

ROSICRUCIAN DIGEST

APRIL, 1949 - 30c per copy



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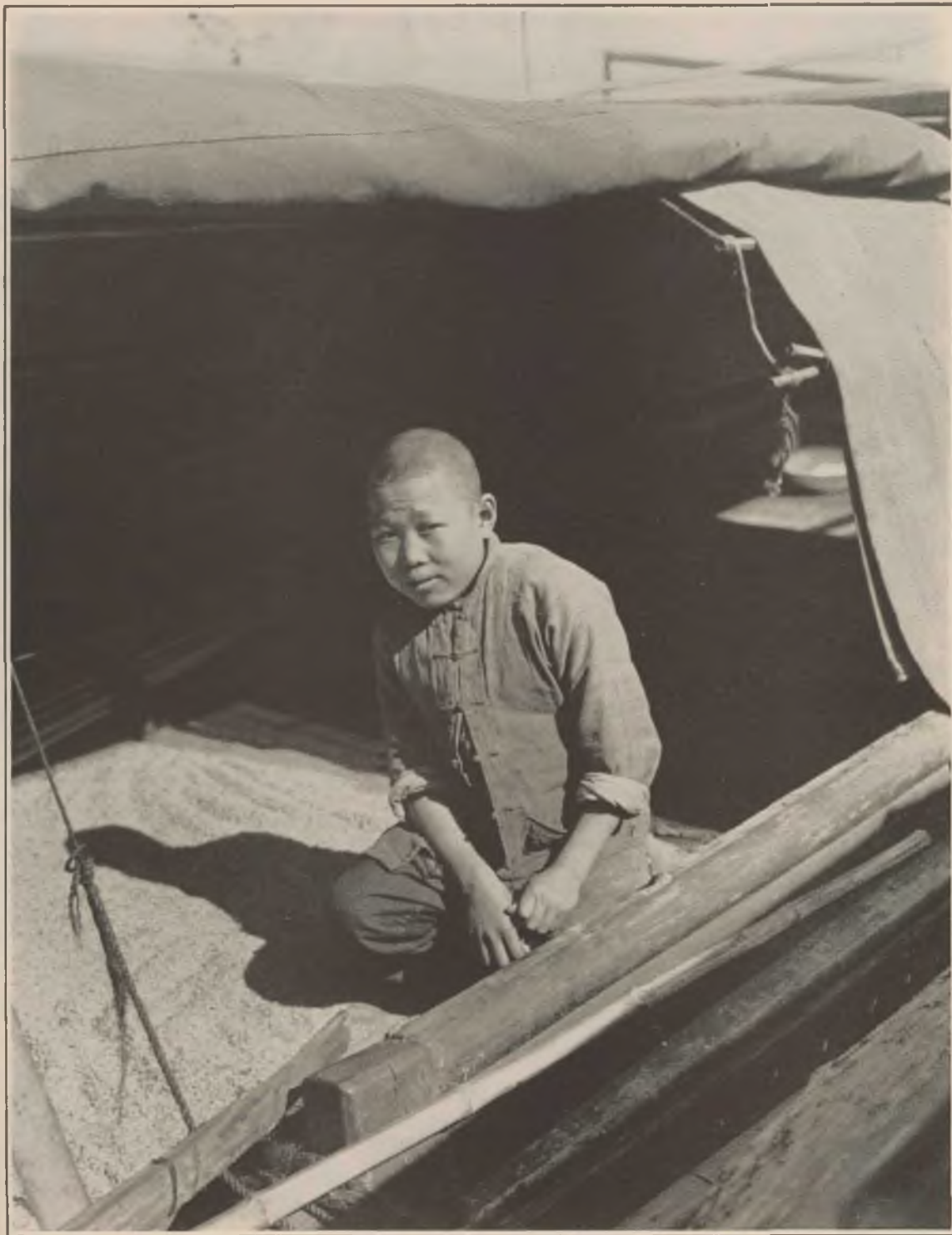
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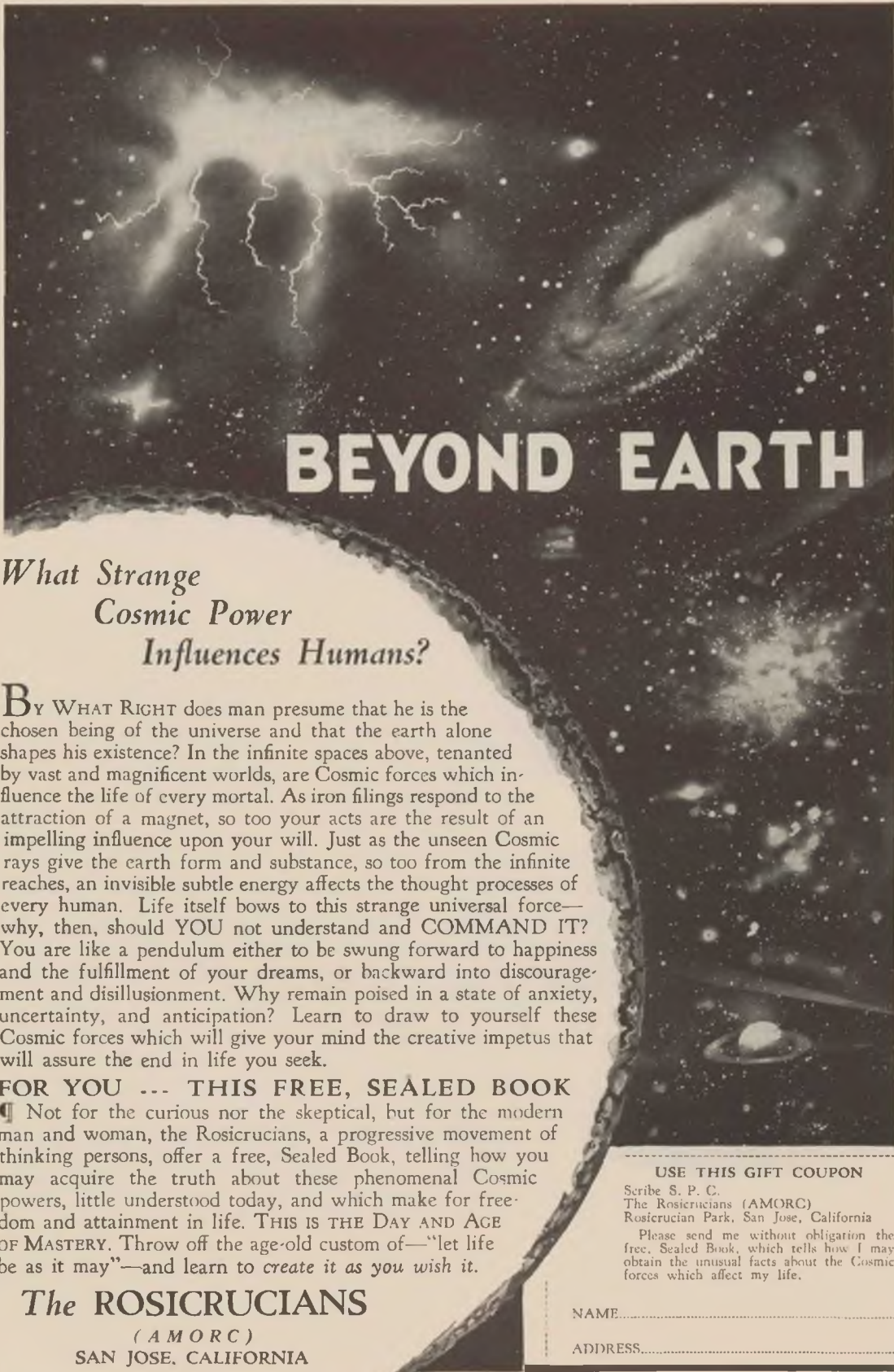
THE INSTITUTION BEHIND THIS ANNOUNCEMENT



HIS HOME

This Chinese boy looks out, whimsically, from his sampan home on the Whangpoo River, Shanghai. With members of his family, he lives on this sixteen-foot boat which remains moored in the murky water. His family is indeed fortunate for they have, as a food supply, a small stack of grain on which he is seen crouching. At the opposite end of the boat may be seen a dish of simple food from which he was lured for the photograph.

—Photo by AMORC Camera Expedition



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The ROSICRUCIANS

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXVII

APRIL, 1949

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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies thirty cents.

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

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

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

Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH SO MEN LIVE

By THE IMPERATOR

This is the first of a series of articles by the Emperor about his observations on a journey which took him and his party around the world and into remote mystical lands.—EDITOR.



ORGANIZATIONS and societies, such as the Rosicrucian Order, A.M.O.R.C., are the outgrowth of the needs of humanity. Regardless of any inspired leadership, they are primarily the consequence of basic, common human urges. Mankind's love of Divinity and love of knowledge, the desire to explore the mysteries of existence and the wish to advance human welfare, have prompted the establishment of mystical and philosophical societies.

Such inclinations eventually stem from the consciousness of men, regardless of where, upon the face of the earth, they may reside. These immanent urges and ideals are not confined to men of the tropics or of the Arctic regions, or limited to those who live in mountain fastnesses or deep valleys.

Often humanitarian movements have gained prominence or great impetus in a particular section of the world. This is primarily due to some physical contributing cause which, for the time, favors them. There is, however, no absolute relationship between any region of the earth and a spiritual idealism. Actually, mystical orders, such as the A.M.O.R.C., are never localized in their spirit or activities. They are and must, by their very nature, be as international in scope as the mankind which they hope to serve.

Every mystic might well adopt as his motto the famous assertion of Alexander Pope, "The proper study of mankind is man." As a mystical order, therefore, it behooves the A.M.O.R.C. to take cognizance of its origin and its ultimate purpose. It must be acquainted with the practices, customs, and current idealism of humanity. We proclaim that we wish to formulate and expound a program of living that will be acceptable to liberal men everywhere. To do this, it is first necessary that we know something of the mode of existence of our fellow humans. Certainly, this cannot be fully accomplished by correspondence. Illiberal restrictions such as censorship, which prevails in many countries today, prevent a free exchange of ideas in writing.

Even in democracies, which extol a free press, prejudice and bias frequently color news accounts. The "truth" is often distorted to meet the political and religious interests of the publishers and editors of the "free" press. Their attitude is often one of an intentional campaign to mold public opinion to a selfish and limited purpose. To know humanity at large, therefore, requires personal and often confidential contacts with the peoples of the world. This necessitates either their journeying to us or our going to them.

To fail to make such contacts with the representatives of humanity throughout the world may result in an

*The
Rosicrucian
Digest
April
1949*

isolationist point of view. The isolationist is always one who is never conscious of his dependence upon others outside the narrow sphere in which he has placed himself. In an ever compressing world, with the interests of nations pressing in on one another, a restricted view is a dangerous one. To hope to know something of our times, an earnest effort must be made to contact realistic and truthful sources of information. The Rosicrucian Order, A.M.O.R.C., then, has the obligation to bring to its members at least an honest report about their fellow humans at large. In doing so, it is making a humble contribution to a unity of understanding of mankind.

With these objectives in mind, a world journey had been planned by the officers of the A.M.O.R.C. for some time. It was to be a continuation of similar activities instituted by the late Emperor, Dr. H. Spencer Lewis. The journey must not include just the principal world capitals, the great cosmopolitan centers, for they have become too greatly standardized to represent fully the opinion of the whole people of a country. They do not directly reflect the customs and conditions of a nation. The outer or rural communities must be visited and remote regions as well—the interiors of countries.

It was likewise incumbent not to contact just those who are influential, that is, those prominent in political, economic, social, or religious spheres. The humble persons, the workers, the peasants—the so-called lowly classes, as the coolies and bearers—these, too, must be approached. The search for facts was not limited to any particular sect. It included the Hindus, Parsees, Buddhists, Moslems, and Jains, as well as the Christians and the Jews. Also, the query for information was not confined to Rosicrucians or to those with a mystical or philosophical bent of mind. Those who were, or considered themselves to be, materialists were likewise consulted. The intention was to obtain information on as many of the diversified human interests and activities as time and circumstances would permit.

What we learned as fact and as *opinion* falls into three major classifications: first, historical and social; second, reli-

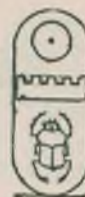
gion and idealism; third, political and economic. The following is a report of what has been *seen* and *heard*. The remarks reflect the opinions, hopes, beliefs, and experiences of others. Frankly, they are indicative of the way of living and thinking of millions of people throughout the world today.

Our journey carried us into seventeen countries and across four continents. It included the traversing of seven great bodies of water, as oceans, seas, and bays. Our principal conveyance from one continent or nation to another was the airplane. To go into the interiors of countries, we used such means of transportation as trains, river boats, donkeys, and tongas (two-wheeled carts)—and went many miles on foot. As a record of our travels and to be shown eventually throughout the world for educational purposes, we brought back thousands of feet of colored motion-picture film and dozens of unusual and rare still photographs.

Crossroads of Two Worlds

We considered Shanghai as our first port of call, though actually stops had been made en route at Hawaii, Wake Island, and Tokyo. Shanghai, with an estimated, but actually undetermined population of five millions, principally straggles along the left bank of the Whangpoo River. Here for years was an admixture of the East and the West, a crossroads of two worlds. Until comparatively recent times, several of the great Western powers, like England and France, maintained foreign settlements in the heart of Shanghai. They were oases of Western culture in a region of preponderantly Oriental influence. With the abolition of these settlements, the tide of Western culture has ebbed. Along Nanking Road and The Bund is still to be found a semblance of the impact of the West upon the East. There are the great hotels and office buildings, seemingly out of place in the tide of the Orient which swirls around their foundations.

On the Whangpoo there is a conglomeration of sampans, junks, and the freighters of foreign nations. A large portion of the population of Shanghai is literally a floating one. It has been tremendously increased by the influx



of refugees which pour into Shanghai in an increasing stream from the northern provinces. The people live huddled in these sampans which are permanently moored along the Whangpoo. So close together are the little vessels and so numerous, that one can walk from the bank of the river and out into the stream by just stepping from one sampan to another. The sampans are not much larger than the average lifeboat, being approximately fourteen to sixteen feet in length. They are covered by an arched canopy of debris, some of which is salvaged from the river itself. Photographically, the canopies, patched with reeds, pieces of canvas, boards, and rusty sheet metal, offer a picturesque sight to the traveler.

The living conditions of the wretched humans who are forced by circumstances to dwell in these floating structures is most pathetic. Families of five to nine persons live within the limits of these boats. Food is prepared at one end of the vessel—if there is food to be had. Toward the bow or the stern may be a small pile of grain. This, in addition to what fish may be caught in the filthy water flowing by the home, constitutes the main food supply. On this pile of grain the children sleep, sometimes with rags beneath them, but most of the times, not. In the day during play, they climb over the grain with their dirty feet. Refuse and sewage is thrown over the side of the boat and into the same stream in which the children swim and in which clothes are washed.

Scarcity of food has long been the scourge of existence for teeming Chinese millions. Floods, droughts, and poverty have, through the centuries, deprived vast numbers of these people from having even a simple basic diet. To this has been added the menace of civil war and internal dissension which has disrupted trade and transportation.

Rice has been the essential food supply of the Orient for centuries. It is easily prepared and highly nutritious. There is also a certain traditional reverence which has come to accompany rice as a food. To the great multitude of poverty-stricken Chinese and the people in other Oriental lands, it is not just food, but *the food*. To them, there is associated with it a kind of subtle

characteristic, as though rice in itself contained certain elements which made for peace of mind and happiness, as though it were a link with a state of affluence. Though there never has been, at least in modern times, a plenitude of rice for the populace, because of economic instability, the scarcity has never been more severe than now.

Barges with their precious cargo of rice pull up at docks opposite warehouses (called godowns). Coolies stagger down the gangplanks and across the dusty cobblestone streets (which are often littered with refuse) to deposit their sacks. From the straining seams of the sacks, a few grains trickle to the roadway to mingle with the thick dust. Small girls in ragged clothes wait on hands and knees along the pathway of the coolies to recover these fallen grains. Quickly, with crude brushes made of straws, they jostle each other to sweep up the grains into their dirty hands and then deposit them into an apron, equally as dirty, worn on their person. Perhaps they may gain enough in one day or before the barge is unloaded to constitute a meal for one member of their brood.

As these youngsters see Westerners observing them, they immediately approach, asking for coins. One is surprised when some are able to speak a few words in English. They call most Americans and the English "Joe," reminiscent of the "G.I. Joe's" influence in the East. Their gestures are, however, understandable. They hold out to you little hands covered with grime. Their hair may be matted, but their faces are lighted with an inner radiance which is very remarkable, considering the circumstances under which they live. There is a charm about them, a warm friendship, which is felt. There is apparently no bitterness or envy because of your favorable status. They display a resignation to the life into which they have been thrust. They have known nothing else. They have been reared to expect a grueling fight with environment for survival.

The China Debacle

Ours was a fortunate position in China and in all the nations we came to visit. In each of these lands we were to contact important persons, those hav-

ing a direct association with the various activities of the government and government departments. These were often natives or persons who had resided in these countries for a considerable period of time. In Shanghai, there are a number of Rosicrucians. Some are professional men. One of them, though not a native, has lived in China for over forty years, an intelligent and observing individual. His business interests have caused him to spend several years in each of China's leading cities. He speaks several dialects of the language fluently.

To those men and to other well-informed people in China, it was most amazing how uninformed the American populace has been in regard to what they term the real political conditions which have prevailed in China for some time. These persons point out that all those who have opposed the Nationalist Government of China have not been and are not Communists. They do not minimize the Communist menace, but they deny that the whole opposition to the Nationalist Government policies for many years back is or has been inspired by Soviet Russia. It is their definite conviction and experience that every liberal, who has spoken critically of the administration, has been labeled Communist. This was principally done as propaganda for "American consumption." As one gentleman said, the cry of "communist" was often uttered to drown out a just accusation by a citizen of their own government practice.

The Nationalist Government for several years has been depending upon and existing, so these sources related, to a great extent on the transfusion into its blood stream of United States dollars. This could be accomplished only by stifling all attempts to reveal what is claimed as internal corruption. What has happened, these men ask, to these millions of American dollars which the American people have given to the Nationalist Government in a series of loans and grants? Where is all the armament which was provided? How is it, they further ask, that the opposing army, the so-called enemy or Communists, often are found to have new American equipment which was not captured?

These sources are frank in calling

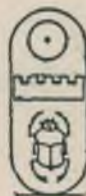
the war in China, of the last several years, "a negotiated conflict." They charge that an "understanding" was had between the two sides. When the financial resources of the Nationalist Government were low, the enemy were allowed to push in and seem to endanger the government position. An appeal to America along the lines of Communist aggression would elicit additional large financial support for the government. Subsequently, the opposition would have, so they relate, new United States army equipment.

These sources likewise hold as significant the fact that, in the series of advances and retreats on both sides, the cities which were taken several times were never destroyed but were left intact. These individuals regard it as nothing short of amazing that the large appropriations of funds and materials that were made for China should not have been disbursed through an American Commission that resided in China, at least during the period of disbursement. This would have prevented what they contend has been a dissipation of American aid.

America Not Informed

The American populace, these sources say, should have been advised that the Nationalist Government in China did not represent the majority of the people of that country but rather a minority. The great mass of people had no interest in either of the two factions, which, numerically, were but a portion of the whole populace. Business and industry, they declare, were not solidly behind the Nationalist Government.

A series of monetary changes by the government caused merchants to lose confidence in the government's stability. In fact, to our own knowledge, some foodstuffs and merchandise could not be purchased with the use of currency or only at a tremendous premium. The merchants did not wish to risk their goods on a currency which might fall below the cost of their merchandise before they could deposit it. Thus barter was the only way many things could be bought. The poor have nothing to exchange for food so they have become further enmeshed in the economic web. We personally wit-



nessed the jumping of prices in Shanghai from two hundred to three hundred percent overnight. This was when the opposing army broke through the Northern provinces and Mukden fell, the beginning of the present collapse. The price of a meal increased, within a matter of hours, from fifty cents to three and a half dollars, by American value.

It is related that the facts of the prevailing circumstances in China were intentionally kept from the American people. A powerful Christian worldwide religious sect is said to have made a "deal" with certain high officials of the Chinese Government. In consideration of the freedom of operation in expounding its dogma and extending its temporal organization in China, it would use its influence with certain in-

dividuals in the United States Department of State and with powerful American newspaper chains. Thus it would be made to appear to the American reader and to the public at large that aid to the Nationalist Government of China was essential and moreover that any voice raised against the Chinese regime was inspired by Communists.

It is now a matter of common knowledge that the truth of the situation has recently and finally come to the attention of the American public. The almost blind support of the Nationalist Government has been withdrawn. The great sums spent have been mostly of no avail. It is the general opinion in Shanghai that it is the United States which has "lost face" in the East by its failure to appraise intelligently the circumstances in China.

(To be continued)

A VERIFICATION

This letter came from Germany (U.S. Zone) and was prompted by the report of Frater Franz which appeared in the October *Digest*.

"All that Frater Franz points out is true, very true, and a thing which an American perhaps cannot imagine. We, in Germany, have lost all that man thinks he needs for his life. Home, money, employment, health, these are only a few things. One of them nearly every German is missing. We do not lament, for *we* know it is a Cosmic decree, a trial, which must be passed. I say we, for I think of my friends in our small circle here in Munich. We know about the Cosmic laws and don't want to change them. But, fraters and sorores, think about the many, many people in Germany who have lost their inner faith, too. They have lost with their usual life conditions also the God of their Hearts, and they are now living not like men. They cannot look over the bounds, which are set to them by their food-tickets.

Here is a task for us. Here our beloved Order can help. We, Rosicrucians in Germany, myself, my wife, and my friends, do not live better than others in our country, but we know why. And we are endeavoring to help. We cannot help with food or money, but with good thoughts. We try to lead the people surrounding us back to the way of humanity, to truth and God—to the way which has been lost by the war and the time following. The mental suffering is nearly greater than the hunger, and the cry for mental help is becoming louder and louder. We who have joined with the Order are receiving its teachings, and we try to spread out these helpful thoughts in order to assist others. And we ask you to assist us in our work.

In the time behind us, the Rosicrucian work was forbidden by the Secret Police (the Gestapo). All books, pamphlets, and written traditions were confiscated. Our work starts and we do not know how to start. But we know about the brotherhood of the Rosicrucian Order which also in Germany will again become a fact. We know that this age-old brotherhood cannot become destroyed by any conditions. The organization is broken since many years, but the Order is again arising, and its tasks are greater than in the days behind us. We who know mystic truth must apply it to help others who are seeking. The world is divided into two parts, and it seems that the prophecy of the Revelation of St. John will be realized in time. Let us help to gain the victory over the black forces; let us help to show the flaming star to all men who want to see it. The field is prepared, help us now to lay the seed, and the rose will again grow in our country.—FRATER VICTORIOUS.

From the Archives of the Past

Each month, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.

By JOEL DISHER, F.R.C.

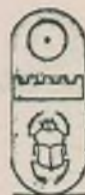
Literary Research Department of AMORC



THE title page reproduced is that of a quarto volume (9½ x 12½ inches) written by Michael Maier and published in Oppenheim in 1618. Its copper engravings of which there were fifty were the work of Johannes Theodorus de Bry. Epigrammatic descriptions accompanied the illustrations and were said to be sufficient to furnish the adept, who possessed the key to their understanding, with a complete view of life

and a knowledge of the underlying unity of all things.

The title page might be freely translated: "Atalanta in Flight or New Emblems of the Secrets of Natural Chemistry, adapted partly to the sight and intellect, in copper engraved figures, epigrams and notes, partly to the hearing and relaxed spirit with fifty small musical pieces for three voices, two against one simple melody appropriate



for two-part singing and not without singular pleasure in the seeing, reading, meditating, thinking, judging, singing, and hearing. Author Michael Maier, associate of the royal cabinet, Doctor of medicine, Knight, etc. Oppenheim—typed from Jermes Gallery—illustrated by Johannes Theodorus de Bry—1618.”

The copy in our vault, at Rosicrucian Park, is of a later reprint of this work, with a slightly different title and a few other omissions. It was published in 1687. The title page of this earlier edition is reproduced, however, because of its particular interest to bibliophiles.

The place of publication is worthy of some comment. It was a small village in the province of Hesse-Darmstadt on the left bank of the Rhine some twenty miles southeast of Mainz. It was the site of the Roman Castle *Bauconica*, and was a center of struggle during the Thirty Years' War. It is possible that in the years following the Reformation and prior to the outbreak of the Thirty Years' War that such obscure places in strongly Protestant territory were the only ones where there was sufficient freedom from surveillance by the Church to allow for the publication of such unorthodox works.

The engraver, Johannes Theodorus de Bry, like his father before him, and his brother, Johannes Israel de Bry, illustrated many important books of mystical, Kabalistic or esoteric content. The works of Robert Fludd (1574-1637) especially those in our archives con-

tain excellent illustrations by J. T. de Bry.

Attention should be called to the illustration surrounding the type of the title page. Its full significance must escape those who are unversed in mythology, and in the use which alchemists and mystics made of it. Few, if any, attempts have been made by moderns to read into the classic myths anything deeper than naive stories for children. It is, nonetheless, a fact as Francis Bacon demonstrated in his *Wisdom of the Ancients*, that such myths were capable of yielding sound, scientific, philosophic, and mystical truth.

It may be that the story of Atalanta's Race is more familiar than most. The illustrations middle right and bottom are easily recognized as being from that story. At the right, Venus is seen giving the golden apples to Hippomenes and below in the race itself, he is shown using them as Venus had directed. Behind them, the outcome is displayed! Their love consummated and happy led to their neglect of their benefactress, Venus, who punished them with the help of the goddess Cybele by having them changed into a lion and lioness (also shown), made to draw the goddess' chariot.

Michael Maier enjoyed a great reputation in Germany as a writer on alchemical subjects and was Grand Master of Rosicrucians in Germany in the 17th century. His books were numerous and were widely read. An excellent engraving of him appears on Page 10 of the *Rosicrucian Manual*.

HAVE YOU MEMORY TROUBLE?

Are you plagued by *forgetfulness*? At a critical moment, does a name or date elude you? Do you find this *slipping* of memory an obstacle in your business or social life?

Memory is closely aligned with concentration. Knowing how to concentrate, causing impressions to have *special emphasis* in your consciousness assures them of being easily recalled.

One of the most simple treatises for *developing concentration* and *improving memory* is given in two little booklets, both entitled *The Key to the Art of Concentration and Memorizing*, which were written by Dr. H. Spencer Lewis. They are conveniently small and can be easily carried in the pocket to be read during spare moments. They are a most profitable investment—yet the two booklets, Part One and Two, can be had, postpaid, for only 60c. Send order and remittance to: Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

*The
Rosicrucian
Digest
April
1949*



Comprehending the Incomprehensible

By DR. H. SPENCER LEWIS, F.R.C.
(From *The Rosicrucian Digest*, March, 1936)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



OUR members and friends may feel at times that in attempting to solve the mysteries of life we are seeking to comprehend the incomprehensible, and that for all practical purposes we are wasting our time in trying to lift the veil of obscurity and peer behind it or through it.

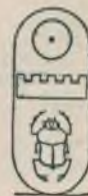
But man is given to attempting to solve mysteries. He delights in being mentally checked in his invasion of the unknown, and with remarkable persistency and with the aid of divine revelation, he has throughout the ages penetrated the darkness of wisdom and has ascended mountain heights of illumination.

And, strange as it may seem, man has accepted many of the incomprehensible things of life as commonplace and believes that he understands them. He deals with some of these mysteries in such a practical, acceptable manner that he often deceives himself into believing that he understands what is not understandable and discerns that which can never be discerned.

One of the several incomprehensible mysteries of life is that of time. Yet ordinary time is standardized in our

daily affairs, or at least we think it is, and we accept the existence of time as though it were something proved and fundamentally established by nature. The truth is that time does not actually exist; it is one of man's own artificial creations. Both time and space are things that cannot possibly exist in the comprehension of man and therefore are not proved as existing in the universe as fundamentals. No one has ever been able to prove that there is such an element in our lives as time and yet we have allowed a fictitious standard, and, in fact, a group of fictitious standards of time, to be used as laws to regulate our affairs. We labor, live, operate, think, and carry on our affairs in accordance with these fictitious standards and often allow them to enslave us or draw us into critical situations and dire predicaments.

If anyone were to ask you right now as you are reading this matter what time of day it is, and you were to answer in accordance with your watch or clock, or a Western Union timekeeper, or a government signal, neither you nor any official of the companies nor any expert of the government could prove that the time indicated was correct or that there was any definite way by which the "time of day" could be established.



We may argue that time is a matter of establishment through recognition and universal or general consensus of opinion. We may argue that since the multitude or at least the majority of persons in any part of the world, or in any country or section of the country, agree that a certain moment of the clock is the correct time of day for that particular place, it is therefore established and is fundamentally a law. The fallacy in such arguments is that the majority of persons in any part of the world have different opinions in regard to time and that our governments and courts of law have different ideas, and there is not the universal recognition and establishment of time that we think there is.

From the point of view of our consciousness of time, time itself is merely a conscious realization of duration. But the moment we analyze this we realize that time is constantly passing and that a moment of duration is in the past as rapidly as we are conscious of it or realize it. There can be no such thing as the future of time inasmuch as we cannot comprehend that which has not yet caused duration in our consciousness and since we only appreciate duration as it passes; time is constantly moving from nowhere into the past.

In the measurement of time, man has arbitrarily throughout the periods of civilization adopted methods for attempting to measure his consciousness of duration or his comprehension of the duration of consciousness. Man cannot think concentratedly, and with full realization, of two separate, distinct things coincidentally. The consciousness of man and his mental equipment for realizing his thoughts will not permit him to center his comprehension upon the words of this magazine and coincident with it be conscious and have a full realization of a piece of music that is being played, or of some words that are being spoken, or of some thought that is in the mind that is separated from the thought contained in the words being read.

With extraordinary rapidity the consciousness and realization of the mind can flit alternately or vacillate and swing from one conscious thought and realization to another until, like the

jumping of the moving pictures on the screen from one still picture to another, the blending appears to give a continuous action and all of the separate pictures appear to be coincidental. But in the ultimate analysis it will be found that man can be conscious of only one thing at a time, despite the fact that his mind may jump from one to another so rapidly that he believes he is thinking of several things at the same instant.

Fourth Dimension

In order to measure the difference between the beginning and end of the comprehension of something and the movement to another thought or impression, man has established methods of measuring the duration of consciousness, and the lapse of consciousness between impressions and this measurement he calls a measurement of time. Philosophically, the foundation of time is in a certain sense merely a fourth dimension that man has added to space. But this is not easily comprehensible either.

In order to find some immutable law of nature by which to measure time, man has taken some of the movements that are observed in the universe, believing that any movement that is continuous and steadfast, regular and immutable in its principle, requires duration and therefore occupies time. Any one of these fundamental movements can become a yardstick for measuring time.

Perhaps throughout the world today the most generally used yardstick for the measurement of time is the movement of the earth on its axis, or, in other words, the revolution of the earth. This revolution gives days, periods of months, and a cycle of movement which we call a year. By dividing the days into mathematically equal divisions, we arrive at hours, minutes, and seconds. By dividing the periods of the seasons we arrive at units called *months*, and by dividing the year we attempt to adjust the months into equal divisions of the year, and—run into many snags.

Why should man have taken the revolution of the earth as a fundamental law of the universe? The earth is only one of a number of planets visible to us and each one of these planets has a different cycle of time for its motion. If

the arguments of science are correct, that the universe is unlimited in space (another incomprehensible thing) and our sun and our earth are only small parts of the whole universe, and if God and His omnipotent powers rule and control the whole universe, why is it that man has not found in some other truly universal motion a better yardstick for his measurement of time? Certainly there must be one cycle, one fundamental law of motion somewhere in the universe that would apply to all the planets and all the beings that live on these planets.

If other planets are inhabited—and if there are many suns throughout the universe with their own planets revolving around them—then the revolution of our earth could mean nothing to the people on other planets, and their days, hours, and minutes would be different from ours, and ours would mean nothing to them. In other words, we would not be able to know the time of motions throughout the universe and judge the time of things in all parts of God's creation by the use of the *earthly* yardstick because this yardstick is a unique one differing from all others. It would be equivalent to a few men on the earth having watches that traveled the entire twenty-four divisions in fourteen hours instead of twenty-four, and these persons attempting to comprehend, regulate, and control the affairs of other people who had watches which required twenty-four hours to cover the twenty-four divisions.

Day and Night

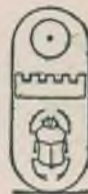
The only excuse that science offers for our arbitrary adoption of the earth's motion as a measurement of time is that the earth's revolution causes our periods of day and night and that daylight and nighttime as two periods of the cycle constitute a day. This being true, it would be consistent to say that a day begins at sunrise and continues until the next sunrise, giving us a daylight period and a nighttime period as one complete cycle called a day. But here again man's arbitrary methods of doing things and creating fictitious standards reveal themselves because throughout the civilized world, although the revolution of the earth has been generally adopted as the measurement

of time, the beginning of the day is considered differently in different parts of the world by different groups of persons and by different applications of the realization of time.

Furthermore, in the scientific field we find there are three kinds of days, the solar day, the sidereal day, and the lunar day. Our calendar month is not the same as the lunar month, for the lunar month centers itself around approximately twenty-eight days, while the calendar month can be from twenty-eight to thirty-one days long—a beautiful example of man's ridiculous ways of creating standards of measurement. On the other hand, the solar day is not the same length as the sidereal day.

However, the solar day has become a fundamental unit in astronomical practice and in most of the affairs of daily life. We measure this day by observing when the sun is directly at the zenith overhead in the locality where we happen to be, which makes the noonday different in different localities on the earth and, of course, there are places where if a person walks but a quarter of a mile in one direction or the other, occupying watch-time of fifteen minutes, he finds that noontime is one hour earlier or later on either side of the line. It is possible for one house to be so situated that it can be eleven o'clock midday in one room and twelve o'clock in the other, or twelve in one and one o'clock in the afternoon in another room.

When we come to law courts and the legal question of time, we find there are two kinds of days, the natural day and the artificial day. The artificial day is often called the civil day. The natural day includes the twenty-four hours beginning at midnight and ending at midnight, and not beginning at sunrise and ending at the next sunrise. On the other hand, in certain legal matters where a statute requires certain acts to be done within so many days, the law refers to what is called *clear days*, or, in other words, a number of intervening perfect days not counting the terminal days. If statutes of this kind make no reference to Sundays, then the Sundays are included among the number of days stated; whereas in some other statutes Sundays and holidays would be ex-



cluded and four days might become five or six in actual time. In certain forms of human activities there are so-called lay days which are divisions of the week and not necessarily periods of twenty-four hours.

Civil days, on the other hand, follow the old Roman law and begin at twelve o'clock noon and end at the following noon. Still there are civil laws which describe a period of one day as meaning from sunrise to sunset. Such "days" therefore may be twelve or fourteen hours long or only nine or ten hours. In other civil and legal rulings where the obligation is made to pay money on a certain day, the law allows the period to be stretched up to midnight of that day, even if it had been otherwise figured as beginning at sunset of the preceding day. In such a condition, a day would be from thirty to forty hours long.

With certain religions and religious sects, such as with the Jewish religion, the day begins at sunset and ends at the following sunset. In connection with certain lines of business a "day" is of a very short period. For instance, if an obligation demands a payment to be made to a bank the following day, it is implied that that day shall be the period when it is the most convenient for the bank or place to be operating in a normal business manner. That would make the bank day from approximately ten in the morning to three in the afternoon, or only five hours long instead of twenty-four.

Time Is Fictitious

Thus we see that man's attempt to comprehend an incomprehensible thing,

such as a fictitious condition called *time*, has led him into all sorts of predicaments and contradictions. There is no true standard in the universal laws for such a thing as time since it exists wholly in the consciousness of man and not in nature itself.

It is little wonder therefore that man in attempting to comprehend a fictitious thing, that resides only in his objective or outer consciousness, should resort to many strange methods of measurement and then find that this yardstick of measurement or standard of measurement does not suit all of his problems and therefore he changes the standards of measurement to suit the conditions and necessities. It is like having a yardstick of thirty-six inches made of rubber that can be stretched from thirty-six to forty or fifty inches to accommodate certain conditions, or squeezed and reduced to twelve or fourteen inches to meet other circumstances.

After all, we see, therefore, that the so-called real mysteries of life such as the laws of God established at the time of creation and which operate in and through us, are not as difficult to comprehend as the artificial, fictitious things of man's own mental creation. Man's consciousness and comprehension of things—including all the errors of comprehension and misunderstanding, all the particular theories and erroneous ideas—constitute the really great mysteries of life which must first be solved, and the errors and erroneous ideas eliminated, before man can begin to comprehend the so-called mysteries of the universe.

HAS PRAYER A VALUE?

Is prayer an outmoded conception—or does it have a useful value even in our times? Do you know the true psychological basis of prayer? What is the proper kind of prayer? What prayers are of no avail, either psychologically or *spiritually*?

The mystics of old knew the real significance of prayer. Learn what *keys* they used in their Cosmic appeals. The book, *Mystics at Prayer*, contains a collection of great prayers of the renowned mystics of the centuries. It is an inspirational guide! Attractively printed and bound, the price per copy, postpaid, is \$1.45. Send your order and remittance to: Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

**The
Rosicrucian
Digest
April
1949**



The Lost Element

The people of Poland are asking: "What is the matter that even though the war is long ended mankind is still in despair?" To their question, a Polish philosopher replies: "Falsehood and hypocrisy is the matter."

He further explains that if the physician is to diagnose a disease, he must look to the cause. In our social life we must look to the family as the fundamental cell. The parents should so live as to have the esteem of the children and also their trust. This same foundation in truth and honesty should penetrate into social organizations and the customs of society, including offices and trades. Even diplomatic life, the press, and propaganda, should be obliged to abide by very high principles, should express courtesy to others and respect for their own signatures and agreements. The report continues as follows:

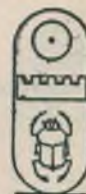
"We have chaos in all our comprehensions about the Universe . . . not enough practice of the higher ethics of Christ—that is, universal love. . . . At present we stand in the position of passive spectators, who observe with fright. . . . We know well what our finish may be but we can't hinder, because we all are on this same base. We, contemporary Poles, let us tell the truth and give the diagnosis of the disease, as 'falsehood and hypocrisy.'

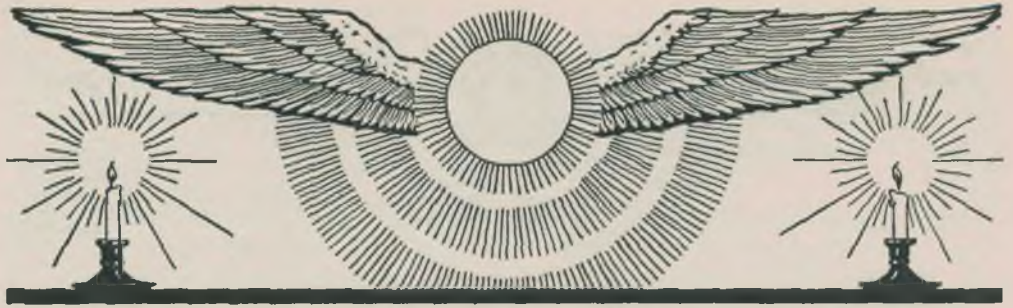
"A new era approaches. Its purpose must be new conditions for mankind relations . . . but those who would give the new rules should be superior themselves . . . they should know the much higher bases of ethics than those of the present. We must declare frankly that all religions in the world must be shaken now at their bases. . . .

"Once the Greeks proclaimed that 'Tauta rei!' (everything flows). We ask now 'What has stopped?' The answer is that religion stopped. The world is going forward but has failed to nourish the current of ethics. It has given strength to the intellect which has broken loose and like raving horses has taken away the carriage in which we ourselves are traveling.

"Have we Poles the courage to tell humanity the teachings of Christ, that religion should not be of the brain but of the heart? . . . That was the understanding in our country when the episcopacies of different creeds (after many conferences in 1943-1944, in Warsaw) signed their names under common confession in which they agreed together on common principles. . . .

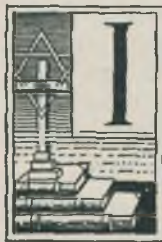
"Let us make a finish of the concealment of truth. Let us have the courage to go on with it to all the world. . . . As Churchill has said, 'The world is very ill.' We know the disease. Restore anew in men the truth that for all of them there is one God only. . . . Undertake, even if painful, the necessary reform of religion, so that the truths of Christ teachings stand before all mankind. . . . Live so that in our hearts there may prevail justice, truth, and love—the creative factors of all good . . . and that we may understand mutual forgiveness and realize it as a fundamental law for mankind. . . . When we produce currents of new health and pure powers, then will come the New Era."





Vindication of Bacchus

By ELOISE LAVRISCHEFF, F.R.C.



IN THE British Museum is an old Greek coin of 350 B.C., from Pheneus in Arcadia. In the Commentary to *Comte de Gabalis*, by Abbé de Villars,¹ an interpretation is given of the mystical meaning of the figures on this coin. The description is as follows:

Hermes, the messenger of the gods, was said by the Greeks to typify and preside over the powers of the mind and to be the patron of gymnastic games. He is represented as bearing a caduceus or staff, gift of Apollo the Sun God, and emblem of the God's message to mankind. This staff represents the spine containing the cerebro-spinal nervous system which is the wand of the magician, while the two intertwining serpents which ascend symbolise the positive and negative currents of Solar Force directed upward for the stimulation and evolution of the Solar Principle in man. Upon his left arm Hermes bears the Infant Bacchus, the Redeemer.

To the Rosicrucian this description of the nerve energies, especially that of the kundalini fire, here called the solar force, is quite familiar. Yet the idea of Bacchus as the REDEEMER comes as a new concept. For we have long been more accustomed to associate this God of Wine with stories of drunken revelries than with the idea of spiritual redemption.

¹Rider & Company, London, 1914—Copyright by "The Brothers."

Wherein, then, lies the origin of this unfamiliar concept? Tracing back into the pre-Christian era in Greece on the clue given by the coin, we soon come to the Eleusinian and Bacchic Mysteries which celebrated the origin of Bacchus. Is our answer concealed beneath the Veil of these Mysteries? We will examine the legend upon which they were based.

The Legend

Dionysus-Zagreus, otherwise known as Bacchus, was brought forth in the form of a dragon or serpent as the son of Zeus, with Demeter (Proserpina or Ceres) as his mother. This divine child, or avatar, was thus an incarnation of Zeus and as such was called Zagreus (in Sanskrit: *Chakra*).

Originally Dionysus was destined for universal dominion. However, at the instigation of his mother, the Titans conspired to murder this divine one. Therefore, one day while he was sitting contemplating the mirror, as was his wont, they set upon him, disguised under a coating of plaster, and tore him into seven pieces.

Athena, however, was able to rescue Bacchus' heart from the Titans, while Apollo was gathering up the pieces. She gave the heart to Zeus, who swallowed it. Thus Bacchus was returned to the paternal substance to be generated anew. Through this regeneration he was destined to be born again and finally to succeed in establishing his universal rule. This was outlined as a reign of happiness, leading to the release of all souls from the dominion of death.

Behind the Veil

What can we find now, lifting the Veil of the Mystery and bringing to bear upon this story the illumining Light of Truth? First we see in Zeus and Ceres or Demeter the Cosmic mind (positive, masculine, the bridegroom) and Nature (negative, feminine, the virgin). From their union comes forth, at the third point of the Triangle, the manifestation of the Holy Ghost, the Illumined Self of original man who walked and talked with God.

But when this Self looked too long through man's objective eyes into the Mirror of Maya, instead of remembering himself as one with his Creator, he began to perceive the world of many. Thus did the objective self (the Titan) rend the divine consciousness within him until there remained only the seven pieces of the Chakra.

However, the heart or soul of the divine self cannot be destroyed. When the body's use is terminated and it has been returned once more to its original energies, the soul consciousness still lives within the One Mind, awaiting an opportunity, through rebirth, for regeneration. Then, when man ultimately comes to unite again this consciousness of his Soul with that of his body, there is brought forth the final manifestation of the Holy Ghost. This is man's Mystical Union with God, after which the Divine Consciousness shall ever reign

supreme, bringing great happiness leading to man's final release from the bonds of reincarnation.

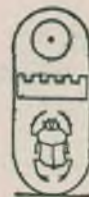
Thus behind the Veil we find the old, familiar, fundamental mystical concept of the Fall of Man, his loss of divine contact through his sense of separateness from the Creator, and his final redemption, after regeneration, the uniting of the Chakra—which leads to the unifying process of Cosmic Consciousness or Illumination: *Bacchus, the Redeemer!*

Purification and Initiation

The profound esoteric doctrines thus embodied have variously been denominated Wisdom, Philosophy, and Gnosis of Knowledge. The ways in which these doctrines have been given to those ready for such understanding have been variously called *Mysteries, Orgies, Labors, Teletae, and Initiations*. Today we have unfortunately lost the finer connotations of the original meanings of these words, especially the *Orgies*. Yet the Eleusinian and Bacchic Mysteries—the Sacred *Orgies* representing the appointed means for regeneration through an inner union with the Divine Essence—for over two thousand years constituted the spiritual life of Greece. The wisest and best-known men of the pagan world themselves hold testimony that these Mysteries were instituted in pureness and were proposed as the worthiest means by which man might reach that noble end which is ever his Goal.

Persons of all ages and both sexes were initiated into these Mysteries, while every act, rite, and person engaged in them became symbolic. Acceptance consisted of two Initiations, the *Teletae* and the Greater Mysteries. The candidate came to the first Initiation only after a period of purification by fasting. Then through its ceremony, the *Muesis* or Vailing, his eyes were turned from the external and he became one of the *mystae* or initiates. These first Initiations were therefore called the *Teletae* or terminations because they denoted that the imperfect or rudimentary period of generated life was at an end, having been purged away by *katharsis*. Thus the *mysta* became a veiled or liberated person.

A year later the candidate was admitted to the Higher Degrees through



the Initiation of the Greater Mysteries, the *Epopteia* or Revealing. Here the initiate was more fully instructed and disciplined until he had become an *epopta* or seer. He was then regarded as having received the arcane principles of life; gained an understanding of generation—that mystical process by which the spirit unites itself with matter and the Divine enters into the Human; attained a comprehension of the means by which his soul had descended; and accomplished that regeneration which would bring him to *enosis* or union with the One, in which all mystical verities are intuitively comprehended as manifested. Thus through this divine initiation, through celebrating the Divine Orgies, those initiated ones who reached the highest consciousness became spectators of the entire, simple plan of the Universe; they became truly Illumined Ones.

Nine Days

The Sacred Orgies of the Greater Mysteries were celebrated in Greece every fifth year, beginning on the fifteenth day of the month *Boedromion* (our September). They were presided over by the Hierophant, who was bound to celibacy and devoted his entire life to his sacred office. His three principal assistants were the Torchbearer, the Kerux (Crier or Herald), and the Minister at the Altar. There were also a Basileus (King), who was an archon of Athens, four elected curators, and ten persons to offer the sacrifices.

The first day of the Orgy was called the Assembly, because on that day the worshippers were convened.

The second day was the day of purification, the *Halade Mystai*, on which the Kerux cried, "To the sea, initiated ones!"; for water, as the sea, here symbolized fluctuating matter purer than that of sublunary nature. Also, the sea was itself regarded as the emblem of purity.

The third day was the day of sacrifices. The offerings made were of "mullet" and barley from a field in Eleusis. The officiating persons were forbidden to taste of either. For the offering was intended for Demeter alone, the sorrowing one, Mother of Bacchus.

On the fourth day was the solemn procession. The *kalathos* or sacred bas-

ket was borne ahead, followed by the women carrying *cistae* or chests in which were sesamum, salt, pomegranates, cakes, poppies, a serpent, carded wool, boughs of ivy, etc.

The fifth day was designated the day of Torches, for in the evening there were torchlight processions with a great tumult of the people.

The sixth day was the great occasion for the bringing of the statue of Bacchus from Athens by the *Iacchogoroi*, all crowned with myrtle. As they passed they were greeted by songs and the beating of brazen kettles. The votaries danced and ran along through the uproar.

Then the Image was borne in through the Sacred Gate, along the Sacred Way, halting by the Sacred Fig Tree where the procession rested. Next, it moved on to the Bridge over the Cephissus, where again it rested. Here the expressions of grief gave way to trifling farce—even as Demeter, in the midst of her grief, smiled at the levity of Iambe in the Palace of Celeus. Thus through the "Mystical Entrance" they entered Eleusis.

On the seventh day there were games, and the victor was given a measure of barley as though a gift directly from the goddess.

The eighth day was sacred to Aesculapius, the Divine Physician, who heals all diseases. In the evening the initiatory ritual was performed. Crowned with myrtle the *epoptae* entered the vestibule of the temple, symbolically blind as yet, knowing, however, that their eyes would soon be opened by the Hierophant.

First, they were washed with holy water, signifying their knowledge that only with pure hands and with a pure heart would they be bidden to enter the most sacred enclosure. Here the Hierophant, who in Oriental countries was given the title *Peter*—interpreter, read to them from the *petroma*, two tablets of stone. Those things which he read to the initiates from that book of stone were not to be divulged on pain of death.

Next, the symbols within the Sacred Chest or *Cista* were revealed. This chest was made of osiers and inclosed within
(Continued on Page 115)



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

RESPONSIBILITY AND THE INNER SELF

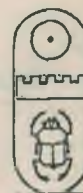


RESPONSIBILITY can be either assumed or ignored. The reaction of an individual to these two possibilities is one basic criterion for the judgment of character. The individual who normally, and apparently with ease, assumes the responsibility that he decides is his to bear is one who has in many other respects made a satisfactory adjustment to living as well as to social demands. The individual who is constantly attempting to avoid responsibility is one who will reveal in other traits of behavior many characteristics which indicate lack of adjustment to environment.

Responsibility can assume both a moral and a social implication. In rela-

tion to our family, our employer, and even our Creator, we voluntarily assume demands which make us responsible for certain courses of action. These voluntarily assumed responsibilities are those which are most obvious in our daily experiences. The individual who does his best to carry out such responsibilities is indicating a degree of integrity which shows that he is one who will fulfill his promises.

A voluntarily assumed responsibility is even more of an obligation than that which is, in a sense, forced upon us. Certain responsibilities we feel may be placed upon us unjustly because we have had no voice in determining whether or not we should assume the requirements of certain demands made by our particular status in life. So easy it is to pass off responsibility that prob-



ably not one human being is without guilt in doing so, and on frequent occasions. Many of these omissions are of minor consequence, but, on the other hand, there are some that are important. The individual who is constantly manipulating the avoidance of his duties, but yet takes credit for the responsibility assumed by others, is certainly approaching close to living an existence of a parasite. We are all familiar with the behavior of some people who are always on hand when laurels are passed out, when credit is given, but are missing when responsibility is to be assumed.

Voluntarily formed organizations are particularly placed in the position of having only a few members who can be depended upon to do the work that has to be done, but always there are numerous ones who are present when the achievement is complete and credit goes to the group as a whole. It is discouraging to be one among those persons who always do the work or carry out a plan and repeatedly to see those who have done nothing gain equally in credit. Nevertheless, regardless of its social implications, responsibility is, in the final analysis, a matter to be settled by the individual. Where reward is imminent, responsibility is more frequently assumed.

Many individuals might not assume the degree of responsibility which they do if it were not for the weekly or monthly pay check that is, in a sense, compensation for their efforts. Those who carry on in spite of reward or lack of it—who have the character to make effective that which seems right and just—are those who reflect the true reaction to responsibility in that it is undertaken for its own sake.

Individual freedom and responsibility are closely related. To be free is to assume more responsibility than to be closely directed. A child entering school is under close supervision, most of his movements and thoughts being directed by his instructor. Therefore, he has little responsibility, and, at the same time, little freedom of expression, thought, or action. If we want to give up our responsibility as adults, we must realize that to the degree to which we sacrifice responsibility we also sacrifice freedom. A man or a woman can be re-

lieved of all responsibility by being confined to an institution, either penal or corrective. In such a place, one's life is mapped out for him. The individual falls into a routine of behavior and all responsibility is minimized, but freedom is completely restricted. Such an individual's will is completely dominated by the will of another.

If we wish to be free in our actions, insofar as a reasonable society permits, then we must be responsible for a certain degree of our actions. No one else can ever assume our responsibilities unless we, in turn, pass to him a degree of our own freedom of action and thought.

The responsibility of life as a whole is to determine our place in it. Here again, human beings react in two ways. One claims that this is entirely a non-voluntary procedure. Such an individual reasons that he did not ask to be born, that he did not ask to be placed in his particular environment in life, and therefore, he sees no reason why he should be responsible for his actions. The other individual accepts to a degree the fact that whether or not he is here by voluntary choice, he is nevertheless still here, and he is willing to assume certain responsibilities that may make him better understand his position.

Responsibility, then, is an attribute of the inner self. Conscience and even reason tell the intelligent human being that there are responsibilities in life to be assumed both voluntarily and otherwise. We reason, and inspiration directs us to believe, that all the many patterns which compose life must be reaching toward some eventual purpose. Of course, this point of view has been denied, but man is better able to assume responsibility and intelligently direct his life if the principle of purpose is at least accepted as a premise upon which to work.

The inner self is what we might call the voice of conscience within us. It is related to the force of power which contains in itself the purpose of existence, and its directives, insofar as we can know them, are toward the assumption of responsibility. Man's innermost nature, then, is in accordance with his doing his best to uphold virtues and with his being a living example of one

who tries to fit himself as well as he can into the society of which he is a part.

Morally and ethically, responsibilities are great teachers. The one who can assume them finds a degree of satisfaction in carrying them out which is beyond that attained through any physical acquisition. If we are eventually to know better than we do now what is our true purpose in existence, the inner self and its directives, or the intuitive knowledge gained from this inner self, will be our guide constantly

to help us in understanding as well as in undertaking the duties which are ours. Every great man who has assumed responsibilities, not only his own but those of others, has always found that the channels of meditation and concentration, and the process resulting in relating his objective thinking to his inner self, have been the means by which he has been able to achieve that which otherwise he might have decided as being someone else's business. The voice of the inner self may truly be the one key to linking ourselves with the Voice of our Creator.



Must You Do It?

By DR. GEORGE GREVILLE

(Reprinted from *Psychology*—issue of May, 1948, London)



ARE YOU the kind of person who goes back again, after locking up for the night, just to make quite sure the door is really locked?"

I have heard a well-known psychiatrist ask that question over and over again. Most of us have some small obsession; some habit of action or thought which we always repeat. One man is meticulous while another is invariably punctual. One man counts every stair while another dare not step on the pavement cracks. My friend finds that a particular tune is forever running through his head, and a patient of mine is obsessed by blasphemous thoughts. There are more serious obsessions than these, too. Dipsomania is one of them and kleptomania, the desire to steal, is another. In some cases a woman will say that she is afraid that she might harm her own children.

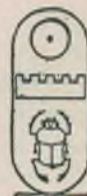
Causes and Cure

What is known about the cause and cure of obsessions? Frankly, not as much as we might wish. It is likely that they are thoughts or actions, which, innocent in themselves, have been substituted for other harmful or painful thoughts and actions which are buried

in the subconscious mind. This, at least, may explain the commoner, simple obsessions. For the serious ones we may have to look further.

When a child has a thought which is for some reason inadmissible, he buries it in his subconscious mind. This process is called *repression* and the repressed thought is forgotten. For example, a child who has been spoilt is disturbed by the arrival of a baby brother. Attention is suddenly transferred from him to the new baby. He resents this and therefore hates his young brother. But he is taught to love his relatives; therefore the idea of hate is inadmissible and is repressed. He and his brother are always washed together at the same time, thus washing becomes associated in his mind with his childhood memories of the younger boy. Later in life he develops an obsession for washing. He is absurdly careful in his cleanliness. Why? Probably for two reasons. Firstly, because washing has become a substitute for his hatred which is forgotten. Secondly, because washing is symbolic of cleansing himself from the guilt of having hated his brother. The classical example of this second reason is that of Lady Macbeth.

The indulgence of any strong emotion is pleasurable. Since an obsession is often the substitute for a strong emo-



tion, the obsession itself gives rise to a certain degree of happiness. It is certainly very noticeable in some people who suffer from anxiety, that while they indulge their obsession their anxiety is relieved.

The mechanism of repression, when functioning adequately, does not cause obsessions. The very presence of an obsession is a sign that the repression is inadequate and the hidden memory is trying to break through into the conscious mind.

Method of Treatment

What about the treatment or cure of these simpler obsessions? I recommend only one method and that is a paradoxical one. Indulge the obsession. Having realized and admitted its presence, go on carrying it out deliberately and repeatedly. There is common sense in this, because we have said that the obsession is a substitute for some strong, inadmissible emotion. Everyone knows that an emotion, once realized, expends itself and fades away. Similarly, the deliberate repetition of the substitute for the emotion, gradually drains away the strength of the emotion which it represents. As the strength of the emotion grows less, the need for the obsession is removed and the obsession itself no longer exists.

The more serious obsessions, particularly those which are criminal in character are harder to explain. Some of them are a fight against authority. The boy who is brought up too strictly may become obsessed with the desire to steal because he wants to get his own back on his father. His father represents authority and so do the police. The more trouble he causes the police, the more

pleasure he gets. His subconscious feeling is that of rebellion against any authority which is representative, to him, of his father.

Other criminal obsessions are bound up with sex. The man who cannot resist being cruel to animals or children is probably a sadist; that is, a person who derives sexual pleasure from causing pain to others. The more primitive sexual feelings are bound up with a certain degree of violence. The male animal frequently forces itself upon the female. This primitive reaction may be present in man causing him to be obsessed by the desire to injure the people he loves. The opposite feeling, of wishing to harm oneself, is found in the person who is a masochist; that is, one who derives sexual pleasure from being hurt. This is commoner in women and in effeminate men and is again a primitive feeling. It may result in an obsession of self-injury.

Difficult Cures

The cure of these more serious obsessions is a difficult problem and one which should always be referred to a competent psychiatrist.

The simple obsession is common, in some form or other, to practically every one of us. It is not serious and is usually easily controlled. In any case, many obsessions are regarded as assets by the world. The man who is always punctual is admired in most quarters. The excessively tidy person is a boon to his employer. Even those people who return again and again to ensure that they have really locked the door have their uses. If you have an obsession, make sure you can do without it before you try to rid yourself of its power.

*The
Rosicrucian
Digest
April
1949*

MID-ATLANTIC RALLY

The third Middle-Atlantic Rally sponsored by the John O'Donnell Lodge will be held at its Temple quarters on May 7 and 8 in Baltimore, Maryland. The two-day program includes several advanced scientific demonstrations and displays, the Rosicrucian Sixth Degree Initiation, illuminating lectures, a forum, mystical ceremonies, a banquet, and entertainment. Members of all degrees are invited to participate. Registration begins at 10:00 a. m., Saturday, May 7 at the Temple.

Make early reservations. Write to: Rally Secretary, John O'Donnell Lodge, A. M. O. R. C., 220 N. Liberty Street, Baltimore 1, Maryland.



SANCTUM MUSINGS

NEED FOR UNDERSTANDING

By RODMAN R. CLAYSON, Grand Master



AS WE look about us, we find that youth is reckless; that men and women are restless—they are groping, and are not quite sure of their direction or goal. We live in a disturbed age. We have created more things than the most fabulous magic carpet, and yet we are not individually or collectively happy. We have worshipped at the shrine of science, power, wealth, political theory, economic ideology, and have found that the idols have feet of clay. The world seems to have darkened.

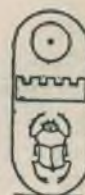
Two devastating wars have been fought in one generation, and we have found no peace. With seeming nonchalance we proceed to prepare for a third World War. We live recklessly, as if each day is the last; this, perhaps, may be attributed to the threat of the destructive power of the split atom. We seem to have exploited all the powers but one, the mind power within ourselves—the power of rational thinking. No longer can we look to others to promote the progress of mankind and to bring peace on earth. If we expect to have a better world, a better environment, we must use our individual initiative. There are certain things we can do for ourselves and for others.

First of all, we must realize that other people are human beings, the same as

we, having the same attributes, emotional natures, and, yes, even weaknesses, and that they are entitled to the same consideration from us that we would expect from them. If we are in authoritative positions or are employers, we must not treat those subordinate to us as if they were pieces of machinery. The worst possible way to deal with or manage people is to consider them as mere names—so-and-so who lives in the next block; a number on a card; a name on a payroll. This brings to the individual a feeling of lack of recognition—of neglect.

A mental state of depression comes from a personal feeling of being neglected. An individual who feels that he is neglected is entitled to consideration—the same that is due all men and women, regardless of where they may live. The desire to feel that we are wanted, that we are needed, and that we have a place in the scheme of things, is a natural human characteristic.

Apparently Alfred Adler was right when he contended that the desire to feel important is the strongest urge in man—even stronger than the desire for money or security. We interpret Adler's meaning of the word *important* to mean *valuable*. His contention seems to be a truth which we should remember when dealing with our friends and our business associates. We should endeavor to help people feel that they are of value



and are necessary. If we are an employer, we should frequently give praise and credit for good work, when the work warrants it. Criticism of others should be held at a minimum, and we should never fail to correct a grievance. We should create opportunities every day to encourage those with whom we are in contact.

Human relations experts have found that encouragement and praise help more than anything else to bring about the spirit of good-fellowship among people. That is because those who have received the encouragement feel that they have deserved some special attention, that they have been recognized, that their presence or existence is not merely taken for granted.

During the war it was found within the Army that when the soldiers knew the overall picture of what they were doing or endeavoring to accomplish, they put more zealous effort into the battle, their morale was increased. They felt that they were sharing inside knowledge; therefore, there was the self-motivation to cooperate. It gave them a feeling of importance, and they could see that their services were valuable in the necessary accomplishments of the army.

Businessmen in America are awakening to the fact that it is to their advantage to spend thousands of dollars each year to help their employees feel that they *belong*. Handbooks for employees, and booklets of various kinds are used in many businesses to acquaint the employees with the over-all policy and plans of the company. This has promoted good will, and has increased production. The employees feel that they have received recognition and that the

quantity and quality of work rendered is their personal responsibility.

Approach to Others

Each of us can improve our relationship with people if we will assert more patience, understanding, and tolerance. When we desire to have others cooperate or do something for us, we must be subtle and indirect in our approach to them. Rosicrucians will understand this principle of human relationships, because results have been proved from the use of the law of suggestion.

No person can feel important when he is being *bossed*. When he has a feeling that he is valuable and needed, a feeling of self-respect is engendered which is very necessary, and he will therefore manifest the very best that is within him. We should individually make a study of our own reactions: what causes us to be melancholic? what causes great enthusiasm and interest? If we can determine how these sensations arise within ourselves, we know that the same must be true of other men and women. Therefore, it is necessary that we start to gain an understanding of ourselves in order to know how to understand our associates and maintain proper

relationship with them. In so doing, by example, we can help them to acquire and manifest that which we have learned.

We must not think solely of ourselves; we must not be indifferent to others nor to the rights of others. The welfare and best interests of every man and woman is our responsibility. Much consideration must be given to seemingly trivial things, such as our approach to others. Do we speak harshly,



By Erwin W. E. Watermeyer,
M.A., F.R.C.
Director, AMORC Technical Dept.

- A new vitamin, named Vitamin B-12, has been discovered, which may provide the cure for a number of nutritional diseases.
- According to extensive investigations carried on by Dr. H. S. Brown of the University of Chicago, it appears that all meteorites, large or small, which have struck the earth, were once parts of a single planet, approximately the size of Mars, which exploded for unknown reasons.
- Dr. Robert Broom, a member of the current African Expedition of the University of California, has discovered remains pointing to the prehistoric existence of a huge ape-man, about two and one-half times the size of an ordinary man.
- Meteors which move rapidly through the earth's atmosphere are now detectable by radar.

quickly, sharply? Or do we speak pleasantly and kindly.

The tendency of local and national regimentation is great. As this tendency increases, the individual is caused to feel a lack of recognition, that he is just another entity lost in the mass of humanity. In human relationships, self-expression should be encouraged; recognition of personal accomplishments should become a *must*. Every consideration should be given to the abilities and rights of others. To have an appreciation of this, one must first analyze himself, his reactions, his desires, and that which brings him the greatest amount of happiness. With personal achievements along these lines, we can help others to realize the same achievements. In so doing, we are improving our mental disposition and physical health.

Self-Appraisal

In studying ourselves we must be cognizant of faulty thought habits, and organize our inner processes so that the warring of seeming opposing forces within will definitely come to an end. Inner rebellion, whether the fight is against seemingly unchangeable daily routine, incompatible neighbors, or deplorable world conditions, takes its toll within the individual and is reflected in his health and mental outlook. We can never expect to have friends if we reflect resentment, jealousy, and hatred. Others sense our feeling, and will have no inclination to associate with us. On the other hand, when we radiate tolerance, kindness, and love for our fellow men, these are reflected in the things we say and do in our contacts with others, and people enjoy association with us and seek our friendship.

It has recently been established by *psychosomatic medicine* that the state of mind indisputably affects the flow of blood through our arteries and veins, and the functioning of each gland and organ. It has long been known that anger causes muscular contractions which may lead to functional disorders. A normal body can become disorganized from melancholia. A variety of diseases may result from fear. Even deaths occur from terror or grief, resulting from one's attitude when facing unexpected catastrophe.

Realizing the law of cause and effect, it is wise for each of us to review our mental habits, and ascertain what pitfalls must be avoided. When we have a feeling of well-being, we are realizing that which we should want to see and feel in others. Our strong radiation of well-being is felt by those with whom we come in contact. Such emanations are actually measurable, as has been demonstrated in psychology classes in some of our universities. When we have a sense of well-being, we radiate good will; we lift our eyes from the level of the street; we hold our chins higher.

If we would have a better world, we must help our neighbor to have the same inner feeling, the same good health, the same regard for others that we are endeavoring to reflect. We must help him to become flexible and adaptive to the changing verities of life. Probably one of the greatest failings of a great many men and women is their failure to show genuine interest in the activities and welfare of other people. Every man and woman is hungry for appreciation, attention, and recognition; yet it is seldom that we sincerely let our expressions reveal such attitudes. When we have a true interest in others, our countenances begin to reveal the etched lines of this unselfish kindness, which is reflected in all that we do. Its warmth shines from our eyes and turns our lips into a smile.

When we think less of ourselves and more of others, people are attracted to us and we acquire rare friends. Not only do we have an inner sense of goodness, but we are warmed with the fire of graciousness, of sympathy and understanding, which is brightly reflected to those with whom we are associated. Such virtues are truly very simple—yet they are so rarely manifested. Perhaps it is this very simplicity that has caused virtues seemingly to have been forgotten by indifferent humanity. What could be a brief glance of sympathy or a quick smile of understanding is more often than not replaced by the attitude of cool aloofness or sophistication. One who has not set his own house in order is poorly equipped to attract real friendships or to contribute and share in the growth



of friendship and the pleasures of others.

Self-appraisal is very necessary; likewise, it is most essential that we have wholesome self-confidence. This must be tempered with unselfishness and an equal interest in other people. It requires time and effort to show others that your interests include more than your own affairs and obligations, but you must put forth the effort and give of your time if you would contribute to what you feel may be a necessary change in your neighborhood and in the world at large. Our interest in others must be sincere. Do not our hearts respond when we sense sincerity in the interest and affection of others? If we could but realize that when we give little we receive little, and that in giving much we receive much.

Illuminated Personalities

Have you not met individuals whose gracious, kindly personalities seem to brighten the room in which they happen to be? Because of their very presence several more lamps seem to have been lighted in the room. Such personalities are greatly admired, but they are all too few. When we make their acquaintance we should but momentarily bask in their light, and then endeavor to bring about the same condition within ourselves, that we may share our light with others.

Do you have an appreciation of the worthy endeavors carried on by others? and do you let others feel the glow of your appreciation? Do you express sincere pleasure in being with them? In their conversation, do you listen to them with real interest, and with the brightness of full attention on your face? A very famous man has said that years ago he discovered that there is an inexhaustible source of energy in impersonal human love, and in the desire to be of service. He exemplifies this in all that he does. He gives freely of his interest, and he gives freely of his smile. He has stated that these things are of no good to him unless he gives them away. The moral in this story is obvious: the only way we can keep our

own inner happiness is to share it with others.

There is so little difference between the great and the near great, and all of us can at least be the latter. When we share with others the goodness which we feel, we are manifesting greatness. Theirs is a sense of unselfish self-appreciation. They feel that to a large degree they are important, that they are included, that they *belong*. Regardless of your position in life, if you will grant others the gift of your smile, patience, tolerance, consideration, and interest, you can do much toward establishing bonds of friendship and love of which the mass of humanity on this earth is greatly in need. There can be no progress without this bond. With it, happiness and success are brought to others as well as to ourselves.

We can bring the light of understanding to others if we will put forth the effort to do so. For a good many years the burning torch has been a universal symbol of friendship, understanding, and unanimity. It is a torch to which we can add more fuel; it is a torch the light of which can become brighter and more far-reaching. Symbolically it can be a light of security, steadfastness, and devotion. Your sympathy, understanding, and interest can add to this light.

If we will first start with ourselves we can do away with restlessness, with groping, with smugness, and with indifference. We can replace these negative aspects with toleration, moderation, broadmindedness, and appreciation. What we would see in others, we must first find in ourselves. Just as each of us is a center from which our individual light is radiated in all directions, just so from all directions may we draw to ourselves additional light.

The light that is resident within you is a power which can be used for the accomplishment of much good. Utilize this power with all its importance and implications, and you will find that you are brightening the light of the lamp of greater understanding, and of minds at peace. It is thus that you bring additional light to a darkened world.





Beauty Is Soul Deep

By BALBINA V. MARS



THING of beauty is a joy forever." Thus declared Keats. But how many of us APPRECIATE true loveliness? How many take the time from material pursuits to bask in its glory for a moment, to respond with their be-

ing to the transcendental qualities of beauty?

Too many of us, unfortunately, let the power of beauty skim over the surface of our consciousness, letting it make only "skate-tracks" across the ice of our hearts, instead of allowing it to seep through, to quicken us with joy and love.

To be "a joy forever," beauty must be assimilated and retained—must become PART of us—not just glanced off our consciousness like a rubber ball against a pavement.

There is beauty in a verdant expanse of lawn. In a fleet-winged bird against the blue of the sky. In a rose. In a tree. There is beauty in ALL of God's handiwork. But none can compare with the exquisite beauty of love, radiating warmly from a human heart—radiating and inspiring all who pass by.

Schiller wrote: "Truth exists for the wise, beauty for the feeling heart." For the FEELING heart, was Schiller's keen observation.

Redeem your heart from merely being a mechanism, pumping blood throughout your body, nurturing it. It can "pump" love throughout your con-

sciousness, too. Allow it, then, to radiate from you, to nurture humanity.

BEAUTY begets this radiating love. And love is an artist supreme. It paints stars in our eyes, and roses in our cheeks, and infuses our expanding auras with a rosy radiance that soothes our fellow men like gentle, healing caresses.

This instinct for beauty plays a predominant part in our soul's unfoldment.

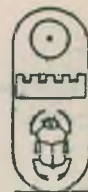
When minds fill with beauty, through proper thoughts, and hearts with beauty, through love, the very touch becomes salubrious, the smile a benediction!

Acquire the habit of reading a lovely poem each day, or of studying a beautiful painting, or listening and yielding to the alchemical power of music by master composers—and you will not only "walk in beauty," but in love!

And when you discover beauty in a book, or perhaps in a single inspired thought, or in a new understanding of truth, SHARE it with someone. Remember the admonition in the parable about the talents. Light is not to be hidden. It may wither away by being entombed in your own consciousness; therefore, assist in planting it in another's heart.

Share beauty and light. It will grow. It will expand. Until wave upon wave, in the ocean of life, it will encompass and enrich the entire universe, returning again to you (as surely as there is God it will!)—inspiring and strengthening you anew.

A rose in a crystal vase, an exquisite



painting on the wall, or a lovely melody infusing the room and you with harmonious vibrations—all of these have alchemical propensities, which can transmute discontent with life to a consciousness transcendental.

It is possible to respond to one's innate instinct for beauty. Nurture it, by indulging it. Therefore, SURROUND yourself with beauty.

Not all of us, it is true, can afford a luxurious, ornate environment. Yet each of us, regardless of our station in life, CAN LIVE IN BEAUTY!

We can create MENTALLY an exquisite, colorful background—then literally step into it! WISHING will not make it so, but THINKING it will!

Thinking properly can change your entire environment. That simple painting on your wall may become like an exquisite Renoir; that threadbare rug, like a Persian creation. Those dingy, grey walls can take on an empyrean hue. Thinking it, will make it so for you! It all depends on your ATTITUDE.

Therefore, transmute that dissatisfaction with your "lot in life," and ultimately you will ATTRACT to yourself the kind of environment which you had created mentally. Seek that Kingdom within, develop it—"and all else shall be added unto you."

A Persian poet once said: "If thou hast two pennies, spend one for bread.

With the other, buy hyacinths for thy soul."

Do not flagellate yourself in contempt, after yielding to an "extravagant" impulse. It is NOT selfish for a woman to adorn herself with a bright piece of costume jewelry, or with a fragrant corsage of violets or gardenias. Nor for a man to indulge his colorful taste in neckties, or a daily carnation in his lapel.

Neither is it selfish to add an exquisitely-bound book to your library, or to add new symphonies to your collection of recordings. All these "bits of beauty," because of raising your consciousness through your inward reaction to them, are "hyacinths for thy soul."

Take care of your body, the earthly temple your heavenly Father bequeathed unto you. Honor it. Respect it. Buy it "bread." But do not concern yourself so exclusively with it, that you neglect your soul.

Pamper your soul a bit, too. Buy it "hyacinths." "Feed" it a *daily* dose of beauty. The soul THRIVES on it.

Build of yourself a Cathedral. Prepare your raiment to be like the exquisite stained-glass in a Holy Temple. Cultivate your thoughts to be like whispered prayers—your smile like a benediction, your words like glimpses of Eternal Truth—and you will be a glory unto God, a living, divine specimen of His handiwork.

WE WISH WE COULD—

but we cannot give literary criticisms to our members. Each week we receive numerous unsolicited manuscripts, stories, charts, plays, volumes of poetry, and similar contributions, with the request that we criticize them or recommend publishers.

We like to encourage original expression, but regret that, in taking care of our most important promises to our members, we cannot use the time necessary to a detailed examination of such material.

Suggestion: if you have such a manuscript or device, send us *only* a brief descriptive outline, *together with the source of your material*, being certain that you have completed your work. If we feel that it is linked to the teachings in a way in which it could be used in our publications or research projects, we will invite you to send us the completed form. Do NOT send material, expecting analysis or criticism, without first writing us.

We regret not having the facilities to examine such contributions, nor the space in which to store them. We understand that many writers receive help, in preparing manuscripts, from recognized teachers, from popular magazines issued for writers, or from up-to-date textbooks in libraries.



Temple Echoes



THE Emperor's party has safely returned from a three months' trip around the world. The Emperor spoke of some aspects of the trip to a special Convocation held in Francis Bacon Auditorium on the evening of February 13.

Forthcoming issues of the *Digest* will outline in detail the significant aspects of the journey undertaken in the interests of humanity and the purposes of the Order.

* * *

An ancient Tibetan Manuscript and a Buddhist Prayer Wheel are among the items presented to the Emperor during his recent trip. They have found their way to the Museum where they will doubtless be viewed with great interest by future visitors.

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The final book review of the season was recently presented in the Library by the Research Librarian, Soror Edla Wahlin. The book chosen for review was *Mind to Mind* by René Warcollier. An interested and attentive group contributed its share in making this the high point of this season's review meetings.

Of the book itself, Soror Wahlin said: "As a work, it belongs to the field of parapsychology which generally comprises two groups of phenomena. The first, mental or psychical—that is, the reception of ideas and information of a supernormal kind; and the second, the production of effects in ordinary matter by a supernormal extension of physiological processes. Since the time is limited, we shall confine ourselves to Mr. Warcollier's experiments in the field of telepathy—the transmission of

thought, ideas, or emotions from one person to another without the use of any of the normal means of communication.

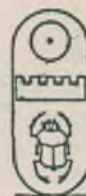
"The author of the book is not a psychologist in the accepted sense of the term. He is a French chemical engineer. Shortly before 1910, in collaboration with friends, he began two types of telepathic experimentation:

"First: He tried the transmission of pictures from the mind of an active experimenter or *agent* to the relaxed and passive mind of a subject or *percipient*.

"Second: He attempted to influence the normal course of free association by using games of chance in such a way as to allow telepathic impulses to then guide the hand of the percipient to one rather than to another card. In spite of two world wars and other distracting interruptions, Mr. Warcollier has continued his studies in the field of parapsychology, and in the book, *Mind to Mind* (published by Creative Age Press), he summarizes them. His findings may be said to represent the latest pronouncements in the field of telepathy."

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The Alumni Association of RCU has sent to its membership an attractive little bulletin entitled *The Rose-Croix Echo*. It contains items well calculated to evoke pleasant memories of past sessions of RCU in the minds of members. It also contains a reminder from the Editor, Frater Paul O. Plenckner, as to the obligations of Alumni membership. To those who are so situated that attending RCU may constitute some personal sacrifice, he states: "We know, that whatever it costs us to attend RCU, it is incomparable to that which we gain. This is a perpetual debt which



grows as we grow because of having been given such fundamental milk. It should not merely be a fond remembrance, but an incentive to do our just share in all ways to help further the influence and good report of RCU, and there can be no better 'good report' than our own attitude. This should be the 'Idea' arising within us."

His closing reminder is worthy of serious consideration by all, even though addressed to the Alumni especially: "As a self-perpetuating body, the RCU Alumni Association should not be a dependent child of its Alma Mater, but an adult son or daughter to serve."

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The following items have been gleaned by reading over the shoulders of the Class Masters in the Department of Instruction. They indicate, in a small way, the rich compensation afforded to those who so unselfishly serve in this capacity. One member writes: "My meditation has furnished me the following paraphrase of the Twenty-Third Psalm. It is but one instance of how all fundamental values have taken on a deeper significance through my Rosicrucian studies." We quote in part:

God is my Shepherd (and the Good Shepherd loveth His sheep). I shall not want for anything necessary for my spiritual development;

He maketh me to lie down in the green pastures of holiness in my Sanctum;

He leadeth me beside the still waters of holy meditation; He restoreth my soul to the governance of my human mind and frailties;

He prepareth a table of good works in the presence of those who might be my enemies because I partake of them in His Way; My cup of joy, Peace and Divine Love runneth over;

Yea, though I walk in the valley where the shadow of death is a realization, I will not fear it, for there is no death, but only transition; For Thou, O God, art always and forever with me, the One Reality; Thy rod and staff—symbolized by the Rosy Cross, they comfort me; . . . So mote it be."

J. W. M.

"The ideal of peace on earth, good will toward men may still seem far from reality, but a wise old Indian whom I knew once said, 'God's big things take time.' It may be that we will be able to bring it to pass only when we find love in the sting of bees, nettles, and sandburs, and from them learn the unity of nature. It is certain that we make an advance toward it when we observe how small is our own image mirrored in the eyes of a pet dog and yet feel, in spite of it, the faith, love and loyalty which that dog expresses."

—C. S. M.

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"Education in material science, no matter how advanced that science may be, is incomplete, and in the final analysis man must resort to the latent faculties of the mind to provide him with that whereby he can make further contributions to society.

"Political economy and science are out of phase with each other, and only the study of ontology can unite them. When this takes place, we may expect wars, strikes, intolerance, and dissatisfaction to be replaced by harmony, co-operation, and brotherly love.

"It may be that it was that latent desire to serve that brought me to my present position here at an Arctic Weather Station where there are hardships, back-breaking physical labor, and isolation from all the luxuries of civilization. I feel compensated by a realization that my reports may save crops and prevent accidents and loss of life."

—L. R. B.

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A member recently changing residence from England to British West Africa writes of conditions in Lagos, Nigeria: "Things are so different out here and the cost of living is so much higher than in the United Kingdom. A pint of milk costs a shilling and a pound-loaf of bread, one shilling, sixpence; potatoes sold at four for sixpence. Nothing is cheap except the free gift of nature—sunshine. It is unbearably hot just now because the harmattan (dust-laden land wind) is blowing from the Sahara. The season is also dry. Actually, this is the winter out here. In Lagos it is almost always

warm, but in the northern parts of the country the nights are said to be cold at this time and hot during the day. During the rainy season it is very wet and much cooler.

"Lagos is a fine place, although very congested just now. The city proper is an island. Its main suburb is on the mainland, and is a well-planned garden city. The main trouble here is the inadequate supply of electricity and the very high cost of same."—E. H. Y.



From the Director General of the Rosicrucian Sunshine Circles comes the information that continued good, both at home and abroad, is resulting



from the sincere efforts of Sunshine Circles everywhere. That their work is effective and appreciated is clearly evidenced in a letter from Germany. In part it reads: "Dear friends, by your kindness and your generosity you have made an extraordinary number of friends in Germany, for you have demonstrated the law of love, the principle of Christianity, and you have held up before the world the first great law: 'Love thy neighbor as thyself.' Today we seldom find this attitude. Many men recognize the moral laws, but their deeds, their political activities reflect only that acquisitiveness which is permeating our world. May God bless your kind hearts and repay your love and kindness with Peace Profound."

Symbolism of Judo

By L. H. EWELS



XCEEDINGLY roundabout and devious are the ways humanity takes toward the same goal. As Rosicrucians, we are often able to recognize others who are seekers of proficiency in living, even though they are not of our Order. One such group of aspirants is found among students of Judo, or Jujitsu, "the art of giving way," whose exponents are known as Judoka.

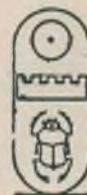
The practice of Judo entails the use of universal principles, both exoteric and esoteric, and becomes a "way of life." Exoterically, it is a method of self-defense, and fine physical exercise, conducive to longevity, health, and in the advanced grades to a fearless, constructive personality. Its esoteric side will especially interest Rosicrucians, who can best appreciate its aim.

The four main divisions of Judo are: Randori, Kata, Katsu, Atemi. The first means free practice: Two Judoka bow their foreheads to the mat as a sign of their intention to practice the art for their mutual progress. "In skill opposed: in spirit united." In other words, it is friendlier than it looks to be! Ap-

proaching one another in a normal walking posture, they endeavor to throw each other to the mat in a fast, but carefully controlled manner. The one falling normally lands on his back, performing a special "breakfall" to prevent harm. This act also stimulates thought and action, toning the muscles and exhilarating the body.

Mainly, the throws consist of upsetting the opponent's balance while retaining one's own, maximum effect achieved by minimum effort being the end desired. A universal principle is employed. Whenever the "attacker" moves in any direction, the thrower never opposes, but merely contributes to the attacking movement by leverage applied in the same direction. The "attacker" must fall unless he can maintain his center of gravity. This attempt at recovery must be prevented by the thrower's sensing subconsciously his intention, and barring his progress with foot, leg, hip, or arm.

What does such practice teach? The conscious mind learns to apply principles of balance and leverage, to learn from defeat when it comes, to maintain emotional poise, to direct force into a controlled channel (constructive) in-



stead of opposing it with force (destructive), and to form these actions into habits through the medium of the subconscious mind. By this means, constructive elements are added to the personality, the mind acquires control over matter, and mere physical strength loses its supremacy.

Kata is the rhythmic and graceful practice of throws, locks, and movements, slow or fast. Movements smooth and generally circular, never strained or jerky, are its aim.

Atemi is the scientific application of a "blow" to produce temporary paralysis. It is advanced teaching and not intended for practice, but is a reserve to be used as defense against serious odds.

Katsu holds particular interest. Although Judo's best use is only in practice, occasionally one is rendered unconscious. He may then be revived by the *Katsu*, a carefully administered tap on certain spinal vertebrae, or other vital spots. The nervous system is thus stimulated. In rare cases, the *Katsu* has been known even to start the heart action after it has stopped.

The *Kiai* consists of a shout or vowel sound, seemingly originating in the abdomen. Its effect is twofold: It brings momentary concentrated alertness to the performer's whole physical and mental structure, keying him to a pitch of perfect timing and great strength. At the same time, the "weird" cry is of a frequency to cause the opponent to stiffen unconsciously and hesitate long enough to be easily thrown. The *Kiai* shout has also been known to affect animals. Too, it has healing power. Thus we meet other students who study and utilize esoteric vowel sounds.

The headquarters of the "non-resisting art," known as the Kodokwan, are in Japan. Centers elsewhere are sponsored by the Kodokwan, one such being the Budokwai "Way of Knighthood Society" in London.

A significant system of grading the Judoka's proficiency and advancement is followed and may be of interest. The beginner wears a white cloth belt over his costume and is designated, 6th KYU. At an appropriate contest, he rises to 5th KYU and a yellow belt. Further progress is indicated by orange, green, blue, and brown as the KYU numbers fall to 1. In the next stage, the neophyte is initiated into the art of how an opponent may be rendered unconscious, and how he may be revived by the *Katsu*. In this, he is assisted by both his teacher and a high grade supervisor.

The grade above 1st KYU is 1st Dan. It is denoted by the wearing of a black belt. Thereafter, the belt remains black, but grading goes on from 1st to 10th Dan, in accordance with the student's ability to bridge the gap between the conscious and the subconscious aspects of mind; for, in the high grades of Judo, there is no time for ordinary thought processes. Actions become automatic as they approach perfection. To practice with an expert of 3rd Dan, or higher, is usually a pleasure as he can afford to be incredibly gentle, even in defeating your every effort.

The study of Judo has no age limit. Women, too, practice it and often reach 1st Dan. It is rare to meet an expert above 3rd Dan outside of Japan. Fifth Dan is known as the "Unity of the Duality," and 6th Dan as the "Mastership."

VISITING ROSICRUCIAN PARK

Again we wish to caution those who contemplate visiting Rosicrucian Park that our administrative departments are open only on week days and *not* on Saturdays and Sundays. The *Planetarium* is open only on Sunday afternoon and evening. The *Museum* is open each day from nine o'clock in the morning to five o'clock in the afternoon; it is also open on Saturday mornings and Sunday afternoons. To receive the utmost from your visit to the Grand Lodge, come at the most advantageous time. If you wish to talk to any of the officers, be sure to make advance appointments. If you are here on a Tuesday, you will want to attend our regular *Convocation* in the *Supreme Temple*, held throughout the winter and spring at 7:30 p.m.



What of Man?

By PERCY PIGOTT, F.R.C.



Shall I weep for the pains man endures? They are so many and so agonizing.

Angers and fears, like a swarm of stinging bees, continuously assail him. Illusions, like a desert mirage, ceaselessly ensnare him. Bodily pains torture him, he knows not why, and knows not how to heal them.

Multitudes mourn the departed, and thus man's love is turned to pain. Even his good deeds turn and rend him, for parents lose the children they have fed and toiled for.

In many households, members are at enmity one with the other.

Thousands and thousands are still oppressed by tyrants. Whole nations shudder when rulers declare war. Battlefields are strewn with rotted arms and legs.

Man is made a victim of unheralded calamities. Without warning and without reason, he may be rendered a cripple or perhaps deprived of sight.

Wealthy merchants lose great fortunes in a scramble on the Bourse. Failure is synonymous with sadness.

The most beautiful pictures are those that have never been painted. The noblest poems are those that have never been written.

Even if he evades various calamities, man must ceaselessly toil for the food he needs, and with toil he erects his home. He is grateful if no drought de-

prives him of his harvest and no storm destroys his dwelling.

Man's joys are few and brief. The glow of first love soon fades and is irrecoverable. A lover may know despair, and a saint may know sorrow.

Man is adrift in a midnight storm. He gambles with strong and invisible powers, with passions boundless and fierce.

After a life of sighs and sorrows man meets Death, who presents him with a coffin and a shroud.

Yet, goaded by fears and apprehensions, many seek even the death they fear. Others in despair turn to the churches. Yet failure still follows them and misfortunes befall them.

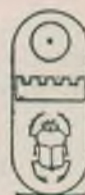
Truly man's pains are innumerable. His sorrows unfathomable.

Yet, I will not weep for man. I know of the unconquerable courage of his soul. I have sensed his great powers of endurance. None have ever idly wept. Man triumphs in his suffering! His sorrows are God's sorrows. When the tumult subsides, his tranquillity will be the sweeter. From a far-off future I have heard his great shout of triumph.

Shall I weep for the sins of Man? Sins are so many and so terrible.

Men have been drunk with crime. Kings by murder have reached their thrones. One had his slain enemies embalmed and so adorned his entrance hall. His hate was inextinguishable.

Children, carrying their baby toys, have been crowded into wagons and



taken to the lethal chamber. Their fault? They belonged to an alien race.

Princes of the Church, their lives consecrated to sacred things, have sanctioned unholy sins in exchange for gold.

Cruel priests have gleefully arranged the fagots with which to burn the heretic. Crowds of true believers have assembled to gloat over the agonies of the victim. Similarly, in days of yore, crowds would assemble to gloat over the spectacle of wild beasts devouring humans.

Then think of man's revolting blasphemies. His Hell Fire Clubs and his Black Masses. Men have purposely trampled on the Cross of Christ. In mockery they have celebrated the Holy Sacrament with animal blood. Civilization's blasphemies would make even savages shudder.

Many have felt the lash of the taskmaster. Whole communities have been exploited for one man's gain. There are gamblers who cheat, those who lure others by lust for gain.

Opposing factions shout insults one against the other. They become houses of hate.

Indeed, man's sins are many and terrible. Some are unmentionable. Yet, I will not weep for man's sins. I honor man because of his fall. He knows the strength that is born of struggle. Man, the image of God, braved the darkness and the pain. He will add to the riches of heaven the treasures of the night.

Shall I glory in man's achievements? They are so many and so wonderful.

Even in the days of Chaldea and Babylon the human being learned to measure the movements of distant stars.

The philosophy of Greece still ennobles. The mystery of Egypt still fas-

cinates. The civic splendor of Rome still inspires.

The starlike thoughts of illuminated teachers, of Krishna and Jesus, of Plato and Hermes the Thrice Great, still guide men through the gloom. The writings of great poets, of Homer and the Elizabethan bard, like heroes in battle, still encourage.

Too, there are those who have given us melodies so divine that, as we become immersed, we seem to experience the City Celestial.

Consider the stately cities man has erected—their temples and palaces, their columns and facades. What does the pyramid of Giza conceal?

Man rules the four elements. They minister to his needs. Earth yields him her increase and for him the metals in her bowels are disgorged. Fire cooks his food and warms his dwellings. Water is stored in great reservoirs and made to flow as man directs. Man flies through the air, and through the air he speaks from continent to continent.

In great numbers, man has crossed wide oceans. His habitations stand where, of yore, the wild beasts roared. Fields of golden corn are waving where naked deserts died.

Man has weighed the atom on his scales and photographed mighty suns beyond the night.

Truly man's works are many and wonderful. Yet, I will not glory in man's achievements. I will not glory for I know that all he has done is as nothing compared with that which he will accomplish in the centuries which are waiting.

All there is to know is *man*. The universe belongs to him. Man is God incarnate.

AN ACKNOWLEDGMENT

In the September, 1948 issue of the *Rosicrucian Digest*, and in the November, 1948 issue of *El Rosacruz*, are excellent photographs of the Rosicrucian Convention. They are the work of Soror Vinita Bruton, a very capable professional photographer. Inadvertently, credit was not given her. We are indebted to her for her kindness. It is our policy always to fully acknowledge the source of our photographs.

It will be noted that most of the current photographs appearing in the *Rosicrucian Digest* are the result of AMORC's own camera expedition to foreign lands.

VINDICATION OF BACCHUS

(Continued from Page 98)

it were the mystical images and utensils which the uninitiated were never permitted to behold. These were a golden serpent, an egg, the phallus, and grains sacred to Demeter. As the initiate gazed upon these symbols, he knew by the reaction within himself whether or not he was ready for the divine union. For if he were not yet purged of his grosser nature, there would be aroused within him only feelings of lasciviousness. However, the *epopta* who gazed upon them in awe, seeing revealed through them the deeper mysteries of life and all being, entered the real apocalypse of himself, accomplished the mystical precept: KNOW THYSELF.

As the initiates gazed upon the symbols in true understanding, the temple would become filled with a divine light, the air would be filled with songs of the Chorus of the Blessed, and the pure fields of Elysium would be revealed before them. Here the gods exhibited themselves in many forms, appearing in various shapes, human or otherwise, or as a formless light. As the initiates looked upon these blessed visions revealed within the pure bright light, they would know themselves also pure and immaculate, liberated from the surrounding vestment of the body. The Hierophant before them would then be seen as a symbol of the Creator Himself, Revealer of all things, with the Sun his Torchbearer, the Moon his Attendant at the Altar, and Hermes his mystic Herald, Kerux. Finally, would come the pronouncement: "*Conx Om Pax*," and the rite was consummated, those initiated becoming *epoptae* forever.

On the ninth day of the Orgies, when the soul was clearly perceived as having fallen into the sublunary world and having been united with a terrestrial body, a libation was performed, as is usual in such sacred rites. Here the initiates filled two earthen vessels which had broad, spacious bottoms. These were the *plemokhoai* (vessels of conical shape) *kotuliskoi* (small bowls or cups sacred to Bacchus). These they placed carefully—one to the East and the

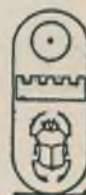
other to the West. That bowl in the East was regarded as sacred to the Earth, symbolizing the progression of the soul from an orbicular figure (symbol of the negative, material, divine energy), or a divine form into a conical defluxion (symbol of positive, masculine divine energy) and a terrene condition. The bowl in the West was held sacred to the soul and symbolized its celestial origin, since the consciousness within us is the legitimate progeny of Bacchus (Divine Consciousness manifest). Thus were the Sacred Orgies completed.

Unseen Realities

In his *Phaedo*, Plato describes this same mystical process: "It is necessary, first of all, for the soul to place a likeness of herself in the body. This is to ensoul the body. Secondly, it is necessary for her to sympathize with the image as being of like idea. For every external form or substance is wrought into an identity with its interior substance through an ingenerated tendency thereto. In the third place, being situated in a divided nature, it is necessary that she should be torn in pieces and fall into a last separation, till, through the action of a life of purification, she shall raise herself from the dispersion, loose the bonds of sympathy, and act as of herself without the external image, having become established according to the first-created life."

When we turn our back upon our higher faculties and disregard the impressions received by this Inner Self from the world of unseen realities, we succumb to an oblivion of their very existence. The result is that we are left to the operation of our lower and worldly ambitions, craving only power, riches, and sensual pleasures. This is our descent, our fall, the apostasy of the soul whereby we become Titans, separating the divine child and thus ourselves from the source of Life Divine.

As a reminder of our lost estate, the Bacchic Mysteries also displayed such symbols as would remind the Inner Self through the objective understanding of that which was to be regained. These were:



A wheel, a pine-nut, and the wanton plays

Which move and bend the limbs in various ways.

With these the Hesperian Golden-fruit combine

Which beauteous nymphs defend of voice divine.

The wheel we know as the symbol of our mundane intellect. The conical shape of the pine-nut becomes the symbol of the manner in which spiritual illumination proceeds from its source into a material nature. The movement of the limbs in various ways is a description of the Titanic arts, while the Golden Fruit is the pure, incorruptible divine intellect or Bacchus.

To these have also been added a mirror, an ankle bone, and a fleece of wool. The mirror has always been a mystical instrument used in search of the Hidden One. It also may be taken to represent the illusion of reflection which we have taken for reality through so many years. The ankle bone, indicative of the mode of progress of animals, et cetera, signifies the Progression of the Soul, deity into physical existence. The fleece is symbolic of the laceration or distribution of intelligence into matter. A similar word in Greek also denotes a wine press, which follows the same symbology, that of the grapes being pressed into wine.

In fact, it is held by some authorities that from this latter symbolism the custom arose of consecrating the grape to Bacchus. For, before pressing, what could be more representative of the One than the grape, containing within itself all that is of its own nature. Then, as, after being pressed, that nature is dis-

persed into the wine, so the One, becoming expressed in Manifestation, diffuses Its Divine Nature through all Mankind.

When we come to understand this principle, we can see how through the ages we have wantonly dispersed the Dionysus or intuitive intellect which is contained within the secret recesses of our nature. We have broken it into pieces and become Titans, or apostates. But once we have established ourselves in union with this Dionysiacal form, we become Bacchuses or perfect guardians of our life.

Those persons who have experienced these Inner Initiations, or revelations, have expressed them in various ways from their point of comprehension or interpretation.

Apuleius, the Roman philosopher, said of his own Mystical Initiation, "I approached the confines of death, and having trodden on the threshold of Proserpina, I returned, having been carried through all the elements."

Plotinus said in his letter to Flaccus, "It is only now and then that we can enjoy the elevation made possible for us, above the limits of the body and the world."

Having experienced the magnificence of the Mountaintop, we must return to the Valleys to walk once more the way of men and serve until our last release shall come. However, after this Illumination, we shall find that no longer do we walk alone. For Bacchus, Redeemer of the Holy Spirit in man, will go with us ever to lead and inspire the Self within.

NOTE: A valuable reference for this article was: *Eleusinian and Bacchic Mysteries*, by Thomas Taylor—Introduction by Alexander Wilder, M.D. Publishers: J. W. Bouton, New York (1875—third ed.; 1891—fourth ed.).

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*The
Rosicrucian
Digest
April
1949*



FLOATING POPULATION

Hundreds of thousands of Chinese live in a state of abject poverty in small boats like these, moored along China's rivers. The canopies of the boats are made of patched debris. Sewage is disposed of over the side of the boat. Children bathe and clothes are washed in the same polluted water. The children show a cheerful resignation to their existence from which there is little chance of escape.

—Photo by AMORC Camera Expedition

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DOES the soul remain conscious of its surroundings after death? Is a tie established between the loved ones who remain on earth and the one who departed? What sensations are experienced as the soul passes from the body? Here is a mystical and scientific treatment of this great phenomenon that will fascinate you.

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COLOR—ITS MYSTICAL INFLUENCE

HOW does color affect your life? What colors irritate—or are harmonious? How can we mentally attune with colors? How are the harmonious complements of colors accomplished? What is the **mystical law** of color attraction?

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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U.S.A.



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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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Ralph M. Lewis, F.R.C.—Imperator

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Toronto Chapter, Sons of England Hall, 58 Richmond St., East. K. V. Harrold, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions every Mon., 8:15 p.m.

Vancouver, B.C.:

Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master. Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

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Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ont.:

Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

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