

# ROSICRUCIAN DIGEST

APRIL, 1946 • 25c per copy



*Mysticism • Art • Science*



# This Month's Feature



## Sanctum Incense Burner



Made of Egyptian clay, finished in antique bronze, size six (6) inches in height and length, executed by a renowned Rosicrucian sculptor.

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IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

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SAN JOSE, CALIFORNIA, U. S. A.



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**"THOU SHALT BE KNOWN!"**

One of the impressive and traditional ritualistic ceremonies conducted by the Rosicrucian Order, AMORC, is the bestowing of names upon the children of members. The unique, nonsectarian, christening ceremony is conducted at Rosicrucian lodges and temples with the parents of the children and a full complement of officers presiding. Above, at left, Charles Reid-Selth, Master of the Ritualistic Body of the Grand Lodge, is seen dropping rose petals upon baby Paul Milton Williams, in conformance with the beautiful ritual. This christening was conducted recently in the Supreme Temple of AMORC in Rosicrucian Park.

*(Courtesy Rosicrucian Digest)*





*Despair*

## ... ARE YOU IN THE CLUTCHES OF INSECURITY?

ARE you too young to fail—and old enough to admit that each conscious moment affords a possible *opportunity*? Do present circumstances compel you to make drastic changes in your future? Is someone *dependent* upon you to guess or *think* your way out of your dilemma? Perhaps you are in a sort of suspended animation—awaiting what will happen—wondering what to do next.

*Do you know* that certain hours are best to seek promotion—and to *start new ventures*? Do you know that there are forces of your mind which can—profoundly and properly—*influence others* in your behalf? Do you know that *you can mentally create* many passing fancies, fleeting impressions, into *concrete realities*? As a human you exist in a sea of invisible, natural *Cosmic forces*. They can be utilized by your greatest possessions—*self and mind*.

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Scribe S.P.C.,  
The Rosicrucians, AMORC  
San Jose, California

*Gentlemen:* Kindly send me, without obligation, the free booklet, "*The Mastery of Life*." I understand it explains how I may share and *study* the methods and teachings taught for centuries by the ancients and Rosicrucians for the mastery of self, and the development of personal power. I am not merely idly curious but sincere in my request.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

VOL. XXIV

APRIL, 1946

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# THE THOUGHT OF THE MONTH TODAY AND TOMORROW

By THE IMPERATOR



THE ONE WORLD of which political idealists have long dreamed is not far distant. The one-ness of this future political world will *not* be due to an *adhesion* of separate nations. Political *adhesion* would consist of nations voluntarily coming together and cementing themselves into a unity by an agreed purpose. Each nation would continue to retain its individuality and sovereignty. To use a homely analogy, the edges of pages, composing a book, are glued together so as to have them adhere. Each page, however, retains its distinctive individuality; each lends its content to the other pages, to form the book, yet each has not lost its own identity.

The Allied Nations of the world have been attempting political unity by *adhesion*. Certain fundamental articles, or principles, agreed upon, were to be the cement with which the *adhesion* was to have been accomplished. The national characteristics of each nation were to be retained like the patches on a crazy quilt. So far, the attempted *adhesion* has failed and continues to fail. Gradually different nations are separating themselves in principle, at least, from the accord of the United Nations Organization. They are falling away from this adhesive method like postage stamps with insufficient mucilage, curling and dropping off an envelope.

The careless observer may sometimes confuse *cohesion* with *adhesion*.

In *cohesion*, parts are so brought together that they completely take on each other's nature. The parts become no longer distinctive from the whole. Little beads, or drops, of mercury immediately merge into one uniform mass when brought together, constituting an excellent example of *cohesion*. The nations, though failing in adhesive unity, are coming under the influence of *political cohesion*. They are being gradually compressed into masses in which they lose their true national character. They may retain their names and their nonpolitical customs, but, otherwise, they are not distinct from the whole mass into which they have been pressed.

To any thoughtful person it must be apparent that today there are but *two* great political masses, or spheres, extant in the world. One is the United States of America; the other is the Union of Socialist Soviet Republics. The political ideology of the United States is, at present, still quite at variance with the ideology of Russia. The wealth of the United States, both from the standpoint of capital, resources, and industrial might, makes it a dominant factor in its sphere. The dependency of other nations who are in accord with the political views of the United States tends to compress them into America's way of doing and seeing things more than does any voluntary adherence to the American ideals. If the other nations in the sphere of the United States had the same financial and economic might, then their participation would be one of *adhesion*. They would *individually* ex-

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ercise influence in this sphere while being voluntarily united with it. Inasmuch as many of the other nations in America's sphere are not in the position to enforce the ideals which they favor, and which constitute a varied democracy, they are obliged to let the United States do so. In fact, then, the future of their existence depends entirely upon the survival of the sphere in which they have been compressed.

Even the mighty England, though endeavoring to make her efforts appear an adhesion to the sphere of democracy, is actually being compressed into it. She must, at this time at least, put tremendous reliance upon the United States. Due to having been so frightfully bled by the war, she is economically, and otherwise, impoverished. If the democracy sphere is to remain intact—to survive—it must be motivated by such powers as the United States may be able to exercise. Whether or not the United States prefers this role is not the question. It is forced upon her. She is a champion of a cause, not by choice, but by *necessity*.

### ***The Soviet Sphere***

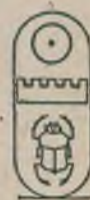
The sovereignty of many small nations in Europe has long been, in effect, but nominal. For centuries they have been dominated by their more powerful neighbors. Thus, their pacts and covenants have actually produced for them only a cohesive unity, rather than an adhesive one. They would be pressed into the sphere of a large, militant nation to such an extent that their own political life could hardly be distinguished. As a gesture to the adhesive principle, they would be permitted by the dominating power to be a sovereignty in name and to have diplomatic representation at various conferences.

Due to internal corruption and the oppression of militant neighbors, with the consequent economic impoverishment, the people of these small nations have grown restless. Long used to dependency upon others, their consciousness was not ready to be cultivated and planted with the seeds of democracy. They wanted a leader, a *Messiah*, to lead them to salvation. They wanted one who would assume the responsibility of government on their behalf. Com-

munist, consequently, made a strong appeal to such people. As they interpret it, the whole function of the state and of all its properties was of and for the entire people. It seemed to them to sanction no privileged class, nor did its functions give rise to any. Further, the responsibility of direction could be vested exclusively in the hands of those working for the *one people*.

Whether or not Communism in practice has attained these ideals is immaterial. To the minds of millions of persons in the small nations of Europe, it has demonstrated tremendous power in a short time. It fundamentally defeated Germany, which nation, by all authority, was reputed to have the greatest military might in the world. It arose from disunity to a vast, excellently coordinated people. The strides made in industry and science were patently obvious. At what costs to the individual liberties of the people these might have been acquired, it was very seldom questioned. The fact remained that Russia at the end of World War II exercised a prodigious influence upon the nations of Europe. The little nations, one by one, through *cohesion*, were welded into the sphere of the Soviet Union. The fibres of their national life can hardly, if at all, be distinct from those of Russia. Admittedly, *some* of the nations still have an adhesive unity with the Soviets; that is, they are trying to maintain complete independence, yet voluntarily give sanction to Russia's world policies. These nations are gradually weakening and the *adhesion* will gradually be transformed into *cohesion*. France is an example of the latter type.

The nations, therefore, are closer to a *one world* than they have ever been since the height of the Roman Empire. In effect, there remain not *many* nations, but rather, as we have said, *two spheres*. Can they remain apart? If we wished to look realistically and fearlessly upon the matter, we would need to admit that they cannot. The two spheres constitute two different poles of the political magnet. Though they are separated into spheres, the cohesion in each is not yet quite completed. There are parts of each sphere that might be attracted to the other. China, for example, is divided against itself, notwithstanding its *prima facie* unity at





the moment. Will it ultimately go Communistic, or become a democracy in fact? If it is drawn into the sphere of communistic Russia, the democracies will have received a severe blow to their political power. Will India, in desperation to free itself from its traditional shackles, favor the Russian sphere? Even as we write, the tug of war for Iran is in evidence. The two spheres will continue to attract from each other the looser elements.

In this contest of attraction, the democracy sphere is at a disadvantage. Democracy has set up for itself, certain exalted principles, one of which is the recognition of a people's right to choose their own form of government. The Soviet sphere is governed principally by expediency. It holds that its ideology is best for mankind and that it should be forced upon them for their own welfare. Russia, consequently, will have no hesitancy in resorting to any means to enlarge and to strengthen her sphere at the expense of democracy. Whereas, the sphere of democracy might be content to tolerate the Soviet sphere and live in a divided world, Russia will *not*.

### **World War III**

Continuing a realistic approach which, unfortunately, is not an optimistic one, a *major war* is not remote in point of time. It is inevitable that these two spheres will conflict before the final *one world* is realized.

The last world wars have been "wars to end wars." The peace has always been attempted on the adhesive principle, namely, the "sticking together" of the separate nations. When separate things are united, if one eventually breaks away, it is then separate, not only in its isolation but in all of its characteristics as well. When, however, we have a cohesive whole, which politically will come about, if a part breaks off from the main body, it is always in its nature intrinsically the same and at least unified by its similar characteristics. Consequently, the world that will follow the next major war will be *unified*, for there will survive only one sphere of influence. Civilization will greatly regress because of the almost unimaginable destruction that will occur. Surviving humanity will

be puerile for some time, further retarding civilization.

The stakes in such a war will be high. They will mean the complete domination of the world. To the nations involved, the ends will seem to justify the means. The instruments of destruction, developed as the result of intense research for the control of atomic power, will be so potent that the sphere which hopes to be victorious must strike quickly and without warning. There will be another Pearl Harbor! Where it will strike, no one knows. Undoubtedly several major and strategic cities will be blasted into eternity simultaneously, or nearly so. We may be certain of the surprise element. The idealism of the democracy sphere might cause many to denounce such methods. However, the democracy sphere as a *defensive* measure may find itself in a position where it will need to strike first and without warning, and then later attempt to justify its position.

### **Has Personal Evolution Failed?**

There was a time when philosophy, mysticism, and liberal religion hoped and prayed that war could end by the *evolution* of the consciousness of the individual. Their aim has been, and still is, the evolution of the moral nature of the individual to that plane where he could no more conceive the precipitation of war than a morally circumspect man could conceive of murdering his brother. This would mean that the lowest moral state of mind now extant in humanity would have to be raised to a plane where it would abhor war for any purpose. Thousands have been so elevated, but millions remain strongly persuaded by primitive instincts, and are moved by hate, fear, jealousy, and avarice. It is not that altruistic philosophy, humanism, and mysticism have failed in their purposes — their principles have been tried, tested, and proven worthy many times — rather, it is that science has outstripped the moral sense in the race against time. Science has become a Frankenstein — a great monster that could be used for the welfare of humanity. But many of those who control this monster are still primitive, crude,

(Continued on Page 104)





## Mystical Rites of the American Indian

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



**D**URING the last term of the Rose-Croix University, I had a pleasant interview with one of the students. She resides in the Southwest and has become extensively interested in the rites and ceremonies of the various tribes of Indians who live within her state. She has made extensive journeys by horseback into the interior and wild regions of her state to witness these centuries-old rites. According to this student's remarks, not all persons are permitted to witness these sacred ceremonies.

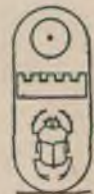
At different times in the past, accounts of what has been done in these rugged settings by these children of nature have appeared in newspapers and magazines. Most often the author of such accounts wrote in a disparaging manner of what he had seen. It could be realized that the writer had no comprehension of the significance of the rites and that he was unfamiliar with the mystical concepts underlying the basis of primitive religions. It would be further apparent that he failed to appreciate that the acts were allegorical and symbolical, and should not be taken in purely an objective sense. Fortunately, the lady with whom I had this interesting interview was one who had made quite some study of the symbolism of early cultures in North and South America, and was able to appreciate the meaning of most of what she had witnessed.

### *The Nine Day Cycle*

The most important Apache ceremonial is preceded by nine days of preparation. The actual ceremony includes the practice of healing. The patient is seated in a tepee or, if unable to be seated, is recumbent, and eagle feathers are affixed to his head. Outside of the tepee are two teams of ceremonial dancers. One of the teams represents the *good* or beneficent forces of nature, and the other the malefic or *evil* forces. The actual dance depicts a struggle between these two forces, apparently for the control of the two natures of the patient. At first the evil seems to be in the supremacy. The team depicting the beneficent forces, or the good, have their voices drowned out by the chorus of the evil team. Gradually this changes and the voices of the good team are supreme, showing the final supremacy of good over evil.

### *Sound and Color*

According to the account made by my visitor, the Navajos have more ceremonies than the Apaches. There is no particular ceremony for any specific disease. The patient chooses the ceremony from which in his opinion he feels he may derive the most benefit, spiritually and physically. The *hogan* (hut) is prepared according to prescribed ritual, and the preparation of it includes the use of *sound* and *color*. In other words, a very distinct relationship between sound and color has been established and employed by these In-





dians. The preparatory time, that is, the time used for the preparation of the *hogan*, and the arranging of the color scheme which corresponds to the music, is from seven to nine days. The medicine man or shaman is, of course, the principal character in the ceremony. He directs the entire proceedings, and all of the members of the tribe have implicit faith in him. It is not that he is thought to accomplish whatever is done, but rather that he is an *intermediary* for powers that are transmitted through him.

The family of the patient, prior to the actual ceremony, are all gathered in the presence of the patient and the medicine man, and they are obliged to attune themselves to the spiritual efforts of the medicine man. In other words, they are not only to concentrate upon him, to watch his every act and gesture, but are to respond emotionally to the emphasis of his words and to the intonations which he uses. Elaborate symbolical and geometric forms are drawn in the sand, using various colored sands for the purpose. These have a definite meaning, which all who hope for the recovery of the patient must keep constantly in mind. There is a central *fire*, around which persons must perambulate in a clockwise direction. This is really the perpetuation of the ambulatory rite which is found in the rituals and ceremonies of almost all ancient peoples. On one side of this central fire is a group of singers. At a given time the patient is brought out and is seated on the sand-painting, in the midst of the symbolism drawn there.

#### **The Medicine Man and Music**

Prior to this time, however, the patient has had to proceed through a rite of lustration, namely, *purification*. Not only is the patient bathed, but all of his utensils and clothing are washed or asperged. One of the patients observed by our visitor was so ill that she had to be raised to her feet and supported. She was apparently suffering from pneumonia. The medicine man treats with contact treatment, a laying on of hands, and by a magnificent rhythmic sweep of the hands, downward and upward. The sweeping gestures would symbolically seem to mean

the drawing from the heavens of the power of the gods, down through the medicine man and into the patient. The gestures also depict the drawing away from the patient, into the earth, that condition or those forces which amount to the disease or illness of the patient. All of this is done so rhythmically, in time with music, that all who are watching eventually sway unconsciously in harmony with the gestures. Possibly the actions, the music, and the color, all synchronized from long study and practice, produce an hypnotic effect upon the patient, as well as undoubtedly affecting the patient *psychically* through the senses of sight and hearing.

The medicine man's hands pass in this rhythmic motion over every part of the body, and as he does so the chorus sings in a high falsetto key, which really amounts to an intonation. Those listening can feel the vibrations of the sound reverberating in their solar plexuses, and thence up their spinal columns. The healer or medicine man constantly chants in his native tongue the words: "Beautiful and perfect is the spirit of body." At other times he suggests health to his patient. Undoubtedly the whole rite resolves into a method of *inducing* an hypnotic state on the part of the patient. The suggestions implanted in the mind of the patient have a subsequent psychological and therapeutic value. The particular patient who was suffering from pneumonia and was so ill that she could not rise prior to the ceremony, at the end of a day of such treatment was observed to get up and walk about unaided. The following day she was apparently as well, to observation, as any others attending the ceremony.

#### **Harmony**

During the ceremony, small quantities of earth and a small amount of water are given to a patient. The *earth*, the *water*, the central *fire*, and the gesture to the heavens, which may also be taken to include the element of *air*, suggest the fundamental elements which go into making the human form, the proper harmony of which would mean the health of the body. These four expressions of nature, called elements, have been used symbolically from the



earliest times in rituals pertaining to health, and in *initiations* where the consciousness of the individual was to transcend from one plane of understanding to another.

Another interesting point is that the sand paintings are protected by a *spec-*

*trum* or rainbow of various colors drawn about them. Again, this spectrum depicts harmony, the unity of all of the colors which are found in sunlight. This spectrum is made to form a protective chain about the symbolical designs in the sand painting.



From first to last, Jesus is the same; always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, He never gives occasion to find fault. The prudence of His conduct compels our admiration by its union of force and gentleness. Alike in speech and action, He is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity: what name, then, shall we give Him in whose character were united every element of the sublime?

I know men; and I tell you that Jesus is not a man. Everything in Him amazes me. His spirit outreaches mine, and His will confounds me. Comparison is impossible between Him and any other being in the world. He is truly a being by Himself. His ideas and His sentiments; the truth that He announces; His manner of convincing; are all beyond humanity and the natural order of things.

His birth, and the story of His life; the profoundness of His doctrine, which overturns all difficulties, and is their most complete solution; His Gospel; the singularity of His mysterious being; His appearance; His empire; His progress through all centuries and kingdoms;—all this is to me a prodigy, an unfathomable mystery.

I see nothing here of man. Near as I may approach, closely as I may examine, all remains above my comprehension—great with a greatness that crushes me. It is in vain that I reflect—all remains unaccountable!

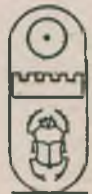
I defy you to cite another life like that of Christ.

—Napoleon Bonaparte

Cunningham Geikie: *The Life and Words of Christ*. D. Appleton and Co., 1877

### YOUR LAST CHANCE

This is your last chance to prepare to attend the 1946 term of the Rose-Croix University. Preliminary arrangements and completion of the interesting matriculation lectures require about six weeks, therefore making it essential to file your application for matriculation in the very near future in order to qualify for study at the University this summer. The courses are now being prepared, and in addition to the regular studies listed in *The Story of Learning*, there will be courses open to all students in such subjects, as Rosicrucian healing, vocal musical instruction, psychic phenomena, art appreciation, and Rosicrucian philosophy. Every member is eligible to become a part of the student body of the Rose-Croix University and to participate in the three weeks' specialized instruction. Each of these courses will be under the direction of a capable instructor, presented in such a way that the student will find the work no more difficult than the Rosicrucian teachings received in the monographs each week. Send your request now to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California, for a copy of *The Story of Learning* and a matriculation blank.







## Tomorrow's Monuments

JAY R. McCULLOUGH, M. A., F. R. C.

Curator, Rosicrucian Egyptian Museum



FROM the first indrawing of the breath of life to its exhalation at the time of transition, humanity exhibits behavior in thought and action, a behavior which is both quantitatively and qualitatively conditioned by objective or subjective choice.

Man is prone to consider his every act or unit of behavior as dictated from without himself by an end which is both purposeful and coordinated with an ultimate goal or goals. There is an obverse side to this viewpoint, however, which warrants investigation by the student in his quest for a reason behind behavior and the values which might be derived from such activities. Instead of considering the motivating teleological force as a goal drawing or pulling man unto itself through his actions, it can more closely approximate the existing state of affairs if we think of it as a drive, a push from within, a potentiality unfolding itself, its *true nature*, through developing stages of behavior, their consequences, and temporary goals. The first viewpoint lends itself to a static consideration of the ultimate, a goal which is without the consciousness of man and, in some measure, alien to his nature. The second viewpoint is one of growth and development, with the goal already within man and awaiting only his realization

of its powerful presence and the awareness of himself as a vehicle for its fruition. Such a realization can come about only through man's understanding and then complete mastery of those problems associated with his thoughts and actions, his behavior, in the great school of life. This mastership is acquired, not through a struggle *against* alien forces of nature toward a strange and alien goal, but through the gradual indigenous values which arise from *within* until, in the natural manner of a seed following the developing urge of the vital life within it, the true and eternal values of Cosmic at-one-ment are realized, understood, and unflinchingly used.

The nature of man's thoughts and actions is, at any given time, conditioned by the values he ascribes or places upon them or their effects, values which he, at the time, considers will bring advantageous results to himself or his extended ego. Even the so-called random movements of a child have value in themselves, and might be classified in those wide categories of kinesthetic and biological values. At an early age the child manifests acquisitive values, developing behavior which stresses the importance of acquiring unto himself things and services which he believes will lead to a particular goal of satisfaction. During later stages of unfoldment, he experiences those needs for intellectual, aesthetic, moral, and other values which in time lead to

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greater involvement in the realization of universal or Cosmic values. We can see, then, that man's vision of value is filtered through the aura of his expanding desires, and it is the purpose of this article to consider a few of the historical and sociological developments of values, as expressed by the peoples of two ancient civilizations, and endeavor to apply the knowledge found therein to our own problems in the world of today.

We find, in the remains of artifacts of by-gone civilizations, tell-tale evidences left by man of those valued treasures which were nearest his heart's desire. Upon stone and clay, metal, papyrus, and faience, in color and in line, are graven his hopes, aspirations, and effective desires. He has, down through the ages, striven toward the complete realization of his values, and has received his reward.

### ***Mesopotamia***

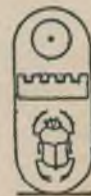
In those objects of antiquity left to us by peoples of the Mesopotamian cultures there are, as is to be expected from any civilization, evidences pointing to the development of many levels of valuation. The beauties of the cylinder seals cut from semi-precious stones, the perfection of Assyrian bas-relief, Babylonian architectural design—all of these and more give us a knowledge of a growing sense of aesthetic values in the minds of the dwellers between the rivers. The importance of reason and the intellect are portrayed in those many scientific, astronomical, and mathematical writings which have come down to us preserved, "fossil"-like, in wedge-shaped writing on baked clay bricks. Primitive ethical and moral values have left their mark in the Code of Hammurabi, the oldest preserved code of ancient law. All of these values, and more, may be discovered by students of the past, but in a broad, general survey, the great mass of material available for study carries the one outstanding message of enthronement of *Business* and *Power* as the goal of attainment for the period, a goal which first had to find its beginnings in the desires and aspirations of the greater part of the individuals composing the group before it could be allowed to flower as the focal point for a culture.

Bearing witness in some measure to this supreme value of the age are the many thousands of contract tablets, business correspondence, accounts, and regulations which make up the bulk of all collections of smaller Mesopotamian artifacts. In addition, the codes of law, civil regulations, and control of all business by the priesthood further stress the relative over-accentuation of the goal of buying-selling-profit to others. Again, the records point to a dictatorship of militarism, more than modern in its totalitarian spirit, which sacrificed all values, even that of productive business enterprise, to the desire for power. The famous Black Obelisk of Shalmaneser is but one of the many Assyrian monuments extolling the use of force, fear, and bloodshed in the attainment of the heart's desire of a people—*Power*.

In making a general characterization of Mesopotamian values, and summarizing the predominating ones into the ideals of *Business* and *Power*, it might be well to realize, though, that while the symbol of Divinity rode on the banners of conquerors, and while the money changers, buyers, and sellers held forth in the courtyards of the temples, those same temples remain as an indication of a yet greater value slowly unfolding within man's consciousness, a growing need for the expression of all of the longings and aspirations of an eminent spirituality which man could but crudely manifest in the erection of a brick mountain in miniature, an objective result of an inner desire to expand, grow upward, and reach the stars.

### ***Egypt***

Egypt, too, has many records of what might be called its lesser values. Grandiose and boastful accounts of military achievements adorn many of the walls of temple and palace. The love of show, of wealth, and power are to be found in abundance—but the greater measure of character-evidences left us by these early people seem to stress that underlying strata of value, that treasure within the heart of the ideals of *Beauty* and *Eternal Life*, which colored the thoughts and actions of all Egyptians from predynastic times until the end of the Ptolemaic period.





One cannot examine the objects of antiquity from ancient Egypt without being impressed with the universal love of beauty which was a heritage of the dwellers of the Nile. Egypt's architecture and decorative arts, the hieroglyphic inscriptions, and the form and color of the works produced by her artisans all give ample evidence to the aesthetic values and love of beauty which formed an integrated part of the joy of living for Egypt's children. The tomb paintings bear colorful witness with their lucid portrayal of daily life, habits, customs, and manners, to the Egyptian love of home and those harmonious, beautiful surroundings which form a setting for harmonious, beautiful, and gracious living.

It is in Egypt that are found the earliest historical records pertaining to the awakening of moral values. The concept of *Maat*, comprising all that is meant by the ideals of truth and righteousness, constantly remained uppermost as a standard for living and a measurement of those thoughts and actions which result from the living experience. The "Memphite Drama," the "Chapters of Coming Forth by Day," the proverbs of Ptah-Hotep, and the writings of Amenemhet are but a few of the many treasures in the storehouse of Egyptian literature which give voice to the evolving of man's moral consciousness through the development of higher ethical values. This awareness of moral law and order became transcendent in a harmonically greater concept found in the teachings, works, and school of wisdom given the world by the great master, Akhenaton. His inspiring "Hymn to Aton" bears within its music and its message, the full measure of Egypt's, and mankind's inward yearning and impassioned love for its heart's desire, the treasure of supernal *Beauty and Eternal Life*.

The symbol of eternal life, the Ankh, or looped cross, is one that meets the eye in any collection of Egyptian antiquities and monuments. It was used as an amulet, is found in decorative motifs, forms an important part of the text of many scarab engravings, is a recurring symbol in hieroglyphic writings, is held in the hands of the images and figures of the many aspects of the Divinity, and is depicted in its highest

form at the end of the rays emanating from the Aton-disk, bringing life to the nostrils of man.

So it was in Egypt—man left many and varied monuments indicative of his innermost desires. Many of these have perished but those nearest his true self have endured. The trappings of armies have rusted away, the stalls of the buyers and sellers have become as ruins, and the wordly splendor of palace and temple decoration has been dimmed, but the beauty and harmony of obelisk and pyramid still point unmoving fingers toward the stars and the ideal of Life Eternal.

### **Modern Civilization**

Our own society has raised, and is still raising, monuments which indicate our progress in the choice of values. The pathway of modern civilization is adorned with the enduring monuments of science and man's greater understanding of natural forces. The great works of literature, art, music, and drama have opened new channels of power for the unfoldment of the truly divine within us. Our colossal business, professional, and labor structures have builded empires within nations with an attendant ebb and flow, a contrast and clash of the concomitant values which are their cause for being. We have developed monumental whirlpools of greed, class and race hatred, and wars which have covered the earth in their ferocity. We have taken the very gifts which man has manifested through his realization of higher values and have used them to foster behavior which is a resultant of the most primitive and brutal desires and wants.

Unlike Mesopotamia and Egypt we have not as yet finished making our monuments, we have not reached our manifest destiny as a people. We still have a choice of action, a choice of values, and the power of direction of the Divine force within us which demands expansion. There have been, there are now, and there will be many movements, organizations, and pressure groups organized to carry out their concepts of socially recognizable values. All of these have their purpose and each in turn does its share and receives its reward. In the long run, though,



no group of and by itself, no meeting or meetings, no organization, no politician or even statesman is going to be able to alter greatly the total pattern of behavior exhibited by the peoples of the world. Such a change in world life and conditions can come about only through the change in value, desire, thought, and action expressed by each individual who makes up the body of world citizenry.

### **A New Vision**

It is from the hearts of the countless little people of the world that there will emerge the power of a new vision, a new urge for true brotherhood, cooperation, and human unity. Leaders or groups cannot, from the broad viewpoint, impose upon peoples a course of action or conduct which does not find a responsive answer within the hearts and minds of those peoples. A true leader can progressively guide, can direct, and serve as a constructive and dynamic aid in the expansion of consciousness within man; but the force behind any permanent world change cannot come from the leaders themselves, it must be born from the man in the street, the fireside, and the country crossroad, from the individual who knows within himself of a higher set

of values which, in a greater measure, can express the best that is within him. In touching the individual we touch the world, and the world can receive the Divine touch of harmony only when the individual cells of humanity composing that world, have within themselves a realization of that same harmony. A cooperative world organization, a free and interdependent system of economic and social intercourse existing among nations and people, the elimination of the institution of war, the establishment of advanced social structures and ideals, and the attainment of a satisfying foundation for the new era of spirituality which is making hungry the heart of man—all of these are possible, not as alien systems thrust upon an undeveloped consciousness from without, but as natural growths arising from the necessity of our own beings, a part of ourselves springing from the creatively expanding vital essence within us.

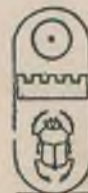
We, as individuals in this life-school, have the power of choice. We can, if we will, as undivided segments of the Great Architect, live the Cosmic values within us and build monuments of Love, Harmony, and Cooperation which will reach unto the stars and the achievement of Peace Profound.



The Rosicrucian is well suited for his role of service because in our membership we represent all walks of life. We are composed of many races and creeds as a safeguard against narrowness of viewpoint. We reach out to help all because we know service is our heritage.—*Hubert J. Turner, Jr.*

### **SECRETS OF MOTHER NATURE** **A Book Recommended for Children**

This book now available at the Rosicrucian Supply Bureau, for a limited length of time, is especially recommended for children, by the Director of the Junior Order of Torch Bearers. It is the newest and most appealing book on nature study. *Secrets of Mother Nature* presents informative facts on the physical peculiarities and living habits of many strange animals and insects, and also facts about flowers, all interestingly interwoven into fascinating stories of young people's adventures at home and abroad. Secure one of these books now for your own children, or for some other boy or girl who will enjoy it. This book is particularly appealing to young people of the elementary and junior high school age. The price is only \$1.50, postpaid. Order from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.







## The Consciousness of Color

ELOISE LAVRISCHEFF, F. R. C.



EVER since the time when the youthful Isaac Newton exasperated his mother by shutting her out of her sitting room while he experimented with a tiny ray of light coming in through a hole in the window shutter—throwing it against the wall with his small hand glass—scientists have been interested in the mystery of light and color.

The energy which we know as light we have found to be fitted into the great Cosmic Keyboard of vibrations at a very definite place. From the lowest manifestations of touch and sound, followed by magnetic and radio frequency, electricity and heat, the scale rises until it comes to the octaves of light, ranging from approximately 200 trillion to 1 quadrillion vibrations per second. And of these octaves only those wave lengths or travel patterns of light which measure between 1/33,000 and 1/64,000 of an inch are capable of being perceived by the human eye. Mankind is literally blind to light vibrating slower than 400 millimicrons (the millionth part of a millimeter) and faster than 740 millimicrons.

Light itself in its entirety is invisible, as can be demonstrated by passing it through a vacuum. It is only when reflected that light makes its presence known. If there were no droplets of mist or specks of dust in the air to catch and reflect this energy, the sky would be black and the stars could be seen by day.

When Isaac Newton continued his experiments, sending the tiny ray through a prism against the wall, he found that it landed there in a band of colors. And thus he made the important discovery that light is not white, as it appears, but a mixture of seven definite hues. These appear when light is passed through a substance which bends the wave lengths combined in the ray. Whether passed through the glass of a prism, a drop of water, or a raindrop in the sky, these colors always appear in the same order: violet, indigo, blue, green, yellow, orange, and red. This band of colors Newton named the spectrum, and as such it has been known ever since.

So it is that the rainbow outlines the limits of human vision. The longest wave length that we can see is the red, yet it measures but 0.000075 centimeters. Still, with each color the length decreases until violet is reached with a measurement of only 0.000039 centimeters. On either side of this range of the spectrum are invisible lengths which we have come to know as the infrared (the longer or lower) and the ultraviolet (the shorter or higher) lights. These rays, though not perceived by our eyes, travel through space at the same velocity as visible light and show its same characteristic properties.

Light has always fascinated mankind. Primitive man first turned to meditation as he sat by his fire at night. By day he turned to the warmth of the



sun and pondered its mystery. Three thousand years ago Akhenaton, ruler of Egypt, who succeeded Amenhotep III as Pharaoh, taught his followers to look to the sun as the visible source of creation, of life, growth, and activity. The disc of the sun surrounded by rays, each ray ending in an extended hand, was outlined as the symbol of the new religion. As such it typified the life-giving, intangible essence which they worshipped as Aton or Aton-Ra. The disciples of Akhenaton asked but one thing—to be able to go out from the underworld in the morning to see Aton as he rose. Facing the mystic East they could worship and identify themselves with the One Life, the Life of All.

From that same early time, and stretching back into the records of antiquity, colors, the life-essence of light, have been associated with the moods of man. The royal purple has reigned through history as the symbol of wealth, luxury, and power. Red has stood as the color of blood and of courage. Evil, or the absence of goodness and light, has been always associated with black. White, the blend of all colors, will be forever the symbol of truth, victory, innocence, and joy.

### ***Light and the Eye***

Of our five senses that of sight is the most important to us. Throughout Nature, from the sensitive one-celled amoeba, which is "all eye," through the tiny rose-colored spot which is the eye of the protozoan *Euglena*, the development of the eye can be clearly traced. A pit or depression was evolved to hold this precious rose-colored pigment, the epithelium of our retina. Soon it became filled with a viscous transparent substance, to keep out sand and foreign matter. Next came a covering or horny layer, the cornea. So, step by step, to the clear crystalline lenses and the coordination of muscles for the process of focusing sight, man inherited the perfection of his eyes.

Light comes into the eye and man sees. But it is not the eye that completes his vision. It is his consciousness that really "sees." We are only aware of our environment from the vibrations received through our senses from the objects around us. We touch and our mind interprets the cause. We hear

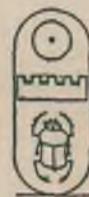
sound waves that to our brain, mean patterns of beauty or disharmony. We taste and we smell by vibrations. And so the eye receives the vibrations of the energy of light and passes them to the nerve-endings of the optic nerve. There are 400,000 of these in our eyes, and, stimulated in a pattern by the light received, they carry the impulse to the brain; therefore it is not light itself that makes us "see," but electrical nerve currents aroused by the contact with light.

In the retina of the human eye it is cells known as *rods* and *cones* that receive the vibrations of light. There are 130,000,000 rods and 7,000,000 cones in our eyes. Light coming as electromagnetic waves at a speed of about 186,600 miles per second is intercepted by the rods and cones which transform the light vibrations into ionic pulsations which travel in the nerve fibres at the rate of 100 to 150 feet a second, onward to our brain. The smallest amount of energy necessary to stimulate the eye to see has been equalled to the ejection of one electron from the retina, or the amount of energy which, continuously expended, would require 60,000,000 years to raise the temperature of 1/15 ounce of water one degree Fahrenheit. Thus the process of sight in the mechanism of the eye is seen to be entirely physical and could actually be described wholly in terms of ultimate electrons, protons and photons.

For two and a half centuries, from Newton to Einstein, scientists have disagreed over the description of light. Newton discovered the periodicity of light energy, or its wave-like characteristic. Others, including Einstein, contended that it was definitely a stream of particles of energy. Finally both definitions have been combined into a description of light as electromagnetic waves concentrated in particles associated with the waves. And it is these particles rebounding or reflecting from the other patterns of energy composing our universe which make it visible to us.

### ***Where Do Colors Go?***

The universe itself, therefore, may be seen to be absolutely colorless. It is by the action of light and through light solely that the universe gains its





color. Through habit we have learned to associate objects with their colors and do not necessarily consider them lacking when not perceived, as in a darkened room. But children are observant, and one of the questions they often ask is: "Where do the colors go at night?"

A wise parent might explain somewhat like this:

"Well, you see, all the different colors that we see are part of light. There are seven main colors—the ones you see in the rainbow. Now let's pretend that each of these colors is a little elf. That would make seven little elves, each wearing a different colored suit. One would be red, one would be orange, one would be yellow and the others would be green, blue, indigo, and violet.

"Now these seven little elves all like to run and run and run. Each of them can run just as fast as the others, but they all have to carry a bag on their backs. This bag is full of energy. Now the first little elf, the one in the bright red suit, has just a teeny-weeny little sack that doesn't weigh very much, so he can take great big strides as he runs. The second little elf in his pretty orange suit has a little bigger sack of energy. He can run just as fast but he can't take such great big steps. The third little elf in his yellow suit has a still bigger bag and has to take even shorter steps—and so on for all the rest of the seven elves. Each has a bigger bag of energy than the one before him and each has to take shorter and shorter steps. But they all run so very fast that they all get there at the same time.

"Now suppose that one day these seven little elves all start to run to an apple tree. They run so very fast that you can't even see them—just as you can't see the spokes on a wheel when it is going round and round very fast, for it looks like a solid wheel. That is why you can't see the pretty little red and green and other colored suits on the seven little elves running by—they look just like a plain white streak of light in the sky.

"Now the elves have reached the end of their journey at the apple tree. You see they all got there at the same time, the little red elf running with his great big strides and the little violet elf pranc-

ing along with his teeny-weeny little steps. And bump—they all pile up right on top of a pretty leaf. Now six of the elves, those with the red and the yellow and orange and blue and indigo and violet suits, get right inside of the leaf and curl up tight so you can't see them. But the poor little elf in the bright green suit—he can't get in. There just isn't any room. So what does he do but bounce right off the leaf and run straight over into your eye. There he empties the energy out of his sack and sits down to rest while the little nerve endings in your eye, peeking at him, get all excited and send a message right up to your brain, saying that a little elf has come to tell you about the pretty green leaf on the apple tree.

"Now suppose there is another group of seven little elves with their red and yellow and other little colored suits and their little bags of energy all ready to start running toward that same apple tree. There they go. Bang! They ran right into an apple hanging on the tree. There! All but the red elf got in that time, and so now he runs right over to your eye to tell you to look at the pretty red apple. It does look pretty. You'd like to eat it; you pick it and take a bite. But just at the moment you took that bite still another group of elves came running. They ran so fast they all bumped against the apple so hard that not a single one of them got in. So they all ran right up to your eye to show you the juicy white inside. Now suppose you have finished eating the apple and throw away the core. It lands in a mud puddle and rolls over just as black as black can be. What happened that time? Seven more little elves ran right into the dirt and all curled up in it so tight you couldn't see any color at all."

Then the child might interrupt, "And at night you can't see anything because the little elves are all curled up fast asleep!"

"Well," the parent might reply, "You see in the daytime these little elves all start out from the sun up in the sky. But at night the sun is around on the other side of the earth, so the elves just don't get over here except for the

(Continued on Page 109)





## SANCTUM MUSINGS

### THE PROBLEMS OF TODAY

By THOR KIIMALEHTO, Sovereign Grand Master



In the reconstruction of the world, after this devastating war, the Rosicrucian Order is doing what it can, and what it is permitted to do, in the various countries. The need for the Rosicrucian teachings and principles, as a guide with which to establish a plan of life, is greater than ever. In a generation of sick personalities, we try to point out the way to health. In a materialistic age, we try to reveal the beauty of the spiritual life. When so many are astray in the wilderness, we point out the Way, the Truth, and the Life.

First, it must be admitted that many people are not sufficiently developed either intellectually or spiritually for the entire course of instruction that the Rosicrucian Order has to offer. In the second place, many souls that are ready are yet asleep. They need the spur of a specific situation in life to arouse them. Take the great Voltaire, for example. He led the pleasant, self-centered life of a brilliant, successful young man of his day until he suffered personally from the abuses of the aristocracy and the church. Then, he became the mightiest champion of enlightenment that France ever had. He actually precipitated the French Revolution.

For all the woe and heartache in the world, there are many more persons who are still untouched. They are young, in good health, earning enough for their needs; they are of happy temperaments that enable them to enjoy each day that dawns, each little pleasure that comes their way. They have their families and their friends. No unfulfilled aspirations trouble them. Ambition is foreign to their nature. They have no longing to excel, to do great deeds, to rise above their sphere. They live in the immediate present, and they are content just where they are.

No matter how free of problems our lives may be for the moment, we need a guide to living. We cannot live as unconsciously as do the birds and the flowers. No matter how little the next incarnation may interest us, no matter how unreal it may seem to us, we should avoid, as much as is humanly possible, precipitating an unfortunate Karma; in other words, avoid creating causes that may be harmful to our personality. Of course, an enlightened personality does good because he abhors evil and delights only in the good. To a less enlightened personality we must appeal on the ground of self-interest. Unless we know the laws of health we are likely to suffer from avoidable disorders. Merely to keep well and happy, it is necessary to know some of the laws of life such as the Order teaches.





The greater values of life—the realities of life—these are to be found through the experience of toil and pain, through living with other people and being obliged to consider their needs, through the discipline and education that such relations with other people involve.

From the point of view of good citizenship and national welfare, it is dangerous to let young people grow into self-centered maturity or to let voting citizens be ignorant of the needs of their fellow citizens. The members of a democracy must be vigilant. They must be intelligent, they must be public-spirited. The unscrupulous are ever-ready to take advantage of the unwary, the uninformed, and the indifferent. Therefore, no matter how content you may be with your lot in life, you must know how to keep well, and you must be interested in the welfare of your country.

It is impossible to go through life untouched by the trials and tribulations that afflict all mankind. We are really unfortunate if, until the time of inevitable losses or sorrows, our life has been one of summery calm. The necessary adjustments then become extremely painful. To stand on one's own feet for the first time in middle life must be a severe experience. To go groping for consolation and spiritual strength when in the throes of agony is equally difficult. It is true, of course, that many people first begin to seek God when they find themselves sinking in the quagmires of life. It must be admitted that many people are not strong enough to survive. They lose their hold on life. They suffer total collapse. They are even driven to suicide. It is true that a strong personality will survive and find God, but would it not have been better had he had spiritual support as he was walking through the valley of the shadow of death? Might not the victims of melancholia, collapse, and suicide have been rescued?

Although children prefer to play, we must train them in the habits and skills necessary for successful living. We must teach them to read and write although they prefer to look at pictures. It is most instructive in this connection to watch the appeals that the advertiser makes. He wishes people to change their habits to the extent of purchasing

what he has for sale. If he is a skilled advertiser, he does not *tell* people that they *ought* to buy his article—as a father tells his children that they ought to do thus and so. What he does is to induce them to want to buy his article—as a father ought to induce his children to want to do what he wishes them to do. The advertiser knows that if he can make a person who sees his advertisement feel a particular want with sufficient strength, the sale is made. He does not have to argue. If only parents could be clever enough to arouse wants and so avoid the necessity for arguing.

### ***Spiritual Preparation is Essential***

We know that life has its problems and perplexities. We know that disappointment, disillusionment, and losses are universal experiences. We know that a crisis of some sort occurs in the life of each human being, therefore, spiritual preparation of some sort is essential.

If life went smoothly and we did not have to meet with any blows, bumps, checks, kicks, cuts, retaliations, slights, sneers, censures, criticisms, accusations, denunciations—if we had no opposition and met with no people with whom it was hard to get along—if we had our own way and everyone bowed before us, if life never brought us any bodily pain, or spiritual pain, any regrets, any sorrows, any humiliation, any repentance, if there were no suffering as a result of faulty ambitions and bad choices, that would be hell. We should be left with the imperfections and immaturity and mediocrity of our natures. There would be no progress, and the place where there is no progress is hell.

The value of life is not in merely being alive. It is in developing, growing, and enlarging the mind, training the emotions, cultivating the appreciations, producing a personality, developing a soul-force, making one's existence productive, lifting oneself up into something of positive value. To accomplish such results, a man must yield himself with cooperative desire to the disciplines of life and make it his business to learn every lesson that can be learned.

Have we not listed reasons enough why even the most careless and indolent need to understand the problems of life and the message the higher teach-



ings give? Life is like a journey on the high seas. We need both the compass and the polar star to guide us. We need a map even to drive across the country, or to hike through the mountains. We need a pattern for the simplest dress. We need a recipe for the simplest dish if it is new to us. Everything in life grows according to a pattern or is built according to a plan. Should a human life be the only haphazard thing in the universe? To travel through an unexplored country we need a compass, courage, enthusiasm, and faith. A journey through life is like traveling through unexplored territory. To succeed, to avoid going hopelessly astray, we must know that there is a goal, that there is a way, and that success is possible.

Let us bear in mind that at some time every principle that we learn will prove helpful. Let us teach our children as many of the principles as they can grasp. If we have contacts, let us popularize as many of the principles as we can in talks and writing. The most unexpected people prove responsive.

If our lives are peaceful at the moment, we are very fortunate. We can build a solid foundation and a full background of knowledge. We can give undivided attention to the problems of others and thereby help them. We can study calmly the lives of our fellow men and consider the direction of world events. When we do not need help, we can be helpers. When life is peaceful, we can have time for beauty, art, and creative self-expression. We have time for friendships, for nature, for dignified and noble leisure. It is then we can appreciate the true beauty of the laws of God, of the impressiveness of the Divine Plan, of the magnificence of the universe, and the glory of human life.

If the wonders of the universe and the infinite possibilities of the human

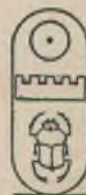
race do not kindle your ardor to climb the heights, to do and dare and know, then your soul is asleep. Life will prod you into a sharp awakening. How can anyone be content with a squirrel-cage existence, with the same simple daily round of duties, with an occasional card party, a motion picture, or a sociable for relaxation? Children of a Divine Father, awake to your divine potentialities. The kingdom is for you, but you must make it your own. The divine Father wants you to appreciate it, to show your ability to master it, and your fitness to govern it. We are like acorns. We do not know into what kind of towering oaks we are destined to grow. Is it not exciting to know just where our place is in the universe? All the acorn needs is sunshine, rain, and a favorable soil. We, in addition, must exercise initiative and will power. I should think that sheer curiosity would be sufficient impetus. Our lives can be infinitely enriched in usefulness, self-expression, and service.

#### **God's Plan Must Triumph**

We can rise above the storm and strife. We can walk unharmed over perilous paths. We need not feel like sheep gathered for the slaughter. We need not feel terrified about the future of the world or the future of mankind. We need not feel that we are the victims of a heartless fate. The future of the race is secure. The power that created us possesses Wisdom and Love. In the comforting words of Deuteronomy: "Underneath are the everlasting arms." Love in the end must be victorious for it is the strongest force in the world. The plan of God must triumph because God is all that there is in the world. This knowledge makes for peace, security, and strength. How can one live without it? We must all come to it some day. Let us not be driven to it by the whips of misfortune. Like eager children let us welcome the gifts of a loving and generous Father.



If actions of human society, or of human inventions produce results which are evil, it is because of human misapplication. Human acts which are contrary to Cosmic law always produce evil results; conversely, human acts which are in harmony with Cosmic law always produce benefits.—*Adjutor*







## Visible Evidence for Sir Francis Bacon

JOHAN FRANCO, F. R. C.



FOR several years I have been stirring around in the bottomless pool of arguments, evidence, and unbelief which shrouds one of the greatest mysteries of our Western civilization. I know I am safe among Rosicrucians because *we know* . . . I am certain, though, that not many Rosicrucians would be able to prove to the outside world that Bacon was that universal genius, who borrowed other great names to conceal his own identity. Here we are not concerned with why he had to conceal his identity, nor how he concealed it, but how he *revealed* his unmistakable personality in most intriguing and cunning ways. In Bacon's own time, the latter part of the sixteenth and the first part of the seventeenth century, many persons must have been aware of the secret, because in the books of those days we find indications of this all over Europe, not in direct writing always, but often in very ingenious pictures called *emblems*, and in various printers' devices.

The boldest example of direct writing I have come across so far can be found in an extremely rare book, written in 1786 by an anonymous Officer of the Royal Navy: *The Story of the Learned Pig*. The Pig, and the allusion to Bacon is obvious, tells the story of his own incarnations. On Page 38, the *Pig* says about the "Immortal Shakespeare," who is mentioned on Page 37, "With equal falsehood has he been father'd with many spurious dramatic pieces. Hamlet, Othello, As You Like It, The Tempest, and Midsummer Night's Dream, for five; all of which I confess myself to be the author. And

that I should turn poet is not to be wondered at, since nothing is more natural than to contact the ways and manners of those with whom we live in habits of strict intimacy."

The late Dr. William H. Prescott pointed out that there is another reference to *Shake-Speare* in this book which is not as obvious as the one shown above. The first incarnation of the Pig was Romulus in the book and the nickname of Romulus was "Quirinus," which in its etymological meaning is Speare Shaker, or Shake-Speare. Doubting Thomases will, of course, claim that the word *Quirinus* has no purpose in the book. I merely give this example to show one of the more acrobatic deductions from a source that has a perfectly obvious one already.

I found a very fine emblematic proof on Page 156 of a Latin emblem book published in Gouda, Holland, by Schoonhoven in 1618. Beside a snail, which symbolizes the slowness of the process of revindication of Lord Bacon, we see in the background very clearly a *Speare* with a snake coiled around it in the shape of the initial B. It is even easy to find also the letter F in the design, but that again is deducted after the discovery of the *Speare* and the B.

In the very year of the death of the alleged William Shakespeare, 1616, Plempius of Amsterdam opened his emblem book with a picture of Fortuna. She is pushing off a tumbling man, who resembles an actor, his feathered hat fallen, and is helping up toward her elevated position on top of a globe, a man, shown from the rear, "back on" (Bacon), whose face is not shown but who wears the familiar high wide-brimmed hat, which may be seen on all of the Bacon portraits but one, the Van



Somer portrait. Another emblem (49) in the same book shows the same man, also "back on," riding away through space on Pegasus, the horse of the Muses. He carries in his hand, away from the onlooker, a Speare, with which he may be supposed to have killed the dead monster stretched out below. That monster could be significant of the unbelief, the ignorance, the malice, and injustice with which Bacon struggled all his life and, in fact, is still struggling with, but which he eventually will conquer.

*Emblemata Moralia et Bellica* (à Bruck) has one of the most complicated emblems I have encountered. It shows a Speare with a ribbon around it which winds off into space and which on close examination reveals numbers, ciphers.

That Bacon used ciphers profusely was admitted by himself in *De Augmentis Scientiarum* in its sixth book. The simplest count of the name *Bacon* is as follows:

B A C O N

$$2+1+3+14+13=33 \text{ or } 6$$

This brings me to the most revealing emblems that I have found. These are on Pages 33 and 34 (See illustrations below) of Henry Peacham's *Minerva Britannia*, published in 1612, and so far as I know there has never been a reprint. I leave it to the reader to interpret further these emblems and experience the joy of finding the unmistakable proofs of Lord Bacon's identity, the "Knight" who shakes the Speare.

33

*Labor viris convenit.*

TO the most Honorable Lord, the L: Dingwall.



*Ex malis moribus bonae leges.*

34

To the most iudicious, and learned, Sir FRANCIS BACON, Knight.



From the Smedley Collection. Courtesy of The Folger Shakespeare Library, Washington, D. C.

## Pages 33 and 34 of Peacham's *Minerva Britannia*

33 is Bacon's number, according to simple cipher count, and in emblem books is especially a significant number. Here page 33 shows a hand shaking a spear, thus linking Bacon (represented by number 33) with Shakespeare (represented by the hand and the spear). The border design, of intertwining acorns and grape clusters is also significant, both acorns and grape clusters being used as watermark designs in many Rosicrucian books. The Latin quotation at the top (*Labor viris convenit*) freely translated, "labor befitting man," possibly refers to the purpose of the Shakespeare plays, as well as the Rosicrucian activity in enlightening men.

Page 34, in Peacham's book, facing page 33, again links Bacon, to whom 34 is dedicated, to Shakespeare, on the opposite page. On 34 we see Bacon represented in player's garb, slaying the serpent of ignorance. Here, the Latin quotation (*Ex malis moribus bonae leges*) "out of bad customs good laws" might be taken as a tribute to Francis Bacon's work of codifying the laws of England and may, as well, allude to his use of the theatre as a means of teaching. The border design, made up of the thistle and the rose, was sometimes used to suggest the good and evil in the world. Again, it could be taken as a reference to Bacon's work for the union of Scotland and England, and certainly the rose hints at his own connection with the Tudors.







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.*)

### TILL THE SOIL

*"... though the wide universe is full of good, no kernel of nourishing corn can come to him [man] but through his toil bestowed on that plot of ground which is given him to till."*—EMERSON



HOW TRUE are these words of Emerson! Our strength is untried. Do we know what is in our power to do? The ground that has been given us to till represents our individual selves—you and me. The power and resourcefulness to plow the ground, prepare it and seed it, so that it will yield a bountiful harvest, is within every man and woman. How often this power is ill-used or not used at all! Perhaps this is because some personal effort is required to give it motion and direct it into proper channels. We should not shirk

individual responsibility and seek to live out the present life span inactive. Nothing good will come to us without some personal endeavor and effort. It is for us to live life to the full and realize the blessings that will come with living according to the Cosmic dictates of conscience.

Man must not become static and carry on an inactive life, for his is a life of action. Man must develop and progress upon this present state of unfoldment, for in nature there can exist no state of stagnation or stationary position for living entities. Man must want to develop, to evolve, to progress, and this requires the use of God-given facul-



ties and abilities. If man does not use them, they become dormant, atrophied, and useless. Man is what he thinks and ultimately what he WILLS himself to be. A most necessary thing is experience, for experience gives strength and the knowledge of what is best to do under all conditions.

It has long been a philosophical conclusion and now a psychological fact that man cannot have an idea or concept which is absolutely free from association with previous experiences personally had or related to him. This fact causes thinking and when any man reaches the state of being capable of analyzing the various sensations, he is realizing a true sign of development. Thinking is the first step in the process of learning. One who does not think, is learning little. The fine sense faculties bring in the course of an average day numerous impressions of things seen, heard, felt, smelled, or tasted. The degree to which the impressions excite our interest and cause us to realize them determines whether or not they will be retained in our memory and will become elements in our thoughts. Thus when we have realized an experience, whatever its nature, we have learned something. A well-organized and alert mind is never satisfied to accept occurrences. It is felt instinctively that things just do not happen. Perhaps this is because we are conscious of many happenings for which our own thinking and doing are responsible. Knowing, therefore, that we are causative—that is, that we can intentionally cause something to happen—convinces us that we are equipped with certain powers meant to be used.

As individuals, we must till the soil which is our domain. Unless we plant the seeds of our desire, how can we expect to harvest the crop? Though the universe be filled with good, not one grain of nourishing corn can come to us, except through our toil on the plot

of ground assigned for our tilling. It is not for us to envy others, or to imitate others. We must be ourselves and ever be about personal improvement and development.

To those who seek, to the ones who are looking for the answers to the riddles and paradoxes of life, nature abundantly supplies what is needed. Those who seek diligently enough, eventually realize some of their hearts' desires. The seeking must be done individually. In our endeavors we are strengthened by reason, logic, experience, research, an understanding of nature, and the operation of Cosmic laws. Before metaphysical and philosophical conceptions can mean very much to us, we must grow up to meet them. The conception cannot come down to us.

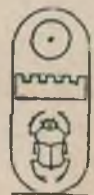
Success in life means mastership, and mastership means the utilization of every inner force and power of the being as well as of every outer force. Man's recreative ability does not rest in the muscular strength of his body nor does his fertile imagination. He must be able to bring his mental imagining into material expression daily and hourly. To do this, he must use these powers according to the purpose for which they were intended. He must be intelligent and learn to sustain a balance and control of his mental, psychic, emotional, spiritual, and physical phases.

To realize the happiness that all are entitled to, and to carry out our part as the useful creation we are intended to be, we must be about the tilling of the soil. We should strive to attune ourselves and cooperate with nature's laws. We should try to have a conscious realization of the power that comes into our being with the dawn of each day, and abides within us as an unseen guest. God can not have his work made manifest by the weak, so it behooves us to be strong.



"It is fit that we who endeavor to rise to an elevation so sublime should study first to leave behind carnal affections, the frailty of the senses, the passions that belong to matter; secondly, to learn by what means we may ascend to the climax of pure intellect, united with the powers above, without which never can we gain the lore of secret things, nor the magic that effects true wonders."

—*Trithemius, Johannes, (1462-1516).*





## TODAY AND TOMORROW

(Continued from Page 86)

and often diabolical. If science had not raced on out of bounds, eventually all those having to do with its employment would be men moved solely by the highest virtues. Humanity, then, could indeed envisage an Utopia. As it now is, men who in moral and spiritual growth are as small boys, are entrusted with weapons and devices that should be in the hands of spiritually mature persons.

What are the possibilities of victory for the democracy sphere? Unless an economic stabilization takes place in the United States and those nations who comprise the democracy sphere, the outlook for its victory is a pessimistic one. Industrial and labor dissensions are imperiling, and will imperil, America's industrial lead. The United States is still in advance of Russia industrially. However, demands for shorter hours, increased wages with the disputes and delays and tie-ups which follow, will keep American industry from rapidly expanding. Further, it will become necessary for American industry to *decentralize* so as to economize and more equally distribute its goods, and also as an important defence measure. Russia need not do this. She will begin the erection of her *new* plants in strategic locations; these will be based upon the requirements and contingencies of the time. Further, a communistic form of government can regiment a whole people for an indefinite time, thus exacting from them far more than can a democracy. True, in time of great emergency a democracy will submit to regimentation. The recent war is an example of that. However, as soon as the emergency ceases a rebellion starts against regimentation—as is very much in evidence now. Regimentation and democracy do not go hand in hand. Under the communistic form of government, science, industry, and mobilization for war can be pressed at a sacrifice of culture and personal freedom to an extent to which a democratic people will not submit. Russia has not reached her peak. She is accelerating her climb to greater power—witness Stalin's latest proclamation of the regimentation of

the people and resources for the supremacy of the Soviet Union.

In the democracy sphere there are those who say that England has declined from her former peak of power. Has the United States already reached hers? If the turmoil and unreasonableness persist, then America has reached her peak, which augurs ill for the success of the democracy sphere. A world-state, or a *one world* is inevitable, but whether it will be under the aegis of what is now the democracy sphere, or under the communistic sphere, remains a question. It is the question which confronts every government of the countries of both spheres. The diplomats know that this great conflict which will involve all nations cannot be avoided. They dare not make such an authoritative prediction for fear of inciting panic. A pernicious method of avoiding hysteria has been the making of public statements that "defensive" ways are, or will be, discovered to prevent instant annihilation of cities by atomic bombs carried by rockets. Such propaganda is damnable in that it causes a gullible people, like the ostrich, to place its head in a hole in the ground so that it will not see the impending catastrophe. Trustworthy and reputable physicists have deplored these tactics and have pled that the public know the *truth*.

Are the efforts of mysticism then futile? Should it strive to further its ends in the face of the impending catastrophe? After World War III, when, by the fact of the obliteration of one sphere, there will remain but one unified power, the transcendental philosophies and mystical teachings will be needed more than ever. If mysticism and transcendental philosophy, as a liberalism of thought, were to become extinct, what would remain for a staggering, bewildered civilization to fasten upon after World War III? Suppose disputatious religious sects with their inherent hatreds and suspicions of each other, or embittered atheists, alone would prevail. If they were to indoctrinate the survivors or to provide the only consolation, it would mean that at some remote time, a new perverted nationalistic spirit would arise with all of its separateness, bickerings, and mistrusts with which we are now



familiar, and with the addition of religious intolerance.

What will remain after the purging of World War III will be a people united by the dregs of sorrow, impoverishment, and unimaginable misery. Unified by common despair, they

should, then, collectively partake of a method of thinking and a way of living that will keep them inspirationally united so that the curse of separation may never again descend upon humanity.



## The Mystic and the World

By THOSIRUS, F. R. C.



THE adept will readily admit that the thread of mystical thought and reasoning is often tenuous to the objective mind of man. It is a condition imposed by nature and not, as the uninitiated are often prone to suspect, a device by which the mystic can hide defects in his philosophy. How can it be otherwise in a world of men constantly occupied with forms, the beginnings and endings of which their mortal eyes must witness everyday?

In this world, having first decided that their happiness and well-being depend almost wholly upon such forms, men confine their physical and mental efforts to forms and leave to idle dreamers the so-called intangibles.

To the zealous neophyte, schooled in mystical discipline, the mundane preoccupation of his fellow beings is disturbing. He has won the first eminence and in his ecstasy is likely to forget that only yesterday he was with those who now cannot appreciate his new enthusiasm.

This attainment of glory is also an experience of test; for he who reaches it has now the ever present danger of the *heights* to keep in mind. With caution, he may ascend; with abandon, he may fall to the depths of spiritual and intellectual despair. A mountaineer is poorly trained if he knows only how to climb and not also how to descend.

Mystical language is of symbol and allegory. To the initiate the last sentence of the above paragraph conveys a very precise and particular meaning, aside from its general axiomatic truth. Its few simple words all have synonyms but only to the initiate is there any con-

veyance of special meanings through such words as *mountaineer*, *climb*, *descend*, and *safely*.

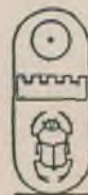
The effort of a mystic to attain the "Summit of Illumination" has long and often been referred to as his ascent up the mountain.

The word *descend* would naturally baffle the uninitiated because it is not generally understood as denoting any common mystical act or duty. It becomes very simple, however, when it is known that the mystic's descent means only his everyday contacts with his neighbors and fellow men. The Master Jesus gave many illustrations of such a descent when He mingled with the multitudes and performed humble acts to demonstrate mystical truths, such as His washing of the disciples' feet.

But what of the word *safely*? To the adept, familiar as he must be with the subtle dangers of the Path, this word, when used in such manner, can have only one meaning, and that is that by his own inaptitude or rashness he may offend the sensibilities or intelligence of his fellow men, thus possibly nullifying his original purpose of inspiring them to follow the Path which he had trod and bringing discredit in their eyes upon the school and masters whose pupil he has been.

One of the marks of the true initiate is an ineffable radiation of cautiousness that does not cease even in the moments of his greatest earnestness and most inspired eloquence. He knows too well the dangers of any recklessness of speech or act, and so avoids showmanship or fanaticism in his daily contacts.

Freedom to choose is freedom to err, and would any man give up the second, knowing that the first must go with it?







## Bible Miracles

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

(From *Rosicrucian Digest*, January, 1931)



**T**HE generally accepted definition of a miracle is that it is a Divine intervention in the course of natural events, or at least a supernatural manifestation of some kind not coming within the category of expected and dependable occurrences. It is man who must determine whether a manifestation is the result of a miracle or not, and therefore the term *miracle* has often been misapplied. It is trite to say that many of our natural manifestations today would have been considered miracles in the past. That we could have heard a person speaking over long distance, or along thin wires, or that we could have seen through television what was occurring at a distant point, would undoubtedly have been classified as a miracle by the average mind some centuries ago.

When Nero of Alexandria, long before the Christian period, built a temple with a large wall about it and arranged the gates in this wall so that they would open only when a holy fire was built on an altar outside of the wall, he probably caused all the people to cry, "A miracle!" when the huge gates automatically opened after the holy fire had burned a while. This was but one of the many scientific applications of natural laws which he used to astonish the mass of people. Today, the average young man in high school, familiar with the principles of physics, could un-

derstand how the fire opened the gates and would never think of attributing the manifestation to any demonstration of a miracle.

However we may analyze the so-called miracles of the past in the light of modern discoveries and attribute most of them to advanced knowledge beyond the ken of the multitude, there nevertheless were many miracles performed, as described in the Christian Bible, which will forever remain as a demonstration of Divine intervention. Two forms of such miracles come to our mind instantly: instantaneous healing and the raising of the dead.

No matter how we may view the instantaneous healing of those who were lame, or blind, or very sick, and no matter how we may view the raising of the dead, we cannot say that in every instance these manifest powers were the result of the application of natural laws and were not miracles. A few of the marvelous healings may have been the result of the proper application of some principle which we use today and do not look upon as a miracle. But there are other cases which, when analyzed from our present enlightened point of view, cannot be taken out of the classification of miracles. Likewise, we may question the power of observation on the part of those who reported these manifestations, and we may discount the enthusiastic description of them and make all due allowances for self-deception or misunderstanding, but we still have the fact that everyone



who witnessed these miracles could not have been deceived at each instance and that all testimony of them is to be discredited or incompetent. That being the case, we must admit that there were healings, and, in many instances, the raising of the dead which we cannot duplicate today.

The question then arises as to why these miracles were performed and how. One of the most commonplace expressions among those who suffer or who are sickly or deformed is that Jesus performed miracles and His disciples performed miracles and they claimed that man would be able to do the same thing and even greater things, and, therefore, we are lacking in our spiritual attainment or development today or we would be able to perform the miracles which Jesus and His disciples performed.

A careful analysis of all the unusual miracles performed in the past, not only in the Christian period but also before it and since then, indicates that more than mere desire on the part of the lame, the blind, or the sickly, is necessary in order to have a demonstration of some miraculous intervention on the part of God. Even Jesus Himself seemed to regret that when His time came for persecution and suffering there was no intervention and He had to bear His cross despite His plea for mercy.

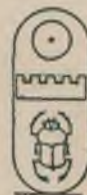
Millions today are praying and pleading with God for the performance of a miracle. It is heart-rending sometimes to see with what sincerity and honesty persons appeal to God for the restoration of life to one who has passed to the Beyond suddenly, or for the relief of suffering and pain on the part of those who are victims of physical conditions. It appears that in most cases such pleas and prayers are unanswered despite the fact that on the surface we are inclined to believe there is just as much reason for the performance of a miracle in these cases as in the cases described in the Christian Bible.

This leads us to analyze the nature of these miracles and the reason for them. Why were some selected by Jesus to be raised from the dead or cured of their physical conditions, while others were allowed to suffer and re-

main unchanged? As we read the Bible records we see that Jesus cured and helped only a fraction of those who were suffering during His lifetime and in His own country, and since the passing of Jesus from this earth there have been millions who have appealed to God to be helped in the same way as Jesus helped others in His lifetime. Why were those mentioned in the Christian Bible more worthy of Divine intervention than those of today?

It is well enough for us to ask these questions from our modern point of view. We ask such questions only because our limited finite knowledge does not enable us to see everything as God sees it and who understands everything from the Divine point of view. As we read the story of how Jesus stopped before the gates of a city and raised a dead man from his sleep of death to an awakened consciousness of life, we search in vain for any explanation as to why this particular man was selected for the demonstration of a miracle, and why the evident working of the laws of nature was set aside. From our human point of view we cannot think that there was any difference between this man who was being carried to his grave and who was brought back to life and the millions of men and women who pass out of life unexpectedly today and whose passing brings great sorrow, grief, suffering, and anguish into the lives of many others. We are apt to think that if a humble character of the everyday position in life were brought back from death by Jesus, in His time, certainly a man like the president of a nation or the head of a great church should be saved in the same manner and brought back to life after transition had occurred.

We seem to forget, however, that because neither the disciples nor Jesus Himself tells us why the miracle was performed in some cases, there may have been a good reason which we do not comprehend. The man who was raised from the dead may have been commonplace from our point of view and even from the point of view of his associates. He may have appeared to be a mere man like unto thousands of others in his community. We may think that it was purely coincidence that brought Jesus near him at the





time of the funeral. On the other hand, we must not forget that from the mystical point of view, he who has benefited from such a miracle must have deserved it, or some great law of God was being demonstrated by the performance of a miracle. How are we to be able to decide whether the miracle was justified or not? What do we know of the man's real past or what he deserved in a previous incarnation or even in the life just preceding transition and from which he was brought back to life again?

Jesus was teaching and demonstrating and representing God in the awakening of a new faith and a new hope in the mind of the masses, and it was necessary for Him to select certain persons to be the recipients of Divine intervention in order that He might prove the existence of God and the power of God. Therefore, certain miracles had to be performed and certain persons had to be chosen to be the recipients of these miraculous benefits. By what process these persons were selected we do not know, but we may rest assured that each of these persons thus helped was worthy of such help or he would not have received it.

Can we look into our own life and determine whether we have earned or deserved in the past any intervention on the part of God, or any special attention because of our attitude and our way of living?

Miracles of one kind or another are being performed by God for our benefit constantly. We may never know how many serious situations have been swept from our path or from our life by Divine intervention. It may be a great miracle that anyone of us is living today in the face of conditions that

have existed. Many a young man who has returned from the great World War\* safe and sound may be a living demonstration of a miracle performed by God. He may attribute his fortunate position in life today to chance or luck, and he may even deny the existence of miracles and may be seeking for a sign or symbol that such things are possible. The only way in which we can be sure that a miracle will ever be performed for us when needed is to so live and conduct ourselves that we may have earned and be worthy of such Divine intervention when it is necessary. We must not judge by what has occurred in the past in our lives nor by our failure to secure certain results through prayer and plea at the present time. We may be asking for what we do not deserve and yet blaming the absence of miracles for our handicaps and our suffering.

It is most certainly true that a miracle can come into life only when nothing else will serve so well and when there is some great purpose to be gained other than a purely selfish benefit to our present worldly existence.

We find, therefore, that miracles are not the strange and mysterious things they are pictured to be but the logical operations of God's mercy and love. To question them or even to attempt to analyze them is to attempt to reach beyond the finite understanding and into the infinite; and while he may find joy in doing this, man should never forget that he is trying to put his mind in attunement with the Divine mind so completely that it can and will understand God's mind in all of its ramifications.

\*World War I

### WHAT ARE YOUR VACATION PLANS?

With restrictions lifted on travel, all of us are looking forward to new experiences in our vacations this year. As you travel and enjoy your vacation period, may we suggest that you remember AMORC? If you have the opportunity to visit Rosicrucian Park, you will be welcome; but wherever you go, be sure and have with you a supply of Rosicrucian literature to be distributed in places where others will find it. Request a small, medium, or large package of literature from the Rosicrucian Extension Department prior to your vacation.



## THE CONSCIOUSNESS OF COLOR

(Continued from Page 96)

few that bounce off the moon or come from the stars or those whom we have captured in our candles and other lights.

"Because, remember, these seven little elves are really the color waves that all together make up light. And when light bumps into things all the colors go into that object except those that bounce back to your eye. Then you say that whatever you are looking at is red or green or blue or the other different colors. In some people the little cells in their eyes just can't take messages from certain colors like red or green. We call these people color blind. Just think of all the pretty sights they are missing—"

"You mean they can't see trees and flowers," the child might break in again, "and pretty clothes and the red and green lights on the traffic signals downtown?"

"Yes indeed," the parent would reply. "So you see how important colors are for us, not only to enjoy but also to protect and help us.

"Now, do you think you understand about light and where the colors go at night?"

Thus the child would be satisfied and understand about the dark and the wonderful plans of the world of Nature.

### **Adventures With Rays**

But whether or not the existence of colors themselves is in the energy called *light* or in its interpretation in the mind of the perceiver, scientists have gone on finding more and more interesting things about the relationship of the elements of our earth and their colors. With the prism, man learned that white light is made up of a number of colors and that the position of each in the spectrum depends upon the angle at which it is bent by the prism. He even learned to bend the colors back again through another prism to see them emerge once more as pure white light.

And in the passing of this energy of light through various materials, scientists soon observed that when gases or vapors are heated until they become

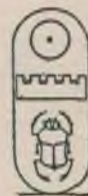
luminous, light of certain wave lengths is emitted. From this they discovered that the atoms of every element possess a characteristic wave length of reflected light. This was the basis for the development of the spectroscope.

If a tube is filled with hydrogen gas at low pressure and the gas excited to luminosity by an electrical discharge, the hydrogen atoms will emit a bluish-violet light. Analyzed by the prism of a spectroscope there will appear four bright lines of color corresponding to four characteristic wave lengths of light—one red, one blue, and two violet. Neon gas is recognized by its brilliant red lines. If salt is sprinkled upon the flame of a spirit lamp the sodium burns with a characteristic yellow hue. Examined with a spectroscope there are never any violet, indigo, blue, green, orange, or red lines, but merely two bright yellow lines close together. These are caused by the agitation of the atoms of sodium vapor which produce waves always the same in length and which become visible to us as yellow light. Thus every chemical element when heated sufficiently to vaporize and every gas heated to incandescence has been proved to possess its own characteristic spectrum of certain bright lines which belong to it alone and appear always in the same position in the spectrum. No two elements have the same lines.

### **Magnesium**

Because of this fact scientists have been able to ascertain the elements in the sun. Calcium, carbon, chromium, copper, hydrogen, iron, lead, magnesium, nickel, potassium, silver, sodium, tin and zinc have all been found in the spectrum of the sun. As long ago as 1868, during an eclipse, an orange-yellow light was observed in the solar spectrum which could not be identified. It was named helium. Twenty-six years later a gas obtained from a sample of the rare mineral cleveite gave under the spectroscope that same orange-yellow ray. So helium was found to exist on earth.

Even the stars can be brought into the laboratory with the spectroscope, and many elements existing on earth have been found in these heavenly bodies. Scientists even state that they





can determine by use of the spectro-  
scope, whether a star is "young" or  
"old," whether it is moving toward or  
away from us, and the speed at which  
it is travelling. The bright star Arcturus  
has been calculated to be approaching  
us at over forty miles a second, while  
Aldebaran has been computed as re-  
ceding at the rate of forty-five miles a  
second.

Thus whether near or far, at the end  
of his telescope or under his microscope,  
man learns of the universe through the  
colors transmitted from it to his eye.  
And once again man in his study of

light has turned to a recognition of the  
sun as the central source of all the en-  
ergy of the earth. He sees this energy  
radiated in a great keyboard upon  
which man, the musician, plays the  
composition of life. And when he  
stands in silence before the "rosy-  
fingered dawn" or basks in the still-  
ness of "sunset and evening star," when  
he thrills to the sweep of the painted  
desert or stands in awe before the  
beauty of a butterfly's wing, he may  
offer a fervent prayer of thankfulness  
to the Creator of All for the gift of the  
consciousness of color.



Rosicrucian doctrines were taught in Oxford University for several years dur-  
ing the middle of the seventeenth century. Robert Boyle, often referred to as the  
"Father of Modern Chemistry," brought to Oxford "the noted chemist and *Rosi-  
crucian*, Peter Sthael of Strasburgh." Boyle, with Peter Sthael, established a  
class in chemistry, which likewise expounded the Rosicrucian ideas. It is re-  
corded that the class included John Locke, who later became an eminent Eng-  
lish philosopher, and Christopher Wren, the celebrated architect.



### THE LIVING RETURN

Not long ago we made an announcement in an issue of the ROSICRUCIAN  
DIGEST with respect to the Grand Master of the Order in Poland. He had  
been taken prisoner by the Nazis. By means of the Underground, we were in-  
formed that he, like many others, had lost his life. Just recently we received a  
letter from Warsaw. The Grand Master had not lost his life. He had escaped,  
and by a long and tortuous road, had found his way back to Poland. His let-  
ter reads like a voice from a world beyond:

"I have been in Poland a few months now. There are great changes here—  
and a new Poland is being born. Warsaw is in ruins, but those ruins live. Every  
little piece of earth here is soaked with the living sacrificial blood of martyrs,  
shed in the defence of a great ideal of freedom—not only for Poland but for all  
humanity. The ruins of Warsaw are a great eternal sacrificial flame which will  
become the heart of humanity. I got to work immediately upon my return. The  
work promises to be very important and beautiful. The philosophical centers  
here are beginning to stir, to reawaken. I am planning to reorganize our Rose-  
Croix University.

"Thank you so much for the help you gave me in France. I did not go to  
America, for I have considered that while my people are suffering, it is my duty  
to be with them.

"We have in Poland a beautiful old custom. On Christmas Eve, when the  
first star shines in the sky, the family assembles for supper before the Christmas  
tree, and they break the altar bread and partake of it as a symbol of the broth-  
erhood and spiritual union of all mankind. I enclose for you such a wafer, and  
I ask you to please perform this ceremony on Christmas Eve, remembering us  
in Poland."

*The  
Rosicrucian  
Digest  
April  
1946*





## Temple Echoes

By PLATONICUS, F. R. C.



THE NEWEST addition to the staff of the Rosicrucian National Lecture Board is Frater Harold J. Hershenow, of Chicago. Frater Hershenow was born in South Bend, Indiana, on October 8, 1910.

After completing his studies at the public schools of South Bend, he studied for a year each at Purdue and Indiana Universities, pursuing a liberal arts course largely devoted to journalism and science.

The economic collapse of 1929 thrust him rather abruptly from the educational world into industry and commerce, to which he devoted the succeeding eleven years. His occupational experience included automobile manufacturing, stenography, lumber retailing, sales of electrical appliances, and finally chain department store management.

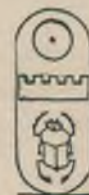
In June of 1942, Frater Hershenow joined the U. S. Army Air Corps, in which he served for three and one-half years, or until December, 1945. For some months he was stationed at Jefferson Barracks, St. Louis, with the rank of staff sergeant, assisting in the training of men at the Overseas Replacement and Training Center. In late 1943, he was sent to England, where he served for a year as a control tower operator, attached to a troop carrier outfit. His outfit hauled paratroopers to the fighting lines, and provided critical supplies where needed. His group then

crossed the channel into France and Germany, where he spent another year, until his release on points in Munich.

Frater Hershenow recalls with amusement and some chagrin his long box-car ride from Munich to Le Havre, during which the troops went for twenty hours without food. More pleasant memories include many hours of philosophical wandering in London and Paris, browsing among the fascinating book shops, and a long conversation in Bristol with Grand Master Raymund Andrea of the British jurisdiction of AMORC.

Throughout the war he kept in close contact with the Order, and was able to continue his study of the monographs, which were faithfully forwarded to him by his wife, Mary. He was engaged in an active program of work for Chicago's Nefertiti Minor Lodge when the call came for him to join the staff of the lecture board.

Frater Hershenow's Rosicrucian adventure began at the age of eighteen, when he came under the musical and philosophical influence of Professor Frederick Ingersoll of South Bend. Frater Ingersoll's allusions to the mysterious and romantic Order fascinated him, and he was received into membership in 1928. For years he was active in the South Bend Chapter, serving once as its Master; and on moving to Chicago in 1939 he became actively associated with the old Chicago Chapter No. 9. He was a co-worker with





Dr. H. Arvis Talley and the other Chapter officers when the Chapter was converted into the successful Nefertiti Minor Lodge. For one year he served as mentor, obtaining valuable experience in mystical instruction.

To Frater Hershenow, the Rosicrucian Order, AMORC, is the only organization he has ever found to be *wholly admirable*. He deeply admires its flawless record, its just policies, efficient methods, and the absolute integrity of its leadership. As a student he has never been content with just theorizing; he wanted to *know*, and not merely *believe*, and the mystical experimentation and technique of AMORC proved wholly satisfying to him.

He regards his present position as "the opportunity of a lifetime," which, while not sought, was welcomed with extreme pleasure and appreciation. He feels well fitted for the functions of his new work; years of Rosicrucian study and application under diverse conditions lend a background of understanding of the problems of Neophytes and all members. He enjoys philosophical teachings, and is anxious to help those under his guidance "to get started right," with a full comprehension of the aims of the Order, and a reasonable view of the goal towards which the aspirant is working.

Frater Harold Hershenow is a forceful, instructive, and inspiring lecturer, as members in various cities of the United States will presently discover. With his lovely wife, Mary, also a capable speaker and an advanced Rosicrucian, the Hershenows form a team that will do much to forward the extension efforts of the National Lecture Board of AMORC.

\* \* \*

THE MYSTIC'S FOOD: A Rosicrucian Frater of Europe wrote some three centuries ago: "Prayer is the spiritual meat, and reading is the drink of the Soul."

\* \* \*

"Teach me, O Venerable One," said the student, "a philosophy of Guidance."

The Ancient One replied: "Your Principle, my son, is ever seeking to instruct you. Aeons ago, when humanity fell from its lofty first estate of oneness with God, dwelling at the Center

of Being, it assumed these multiple physical bodies. These bodies are of the earth, earthy; but within them the Absolute Power placed a Central Principle, whose role would be to represent the higher values of life, and the ultimate claims of the Divine Being.

"The earth is a sphere of darkness. Man's physical body, in and of itself, is a vehicle of darkness and spiritual ignorance. Only the infusion of the Light of the central spiritual principle can safely illumine its path. To find this principle, one must seek it where it abides, which is in the luminous ground within.

"The historic search for this wonderful principle might be called the Quest of the Inward Way. All higher roads of philosophy and religion lead to Mysticism, which comprises the doctrines and techniques of the inward, luminous way.

"What is this inner Principle attempting to do? It seeks, above all, to restore man to his divine rights and knowledge, to lead man over the thorny path back to his God. This Principle is ever-ready with guidance and counsel, on its own terms. If you will dedicate yourself, without reservation and to the utmost of your strength and will, to the Noble Quest you will receive guidance at every turn. Your principle will speak to you, in the wondrous voice without words, many times each day, and gradually such a confidence and cooperative teamwork will be established that you will go your way with entire trust in the divine aegis overshadowing your life of service.

"Some of our ancient Brethren described this pact with the divine principle as the mystical or celestial marriage. Jacob Boehme, that wonderful spiritual guide of men, spoke of it as union with the Virgin Sophia, or the symbol of divine wisdom.

"In this higher union will be found the supreme values and loyalties of life. No earthly ties can claim precedence over this union of self with Self. To receive such guidance and divine assistance, my son, you must accept the obligations of whatever mission your principle may unfold for you. Do not be proud or fanciful; some of the most vital missions are never recognized or



understood by the ignorant generality of mankind.

"Humanity, having endured a great and terrible war, is about to plunge itself into another morass of suffering. The Great Ones labor without ceasing for the spiritualization of mankind, but men *will* otherwise than to follow the guidance that comes from within. There is nothing dependable, nothing final or stable in the outer world of effects; why build one's house upon shifting sand, that the inevitable winds and storms will blow away?

"The path of suffering and disappointment finally turns many to their principle, practically as a last resort. We are working towards the day when all men, or surely the leaders of all vital activities, will serve consciously as commissioners of God. Then the Divine Kingdom finally can be established, the Kingdom of God that will endure forever.

"In the meantime, establish this holy kingdom within yourself. Think of yourself as a deputy or commissioner of the Divine Being, whose major responsibility is *you!* As you progress along the path of the inward way, your steps will become surer, and you will falter less often. Outer ties and connections will be valuable and necessary, but their removal or change will not disorganize your forward movement. Increasingly Sophia, the divine wisdom, will speak to you within, and you will go your way of loving service, of militant struggle and self-sacrifice, with all the courage and sureness of step of the Knights of the Holy Grail!

"This, my dear son and pupil, is a philosophy of guidance, which I charge you to hold well in your heart and before your mind. Never let its precepts escape your watchful view, and may your Principle guide you forevermore, unto the sublime mansions of eternal felicity."

\* \* \*

A new Light blazons forth upon the horizon of Rosicrucianism in Southern California! It is *The Light of Hermes*, a monthly publication of Hermes Minor

Lodge of AMORC, 148 North Gramercy Place, Los Angeles 4. If you would like to receive this Light, send your request, accompanied by a small donation, to the Secretary of Hermes Minor Lodge, and a copy will be mailed to you each month. Enjoy in your home the news, instruction, and inspiration of this novel Rosicrucian publication!

\* \* \*

In the philosophy of John Dewey, which has broadly influenced American public education, one finds the statement that happiness is the *positive accompaniment of active growth*. Americans are noted for their enthusiasm for building and organizing. We like to see things *grow*, and we naturally delight in the evidences and manifestations of inward growth.

True personality growth is susceptible of only very subtle measurement. Maturity includes a gradual transvaluation of values, a raising of standards and an extension of goals. We learn to "take it" as well as to "give it out," in the vernacular, and we develop strength and inner fortitude with which to endure our allotted portion of human evil.

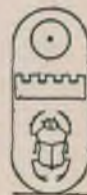
Growth leads to happiness. Organizations which are properly expanding, truly growing in a lasting sense, afford a dynamic sense of pleasure to all who participate in them. The steady growth of AMORC is a great source of happiness and pride to its wide membership. A similar pleasure is derived from building a Chapter or Lodge.

In Long Beach, California, a new Chapter has just been organized, and is beginning to function auspiciously under the capable leadership of Frater Paul Deputy, a Past Master of Hermes Minor Lodge. Hermes Lodge is entering a new period of very active growth and development. Throughout this jurisdiction other Chapters and Lodges are pressing forward to fulfill their highest functions and possibilities.

Come, let us grow individually and collectively, that together we may share one of life's great streams of happiness!



We must be free or die who speak the tongue that Shakespeare spake; the faith and morals hold which Milton held.—*Wordsworth*.





# The Root of the Evil

By DR. ALEXANDER F. SKUTCH

(From *Nature Magazine*, November, 1944)



MAJOR factor in the present lamentably disordered state of our planet is the delusion of certain nations that they are, on the basis of race, distinguished above all others by superior natural endowments, and that by virtue of outstanding capacities they are destined to rule and lead the dull remainder of mankind. Since this creed is fostered by scheming demagogues and spread by fanatics, it does little good for serious anthropologists to point out, as of late they have been at pains to do, that their careful measurements fail to reveal a clear superiority of one race over another in either physical or intellectual powers. More than this, some of them freely admit that they are not sure what a race is, using the term to designate the finer degrees of difference among mankind, rather than the three major human stocks.

But the student of human culture and achievements should experience no difficulty in exploding the myth of racial superiority without the aid of the professional anthropologist. Whether he consider the arts, philosophy, pure science or practical inventions, he finds it no easy matter to decide which race or nation has contributed most. The muses have not come down from Parnassus to apply for papers of naturalization in any country with which we are acquainted; the afflatus that bestows genius, wanton as the winds, blows here and there, ignoring national boundaries, color, latitude and social status, in a way no man can explain. There is scarcely any major advance in human thought that has not been forwarded by thinkers in many lands.

But it is useless to waste more ink and paper to prove what is already obvious to nearly everyone of broad culture and unbiased thought. What excites our wonder is that competent

scientists should devote so much of their time and energy to the refutation of the calculated lies of unscrupulous politicians, or the even more dangerous fabrications of the pseudo-scientists who make their researches prove what is demanded of them by their employers. Only the exigencies of war will account for it.

It is easy to see the faults of our enemies, but very difficult to detect the same failings in ourselves. We citizens of the United States have been guilty of indulging in much the same sort of vaunting that we so deplore in our adversaries, although without the same nefarious designs. I suppose that most of us heard many times in our school days that the United States of America is the greatest country on earth; and since school children are little given to the analysis of careless generalizations, we took the empty phrase at its face value. A minute's reflection might have convinced us of part at least of its absurdity. Could it mean that the United States was greatest in territorial extent or population? Obviously not, for every fourth-grade pupil knows, or should know, that China, Russia, and the British Empire exceed the United States in both population and area. Greatest as a military power? The question has never yet been put to the test—and we hope it will not make any difference after the present disturbance is ended. Greatest in intellectual achievements? A few more years of study would give the young American many reasons to doubt that his new country had yet contributed as much to the intellectual and spiritual treasures of mankind as some of the older nations from which its people have sprung. Wherein, then, does this hypothetical "greatest" lie—and what difference does it make? Can not the child be taught to love and respect his country for its real and substantial achievements, without throwing it into



a false perspective in relation to all the rest of the world—a tendency whose dangerous consequences are only too obvious at the present moment? It is not so important whether our country is looked upon as greatest, as that it is wisely governed, gives equal rights to its citizens, and deals justly with its neighbor nations.

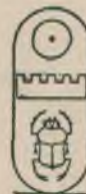
The habit of looking upon our own tribe, race, or country as superior to all the remainder of mankind is ancient; perhaps as old as human thought itself. The Children of Israel were not unique in regarding themselves as the chosen of the Lord and set apart from all their neighbors; but their case is the most familiar to us because of the genius of the men who wrote their holy books. To the Romans, as well as the Greeks, most other people were "barbarians," a term that was originally merely descriptive of their unshaven faces, but soon acquired a derogatory connotation. Probably all primitive tribes considered themselves elevated above their neighbors as to origin and worth. They were the sons of the lion and the eagle, while rival clans were sprung from the filth-devouring jackal and the cowardly hare. We laugh at so much savage simplicity—and forget how much of it still lurks in our own hearts. Few of us have learned to view ourselves objectively.

Closely associated with the habit of looking upon our own race as superior to all others is that of considering our species—mankind—as above, and greater than all other species of animals. These two thoughts have doubtless the same origin in the primitive mind. Man is the highest of all living things, my tribe is the greatest of all the tribes of men, and I—added many a savage warrior, secretly exultant or openly boastful—am the strongest and most valiant of my tribe, therefore I am the first of all created things, the very salt of the earth. Even the great Linnaeus, superb naturalist though he was, was guilty of some of this vainglory when he gave the name Primates—the first—to that order of the Mammalia in which he placed himself, his fellow men, the apes and the monkeys.

For who ever told us that we are first? What disinterested third party,

competent to judge, has declared to man that he ranks higher in the cosmic scheme of things than any of the other creatures that share the planet with him? Even the Olympian goddesses, Hera, Athene, and Aphrodite, did not feel competent to pass judgment upon their own pulchritude, but left it to an outsider, a mortal who passed as a shepherd, to bestow the golden apple that was the prize of beauty. Yet mankind complacently sits in judgment of itself, and calmly declares itself first among all the myriad species of living things. In what respect are we first? And can we be sure that that quality in which we imagine that we surpass is the most important? I was about to write that it is perfectly obvious that to man belongs the honor, if honor it be, of having caused the greatest and most extensive changes in the appearance of the earth's surface. But has he? A myriad coral islands, great and small, dot the tropic seas. They were built up laboriously through the ages by countless billions of animalcules so small and weak that we crush them by thousands as we walk across the coral reef. Have they not wrought a greater and more lasting transformation in the appearance of our planet than any that we ourselves have performed? They have built while we have largely destroyed. It is not improbable that palm trees will still wave their lordly plumes above the coral-built islands when man and all his works have crumbled to dust, and forests have again reclaimed the many millions of acres over which he has destroyed them—where he has left any soil to support their growth.

The naturalist has wasted his time if his studies fail to teach him humility. Nature adds her voice to that of the greatest of the moral philosophers in bringing home this same lesson. The naturalist's experiences fill his mind with grateful images and sounds; he lives through hours of unforgettable elation as his researches slowly uncover the hidden relationships between organisms and the conditions amid which they exist. *Felix, qui potuit rerum cognoscere causas*, sang Vergil two thousand years ago. We have pushed back the boundaries of our ignorance somewhat since the day of the great Mantuan—only to find that they





lengthen as they recede. We have learned the immediate causes of many things; but let us pry a little more deeply, and always we are brought up against the bedrock of our ignorance. We can not claim to have thoroughly studied any process of Nature, to have pushed our researches to their ultimate limit, unless the answer to our final question is "I do not know." Our humility grows with our knowledge.

The incomparably bright tints of a Baltimore oriole flow amid the deep green foliage of my orange tree, making the golden spheres of fruit appear dull by contrast. The nearest point where the wintering bird might nest is some fifteen hundred miles to the northward in a direct line, over forest, mountain and sea. More likely, his summer home is two thousand or more miles away. Unguided, without chart or compass, flying through the darkness of night, he found his way to this Cost Rican valley. When the sun swings north again he will follow it, unerringly directing his course to the same tree that last year supported the swinging nest of his mate. An aviator, with a panel full of delicate instruments, and detailed charts that others have made for him, might, after long training in celestial navigation, duplicate the feat of the oriole; but no man, relying as the bird does merely upon what he has within himself, could perform such a journey with any probability of reaching his goal. I can write the story of the oriole's life. I can photograph him. I can, if I will, shoot and dissect him. But I can not find my way as he does, and I can not even explain how he does it. Which ranks higher, my ability to do these things, or his gifts of orientation, of song, of leading the free untrammelled life of the treetops, confident in his own resources? Certainly neither I nor any of my species is competent to answer this question. It is not for us to say which ranks higher in the scheme of creation.

As we grow humble, we tend to grow kind and considerate. So long as we hold, as the Psalmist in one of his more arrogant moods, that we have been created but little lower than the angels, and all things have been put under our feet, we shall not care how harshly

we trample upon them. But when we see in other living beings faculties that surpass our own, gifts that we can not match, a hundred abilities that excite our wonder and often our envy, while they baffle our efforts to explain, we shall be careful how we oppress them. Our lasting ignorance of the true inner or psychic life of any living creature besides our own individual selves will also make us hesitate to abuse sensibilities that may be far more delicate than we vulgarly suppose. The very ant that straggles through the dust at our feet contains as much to excite our wonder and even our worship as the starry heavens above us. Its microscopic brain has been called the most marvelous bit of organic matter on earth. Remembering this, we shall not destroy it in self-defense. When we have developed this attitude toward the fellow creatures whose mortal state so much resembles our own with all its toils and perils, we shall not lightly cause them pain or injury, and shall never again look upon their destruction as a pastime.

As our contemplation of Nature leads us toward humility and kindness, we begin to sever the very root of that dangerous attitude of mind that has caused so much suffering and bloodshed upon this planet. As we begin to doubt whether man is the most marvelous, the most gifted and the most important animal in all creation, we are likely to question also whether our own race or tribe is the most noble division of mankind, divinely or otherwise selected to lord it over all the rest. When we feel that it is wrong to destroy any beast or bird for our own transient pleasure, there is hope that we may even attain that degree of sympathy and tolerance that will make us hesitate to injure our fellow men because they speak a different language, or profess another creed, or wear skin of a different color—and that we shall strenuously oppose any political measures that promise to lead toward this result. It may be that the ills that men wantonly inflict upon each other are merely the reflex of those injuries that they have so long and so unfeelingly showered upon all the rest of creation regarded as inferior to mankind.





#### NIGHT FANTASY

Skillful flood-and-spot lighting at night converts Rosicrucian Park and its edifices into a virtual fairyland. The colorful, imposing architectural designs are reminiscent of ancient Egypt, and contrast with the soft, velvety shadows of the night. The picture above shows the Science Building, which is the center of activity during the summer term of Rose-Croix University, for students throughout the world.

*(Courtesy Rosicrucian Digest)*





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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

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(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; Catherine Whiting, Sec., Box 4521, University Sta. Sessions 1st and 3rd Fri., 8 p. m.

#### CALIFORNIA

##### Los Angeles:\*

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

##### Oakland:\*

Oakland Minor Lodge, 810-16th St., Tel. HIGate 5996. L. E. Blanchard, Master; Mrs. C. V. Jackson, Sec. Sessions 1st and 3rd Sun., 3 p. m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p. m.; Mon., Wed., and Fri. afternoon, 1:00 to 3:30.

##### Sacramento:

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

##### San Diego:

San Diego Chapter, 2302-30th St. Frances R. Six, Master, 1029 Lincoln Ave., Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions every Tues., 8 p. m.

##### San Francisco:\*

Francis Bacon Minor Lodge, 1957 Chestnut St., Tel. TU-6340. 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. Pamela Wickham, Master; Ethel M. Johnson, Sec., 1259 Elati St. Sessions every Fri., 8 p. m.

#### DISTRICT OF COLUMBIA

##### Washington, D. C.:

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

#### FLORIDA

##### Miami:

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

#### ILLINOIS

##### Chicago:\*

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

#### INDIANA

##### South Bend:

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

##### Indianapolis:

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

#### KENTUCKY

##### Louisville:

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

#### LOUISIANA

##### New Orleans:

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

#### MARYLAND

##### Baltimore:

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

#### MASSACHUSETTS

##### Boston:\*

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

#### MICHIGAN

##### Detroit:\*

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

#### MINNESOTA

##### Minneapolis:

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

#### MISSOURI

##### St. Louis:\*

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

#### NEW JERSEY

##### Newark:

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

#### NEW YORK

##### Buffalo:

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

##### New York City:\*

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

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

(Directory Continued on Next Page)



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### Akron:

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

### Cincinnati:

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

### Cleveland:

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

### Dayton:

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

### Toledo:

Michael Faraday Chapter, 1420 Monroe St. Dr. L. W. Curtiss, Master; Hubert A. Nodine, Sec., 2340½ N. Erie St. Sessions every Thurs., 8:30 p. m.

## OKLAHOMA

### Oklahoma City:

Amenhotep Chapter, Odd Fellows' Hall, 5¼ S. Walker, Ward D. Brosam, Master, Tel. 5-4510; Mae Arnold, Sec., Tel. 8-5021. Sessions 2nd and 4th Sun., 7:30 p. m.

## OREGON

### Portland:

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

## PENNSYLVANIA

### Philadelphia:\*

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

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

### Pittsburgh:\*

The First Pennsylvania Minor Lodge, 615 West Diamond St. Dr. J. D. Green, Master; Marguerite Marquette, Sec.

## TEXAS

### Fort Worth:

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

### Houston:

Houston Chapter, 606 Milam Bldg. G. A. Lewis, Master; Kathryn Pyburn, Sec., 915 West Gray, Apt. 1. Sessions every Sun., 7:30 p. m.

## UTAH

### Salt Lake City:

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

## WASHINGTON

### Seattle:\*

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

## WISCONSIN

### Milwaukee:

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

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

## AUSTRALIA

### Sydney, N. S. W.:

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

## CANADA

### Montreal, P. Q.

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

### Toronto, Ontario:

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

### Vancouver, British Columbia:\*

Canadian Grand Lodge, 878 Hornby St. J. L. Williams, Master; Byron Arden, Sec., 2228 Yew St., Bayview 3497-L. Sessions every Mon. through Fri.

### Victoria, British Columbia:\*

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

### Windsor, Ontario:

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

### Winnipeg, Manitoba:

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

## DENMARK

### Copenhagen:

The AMORC Grand Lodge of Denmark, Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Grand Sec., Manegade 13, Strand.

## DUTCH EAST INDIES

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

## EGYPT

### Cairo:

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

\*(Initiations are performed.)

### Heliopolis:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelin, F. R. C., Grand Sec., % Mr. Levy, 50 Rue Stefano.

## ENGLAND

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

## FRANCE

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

## HOLLAND

### Amsterdam:

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

## MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico, D. F. Alberto B. Lopez, Master; Juan Aguilar y Romero, Sec., Av. Victoria No. 109, Col. Industrial, Mexico, D. F., Mexico.

## POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

## SOUTH AMERICA

### Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Aldo H. Obejero, Master; Sr. Manuel A. Monteagudo, Sec., Maipu 39. Sessions every Sat., 6 p. m. and every Wed., 9 p. m.

## SWEDEN

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

## SWITZERLAND

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

## Latin-American Division

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

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

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