. Ruth Farran, Master; Ethel Goldenberg, Sec., 811 Elm Ave., Ridgewood, 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., Room 63. J. B. Campbell, Master; Frederick Ford, Sec., 1382 Crotona Ave., Bronx. Sessions every Sunday, 8 p. m.

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Akron Chapter, Mayflower Hotel, Clayton Franks, Master, Tel. WA-5447 (evenings). Sessions every other Sun., 7:30 p. m.

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Cleveland Chapter, 2040 E. 100th St., Walter W. Hirsch, Master, 10602 Harvard Ave.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p. m.

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

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sen, Sec., Box 6124, Point Breeze Sta. Sessions every Sun., 7:30 p. m. Temple and Library open every Tues. and Fri., 2 to 4 p. m.

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

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Polish Grand Lodge of AMORC, Warsaw, Poland.

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Buenos Aires Chapter, Castilla Correo No. 3763, Sr. Manuel Montenegro, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p. m. and every Wed., 9 p. m.

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