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OCTOBER, 1952 - 30c per copy

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in perspective.

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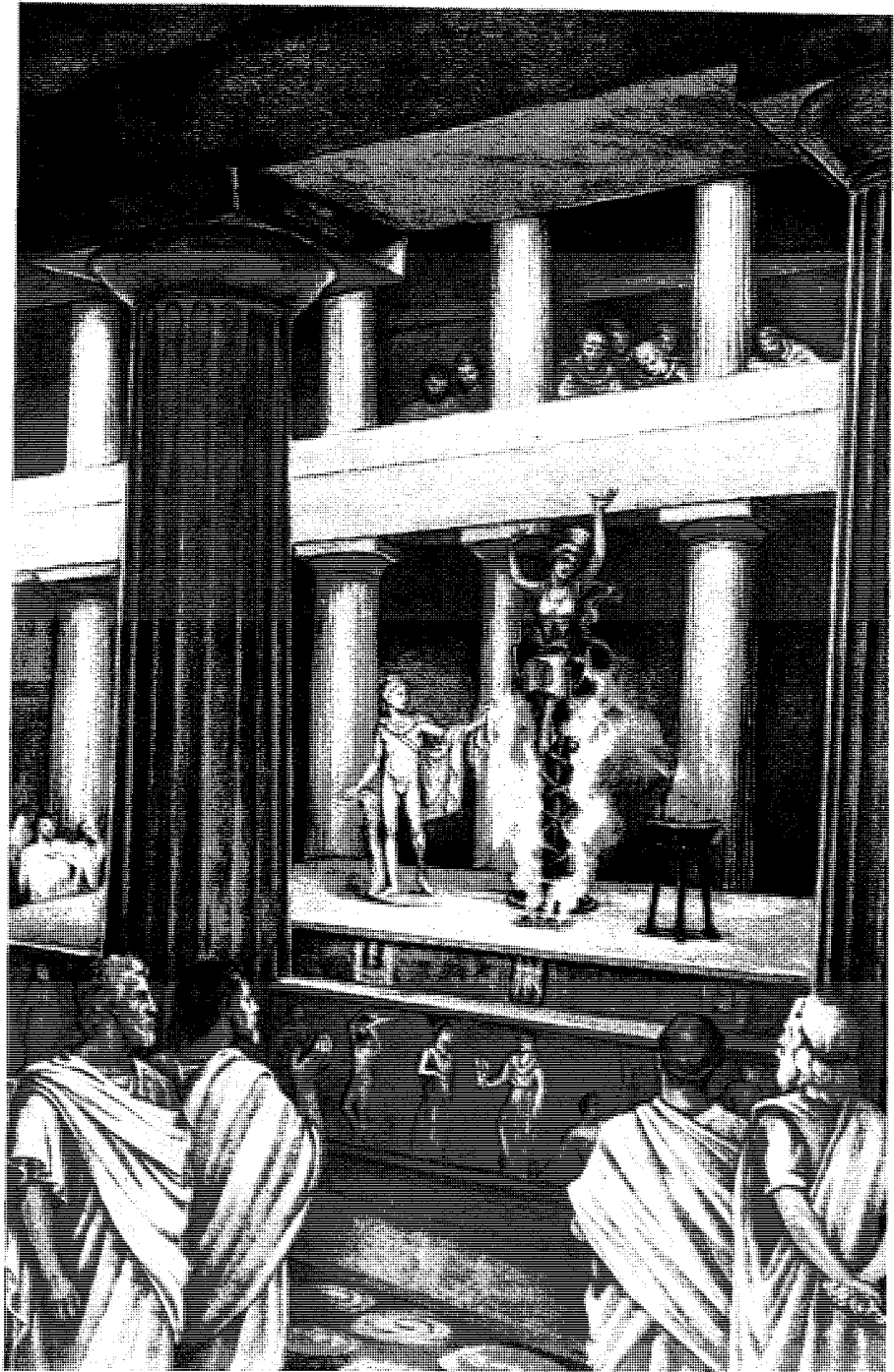
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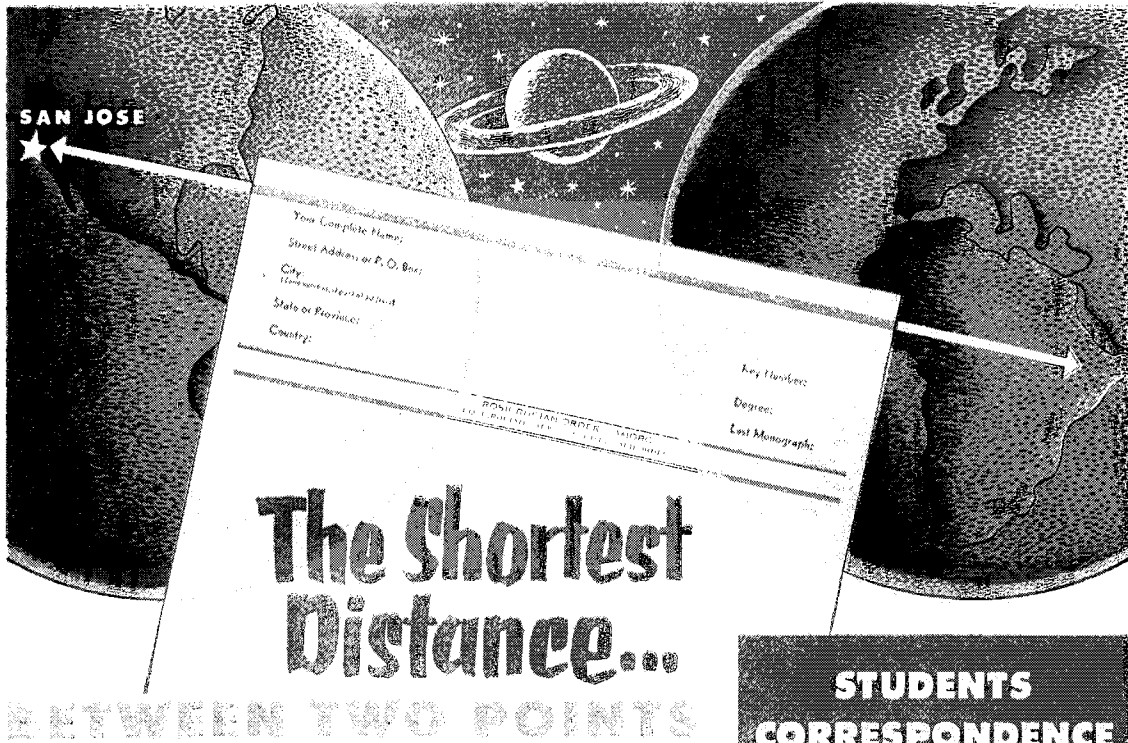
Next Month:

Leonardo
Da Vinci,
A Master Mystic

Cover:

Oracle at Delphi





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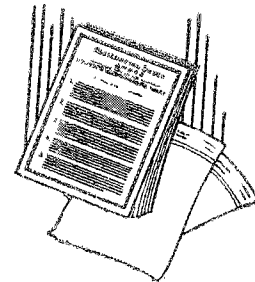
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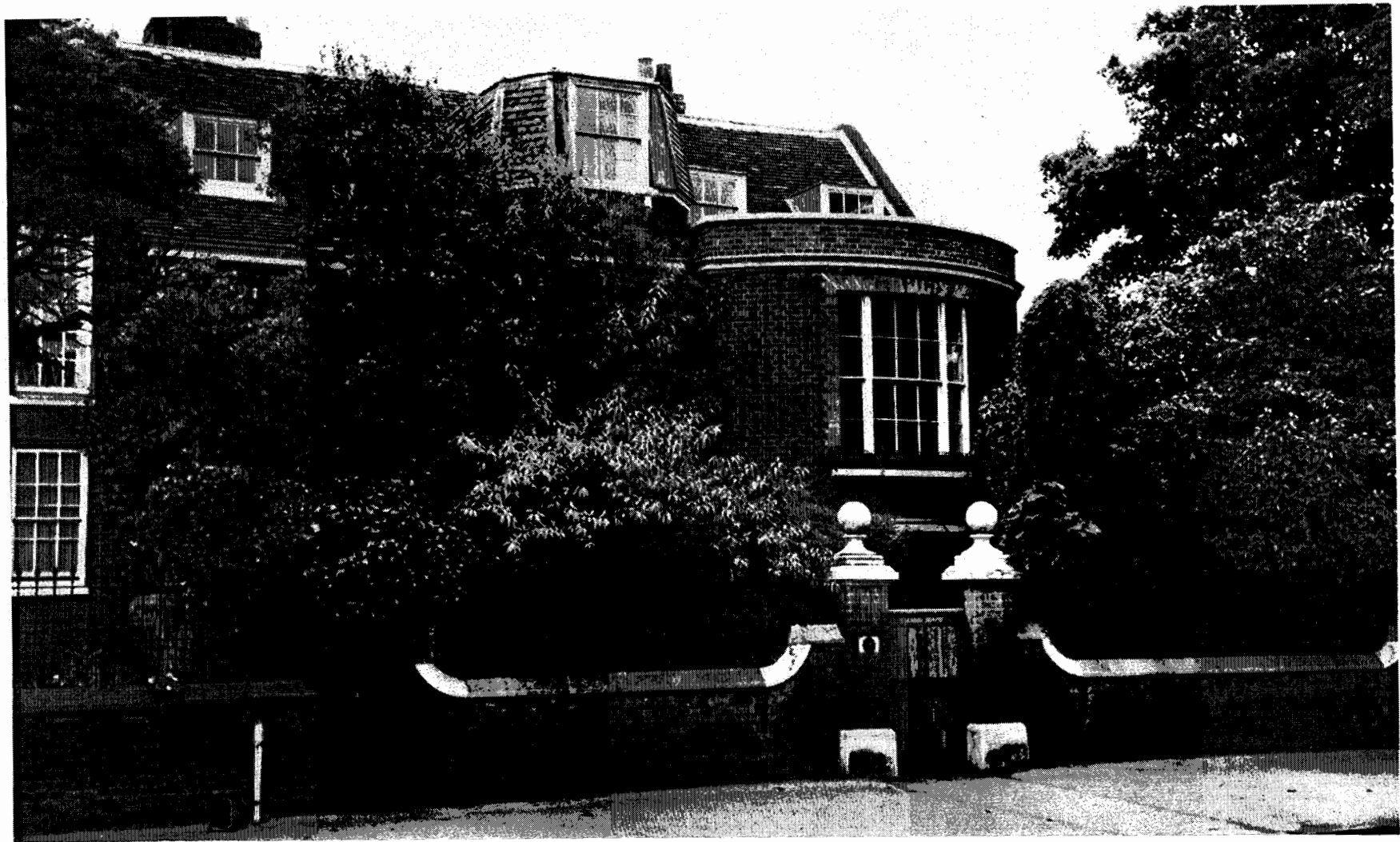


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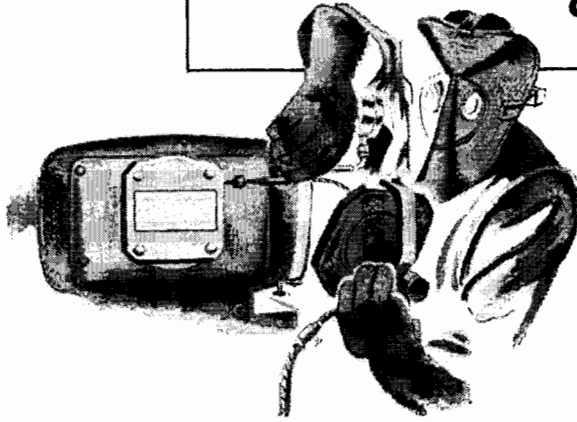


MICHAEL FARADAY'S HOME

This celebrated English chemist, physicist, and Rosicrucian (1791-1867) conducted much of his research in his home-laboratory shown above. The edifice in Hampton Court, near London, England, is still in an excellent state of preservation. His name appears upon its gate. Faraday is noted for his discoveries in electromagnetic forces. On November 24, 1841, he read a paper to the Royal Society of London on the induction of electrical currents from one circuit to another. It was in the Royal Society that he made the acquaintance of Rosicrucians.

(Photo by AMORC)

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--and THE PURPOSE OF
OUR LIVES KNOWN ?

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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THE
THOUGHT OF THE MONTH
IS MARRIAGE A COSMIC INSTITUTION?
By THE IMPERATOR



MARRIAGE is primarily a social institution, since social necessity preceded any mystical or religious conceptions which now associate themselves with the practice. As far as research into history and into primitive customs has revealed, marriage began first as a "regulating of the relations between sexes." Experience taught man that certain controls over sexual relations were necessary. Since sexual desire was so dominant in human relations involving rights of the individuals, certain prohibitions and permissions were gradually established which seemed to properly regulate the relationship.

The second aspect of marriage to closely follow the first, or which was, perhaps, concurrent with it, is the one that provides "the mechanism by which the relations of a child to the community is determined." Sexual promiscuity without the incurring of parental responsibility for the children of the relationship imposed a liability upon early society. It was necessary that society propagate itself. But someone would need to assume the task of the care of the offspring. This responsibility was transferred to the parents, or to their kin. The early institution of marriage thus began as a series of decrees, edicts, and taboos.

Parturition has always been surrounded by a certain veil of mystery in the minds of the most primitive people. Even when they knew the sex act was related to birth, the biological process was often little understood. Among some peoples, conception was

thought to be the invocation of certain supernatural powers whose intervention was necessary for the reproduction. As a consequence, marriage was a preliminary magical rite. At a very early time, the magical and the moral connotation of marriage must have adumbrated the original social necessity for the institution. Many acts and functions which begin as a necessity, and are perpetuated, eventually inherit a tradition of respect and symbolism which appears to have an equal importance.

The Family, an Essential

The institution of marriage is today considered the central point in all forms of society. It is a foundation upon which the structure of many other relations of an ordered and advanced society depends. Property rights, name, lineage, social status, and in some nations, religious privileges, all depend upon the institution of marriage. The *family* is the basic unit of society. From out of the family there emerge brotherhoods or clans, and then, the tribe, and finally, the state. Without the institution of marriage there would not be a standard of unity such as the family.

Psychologically, it is the conformity to the regulations of marriage that makes so prominent those relationships which are essential to the family: as parents, son and daughter, brother and sister, and grandparents. Biologically, of course, these would exist without the institution of marriage, as among the animals, but it is the social relationship of marriage which makes the members of society conscious of these

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connections and engenders a filial love. It is perhaps this cultivation of preferred relationships, arising from the institution of marriage, which caused man to believe that in some manner the institution also had a mystical bond with a supernatural power.

Among the various societies throughout history, some have formalized and sanctioned monogamous marriage and others polygamous marriage. Whether a man married one woman or more, or whether a woman had one or more husbands, was determined principally by social and economic conditions rather than by moral precepts. In fact, where conditions favored polygamy, the moral regulations were usually adjusted to them, the apparent unexpressed principle being that it was not wrong in the sight of any supernatural power to do what is necessary.

Just as marriage developed that unit of society, the family, so, too, did the latter place certain restrictions upon it. It prohibited marriage of certain kinships having genealogical relationship, as between father and daughter, mother and son, brother and sister, and often between first cousins. There have been many exceptions to this in history, principally where it was thought that close marriage would perpetuate the royal lineage.

The same proscriptions and requisites were extended to the next larger social group, or the "clan." This latter group might consist of several families having a genealogical relationship. Under the custom known as *exogamy*, a person has to marry outside of his clan. The same objections to intermarriage in the family are those which are the cause of *exogamy*. In the practice of *endogamy*, marriage is restricted to the same caste, as in India, thus *exogamy* and *endogamy* are antithetical.

Dual Aspect of Human Relations

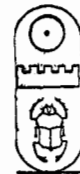
With the passing of time, the rites and ceremonies of the institution of marriage began to reflect the symbolic interpretations of it. They indicated that the union of man and woman had a connotation that was more profound or esoteric than that of just physical relationship. The marriage institution had previously required an ethical and

moral content in the exchange of the rights and the obligations of both parties. These intangible factors were now associated with the spirit of the parties, that is, with the other aspect of the conceived dual nature of man and of woman. Among relatively primitive peoples, the marriage rite necessitated their joining hands during the ceremony; among still others there was a tying together of the garments of the man and woman. These clearly depicted the importance which had become attached to the concept of their union or *oneness*.

The custom of showering rice upon the bridal couple is of early origin. Rice and wheat particles were poured upon the couple during and following the marriage rite. The custom is presumed to be an act to promote the fertility of the union or to ensure an abundance of food. Further, in the rite of lustration, or of purification that accompanied or preceded the rite, the clothes of the bridal couple were thoroughly cleansed, or both man and woman were subject to a special cleansing of the body. This alluded to the *sanctity* of the union. The inner selves of the man and woman, their intangible beings, were considered as entering a sacred union and therefore must be divested of all contaminating influences.

Strangely enough, not a great deal has been said, either in the Old Testament or in the New Testament, regarding the content of marriage, though the canons of the Church are replete with regulations with respect to the marriage relations. The basis of the institution of marriage insofar as the Bible is concerned is to be found in Genesis 2:18: "And the Lord God said, *It is not good that the man should be alone; I will make him an help meet for him.*" This would denote an attempt to adjust to the necessity of biological desires and to meet social demands rather than being motivated from any mystical or moral precept. The early writers of what constitutes the Book of Genesis were apparently more conscious of the practical needs of the institution of marriage rather than of its spiritual nature.

In the Gospels there is no reference to marriage with the exception of



Christ's utterances on what amounts to the subject of divorce. In the Epistles there are a number of practical exhortations in which the duties of marriage relations are set forth. These delineate marriage as the exchange of mutual love and consideration. In fact, such are more concerned with marriage as an *established institution*. Perhaps this is because, at the time of the New Testament, it apparently was not necessary to most of the Gospel writers to enter into long theses on the symbolism and ceremonies of marriage. These had been evolved during previous centuries and were prosaic and apparently thought adequate to convey the general significance of the institution of marriage. The exhortations were therefore confined to the exigencies of the marital state or that which would preserve its harmonious relations.

It is interesting to note that in the Bible there are no discourses upon the rectitude of a monogamous marriage. The Jews had long conformed to monogamous marriage as had some of the earlier peoples. It was a subject which, in their minds, apparently was not open to polemic discussion. In fact, there is only one reference in the New Testament which would disapprove polygamy; it is in I Corinthians 7:2. ". . . let every man have his own wife, and let every woman have her own husband." Generally, in Christianity, "marriage is recognized as a provision for the satisfaction of natural desire and a restraint upon unbridled indulgence." The moral and mystical aspects are principally related, by Christianity, to the latter part of this provision, that is, to the circumvention of the passions. The mystical aspect of marriage is stressed by Saint Paul as the welding of two souls. It is compared to the mystical union of the soul of man to the Church, the latter being conceived as a medium of approach to God.

Rosicrucians recognize the social requirements of the institution of marriage. They realize that the family is the essential unit of any advanced and progressive society. The harmony and strength of the family determines the character of that larger sphere of society known as the nation or state. To lessen the regulations governing the

institution of marriage, the Rosicrucians know, would strike at public health and constitute social degeneration. The Rosicrucians, however, likewise know that the sex relations are a conformity not only with natural desire, but also with more extensive and profound mystical principles. Consequently, in their fraternal marriage rites every effort is made to stress this Cosmic aspect. According to Rosicrucian cosmology, *Absolute Being* manifests in both animate and inanimate forms by means of its two polarities. In other words, reality, to the Rosicrucians, functions as a duality but is *one* in its nature. The polarities are two poles or two attributes of the one unified creative Cosmic force. It is this alternating from one polarity to another that is the cause of the constant *change* by which all the expressions or realities of the Cosmic manifest. Each polarity is forever seeking to attract its opposite. Sex, then, is but another expression of these two different polarities.

In marriage we have an example or representation of the ideal state of unity of the two polarities. Thus, marriage symbolizes *unity in diversity*—"As above, so below." Further, from the Rosicrucian and mystical point of view, marriage symbolizes the harmony of the Cosmic by the exchange of the qualities of the two parties—their psychic, mental, physical, and even material possessions. As individuals, they lose their separateness and merge their distinctive polarities. This is found expressed in the Biblical phrase: "Man and wife are no longer twain but one flesh."

We shall quote in part the Rosicrucian marriage ritual, conveying the mystical viewpoint of marriage: "In all infinite plans of God there is no grander law than the unity of duality; and in all the earthly manifestations of that law, there is no more divine, noble, beautiful, and productive culmination of God's Wisdom than the unity of two souls through the unity of two human bodies. By the same wonderful law which acts in every spiritualized essence, or element, bringing like and unlike together, by the same infinite decree which caused these souls to find incarnation in earthly forms, these two

souls have found that attraction, that harmony, that unity, which makes the two a perfect whole, complete and inseparable."

The Rosicrucian marriage ceremony has no legal status, for the Rosicrucian Order *is not* a religious society. Those wishing to enjoy this magnificent, inspiring ceremony are first obliged to have a legal ceremony, before either a clergyman or a civil authority. The legal ceremony must precede the Rosicrucian fraternal one by no more than three days. The Rosicrucian ceremony is to impart a lesson to both parties on the mystical union in which they are participating and on the law of duality manifest in the marriage. It is intended to be an inspiration, a guide in their marital lives.

Moral Code

Common-law marriage is recognized by the statutes of many States in America and by the laws of many other coun-

tries. Such laws usually provide that when a man and a woman have lived together for a given length of time in a relationship of man and wife, without either protesting, they shall be recognized in the eyes of the law as married. Of course, common law, from the point of view of the moral code of the various religious sects, is not condoned. It is considered immoral on the grounds that it has not been sanctified by religious precepts. In other words, it would signify that the relationship is purely physical and sexual, and society wishes to maintain that marriage has higher underlying principles than just the satisfaction of the biological urge. Logically, common-law marriage cannot be generally condoned because it would tend to break down the entire institution of marriage and encourage promiscuity. As we have previously discussed, if the institution of marriage falls, it seriously affects the family, the basic unit of society.



Christmas Cards

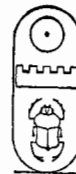
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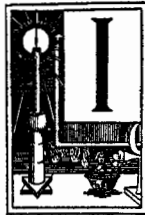
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A Social Trinity

By DR. ANATOL VON SPAKOVSKY



IN its development and realization, human society is governed by the same principle of polarity as is every reality in our world of phenomena. This principle finds its social expression in individualism and in collectivism; together, these form the overall polarity of the human social and cultural development. Individualism is the positive, creative element or pole, and collectivism is the negative, receptive element or pole of the social polarity.

Individualism considers the human individuum—the personal “I”—as the principal element in the social and cultural realization of mankind. The whole social and cultural creativity is realized by each person, not by the collective phase or society, which is only an indispensable milieu and condition for the creative activity of the individual. There is no cultural spiritual progress without creative individuum, without so-called *genius*, the representative of this creativity in its greatest tension.

Collectivism considers the human collective society (We) as the principal element in the social and cultural realization of mankind. The human individuum (the I) is only a practical realizer of the creative tendencies arising from the collective depth of “We.” Within such situation, only in a genius is this human individuum capable of hearing the voice of the collective depth of “We.” The average human individuum is capable of hearing only the voice of the collective surface.

In short, individualism believes that the genial person, the genial human “I,” gives a cultural, spiritual form to human society through his creative activity, as an expression of his biopsychical structure; collectivism believes that the human collective, the human “We,” gives its form to every individuum, which is only an expression and

a practical realization either of the collective spiritual surface (average individuum) or of the collective spiritual depth (genial individuum). Therefore, it is quite natural and logical that individualism demands a complete social and spiritual freedom for the individuum as an independent creator of the cultural form of life and development, whereas, collectivism strives for complete social and spiritual subjugation of the individuum to the collective, a subjugation of the “I” to the “We,” since the individuum has no independent creative value. His whole creative activity depends upon his complete obedience to the spiritual form and dynamic of the collective “We,” and it is only a result of the spiritual absorption of “I” by “We.” The more complete is this spiritual absorption, this spiritual identity between “I” and “We,” the more genial is the creativity of the individuum.

The Death Struggle

Individualism finds its political and social expression in our Western culture in democratic liberalism, while collectivism finds similar expression in socialism. The most outstanding contemporary representative of the former is the United States of America, and that of the latter is Soviet Russia. Thus our present epoch is in the throes of the struggle between these two poles of the social duality and their representatives for absolute domination in the moulding and development of future human culture.

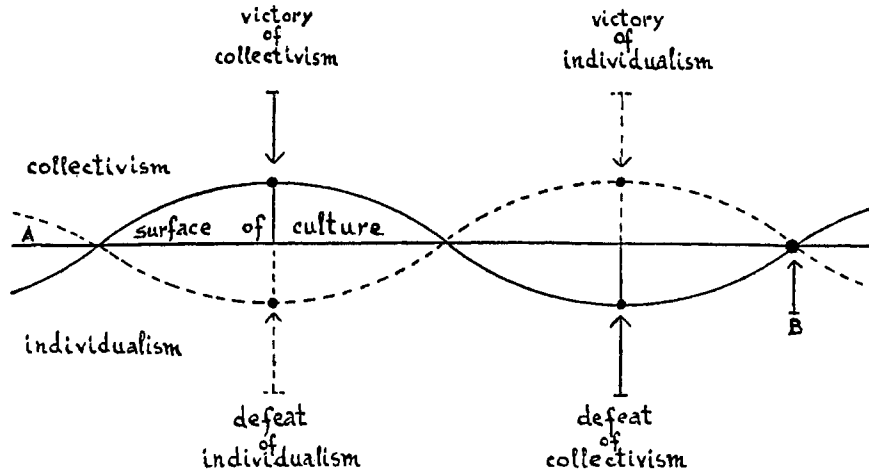
Since a complete affirmation of one of these elements—poles of the social duality—means a complete negation of the other, such an affirmation by either one results in a death struggle between them. The human race in its social and cultural development has passed through this struggle many times with the result that victory by one of these elements of the social duality has been always illusory and only of short duration. After the victory the degeneration

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tion of the victorious and the rebirth of the defeated element followed, so that mankind in its historical-cultural development has been oscillating between these two poles of the social polarity, that is, between individualism and collectivism. One epoch saw the predominance of individualism; the other saw that of collectivism. This meant only a predominance of a condition but never a complete victory. This relative and thereby illusory victory of one of these elements of the social duality only forced the other element to go into a state of so-called "underground" social existence. If, for

example, the victorious element was individualism, then the defeated element was collectivism. This point was reached in Europe in the 19th century when there appeared a new collectivistic wave represented by Socialism-Marxism, which began its struggle with the individualistic wave for social and cultural domination. In the 20th century this collectivistic wave became victorious in Eastern Europe in the form of Russian Marxism (Bolshevism-Communism), and now it threatens also to overcome the individualistic wave in Western Europe.

This development has not yet been realized in the United States of America because of peculiar conditions of so-



B—point of beginning of a periodicity of collectivism and of individualism, in a new form and with new contents.

instance, collectivism became victorious, then individualism became an "underground" social current, that is, the current under the social surface (the surface of culture), and vice versa.

We can symbolize this periodical oscillation of the social and cultural development of mankind, between individualism and collectivism, by the diagram above.

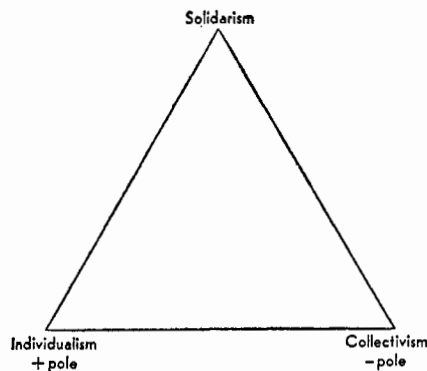
In our Western culture, the collectivistic wave predominated in the Middle Ages. Its domination was broken in the epoch of the so-called Renaissance when the individualistic wave passed from the state of underground cultural and social existence into that of dominant overground reality and began its movement toward its maxi-

mum of tension, although certain signs of the appearance of the collectivistic wave are even here discernible. However, the individualistic wave still maintains its full tension in the United States, making this nation the principal bearer of the banner of individualism in its struggle against collectivism.

This eternal oscillation between collectivism and individualism and its struggle for supremacy has filled the history of mankind with suffering, blood, and death. It has failed to create social harmony and happiness, since the duality, both in form and in dynamism, expresses neither perfect manifestation nor perfect creation. In order to come to the perfect manifestation and crea-



tion in the social field, we must transform the social duality into a social trinity, because only the trinity is an adequate expression of the perfect manifestation and creation in the Cosmos. Therefore, the problem of the social harmony and happiness will be resolved not by the eternal struggle for supremacy between individualism and collectivism, but by their harmonious union.



Solidarism represents the harmonious unification of the two polar elements of social duality, in both the static aspect (form of social life) and the dynamic aspect (development of social life).

A Trine in Parity

Let us refer to this harmonious union between individualism and collectivism, between "I" and "We," as a condition of "solidarism." Solidarism transforms the social polar duality—individualism—collectivism—into the social trinity—individualism—collectivism—solidarism. It thereby transforms the imperfect manifestation (form) and creation (dynamic) into a perfect manifestation (form) and creation (dynamic), in complete conformity to the general Cosmic law (the law of the triangle) as it is revealed in the Rosicrucian teachings.

Since the triangle is a general symbol of perfect manifestation and creation, we can take it also as a symbol of the social trinity.

Solidarism clearly recognizes the coordinative character of the relation between the individuum and the collective, between "I" and "We." The coordinative character of this relation explains why no social and cultural life is possible without a free creative activity of the human individuum, and why no individual, cultural, and so-

cial development is possible without the collective, that is, without society as a spiritual, cultural condenser and repository of every individual creation.

The final result of every extreme collectivism is the destruction of the human "I" in his creative originality and spontaneity by the collective "We." The final result of every extreme individualism is the exploitation of the collective (of We) by the individuum (the I). Therefore, neither this destruction nor this exploitation can be an efficient remedy for the overcoming of our contemporary social and cultural crisis which was born from the rivalry and the struggle for supremacy between individualism and collectivism. The solution lies in the unification of "I" and "We" in a harmonious totality of a superior social and cultural order. This unification would mean the passing from social duality to a social trinity as an expression of a perfect social manifestation (social form) and creation (social development). Any other remedy for resolving the social crisis in the limits of the social duality will lead only to new social crises through the eternal repetition of the struggle for supremacy between individualism and collectivism without coming to any solution of the social crisis or attaining social harmony and happiness of man. The very impossibility of passing from a social duality to a social trinity means, in turn, the impossibility of passing from a chaotic or imperfect social development to a harmonious or perfect social development; and herein is manifested a certain creative social impotence of man.

Briefly expressed, the formula of solidarism will be "I equals We," but not "I versus We" (formula of individualism) or "We versus I" (formula of collectivism).

We understand very well that this harmonious balance between "I" and "We" is not only difficult of attainment, but it is also difficult to preserve when attained, because each of these two elements of the social polar duality strives to break this balance in favor of its own one-sided development and realization. Therefore, the creation and preservation of this harmonious balance between "I"

and "We" will demand from every individual the whole force of his spiritual being, and also first a spiritual balance within himself. A spiritually inharmonious, unbalanced individual is unable to create a harmonious well-balanced society. Straight and narrow is the road that leads to social harmony and happiness. What road to perfection is otherwise? Yet the solution of man's social problem lies in seeking and following the road to social solidarity.



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OCTOBER—"Exploring the Unknown." (How the Palomar telescope will serve.)

NOVEMBER—"Legends of the Cosmic." (Star mythology.)

DECEMBER—"Yuletide Lamps of the Night." (Winter constellations and the Star of the East.)

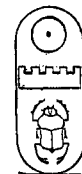
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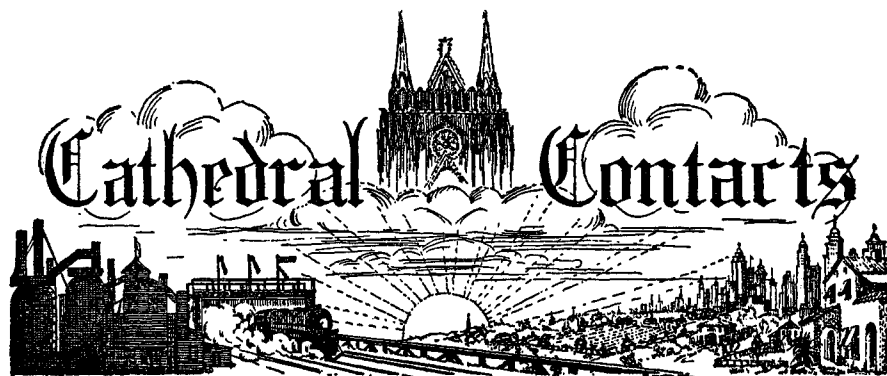
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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate 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.)

THE ART OF TOLERANCE



THE art of tolerance has always been considered one of the virtues in civilized society, but like many other virtues, it has been given more consideration in theory than in practice. The application of the virtues is frequently something left to someone else while each member of society seriously proclaims that everyone should adhere to these virtues. Tolerance is the recognition of not only the rights of others but the right of any individual to do or think what he believes best as long as it does not interfere seriously with other members of society. Many individuals who have claimed to be tolerant have limited their application of tolerance purely to their own sphere. This can best be illustrated by going back

a few hundred years when more serious notice was given of the various strata of society. Among one class, considerable tolerance would exist for the behavior of members of the same class, but tolerating members of another class, or opinions that differed from the ones accepted by this particular social status, was not thought to be required even of the most tolerant individual.

The modern world, with its growth in complications of society through the more rapid means of communication and transportation, has caused class distinction to mean less, and therefore the true meaning of tolerance should mean more. We, today, are in contact not only with different classes of people, different standards of human society, but with different customs, races, creeds, and practices. We communicate with all parts of the world in a very short

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time. Therefore, while the activities and thinking of people in these other parts of the world may be considerably different from our own, it is most important that we be tolerant of their behavior, standards of living and practices, as well as their philosophy and thinking, if we are truly to live in one world no longer dominated completely by the philosophy of any small group.

Isolationism is the philosophy of limiting a group to a certain area, either geographically or mentally. Isolationism was a practice of one of the artificial divisions of society, because wherever a group isolated itself, whether it was a small social group or a nation, the thought always ran through the group that their isolation was to their advantage and that they were better than the groups from which they were separated. Today we are forced to abandon such a philosophy if we are to be realists. The world is no longer made up of places or peoples that can function completely separate and independent of us or anyone else. Therefore, tolerance becomes no longer a polite virtue in a certain stratum of society, but a recognition of the fact that every human being exists as an entity and has as much right to that existence as has everyone else.

The present status of civilization has brought us to or past the point where it is necessary to abandon the concept of tolerance merely as a theoretical virtue, and to adopt it as a trait on our own behalf. The art of tolerance is therefore established in our thinking that tolerance is an attribute of the individual which becomes of necessary dominance in a social group that is composed of most of the world's population. We need not go far from our

immediate environment to find people of different beliefs, different ways of doing things, different physical characteristics, even a different color of skin, but this does not mean that they are either more fortunate or less fortunate than we are. Each individual stands upon his own dignity as a product of the same source as any other individual. To get along together, to work for constructive accomplishment, for peace and individual happiness, we must truly develop the art of becoming mentally tolerant of all other people's customs, races, and creeds. If we fail to do this we are failing as individuals in the obligations that are put upon us in our own individual evolution.

The human race is individually evolving from a state of experimentation to what is eventually hoped to be a state of perfection. The mystic believes that the individual human being evolves to the point where he relates himself closely with God. If that ultimate relationship is to be achieved, if man is to accomplish his purpose of reaching close harmony with the divine essence of the universe, he is going to have to be mentally aware of the fact that real virtue lies deep within his thinking and is not a mere superficial, objective practice. We can gain tolerance by checking our own thinking, by being careful that we do not criticize because something is different from what we are used to, or someone's thinking differs from what we believe to be right or wrong. For everyone who works for the good of society and for the ultimate achievement of man to attain his proper human dignity in the sight of God and in the sight of other human beings, the requirement is that each individual develop complete tolerance both in thought and action.



THAT ANTICIPATED CALAMITY

1801: I dare not marry, the future is so uncertain.—WILBERFORCE

1806: There is scarcely anything around us but ruin and despair.

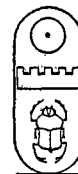
—WILLIAM PITT

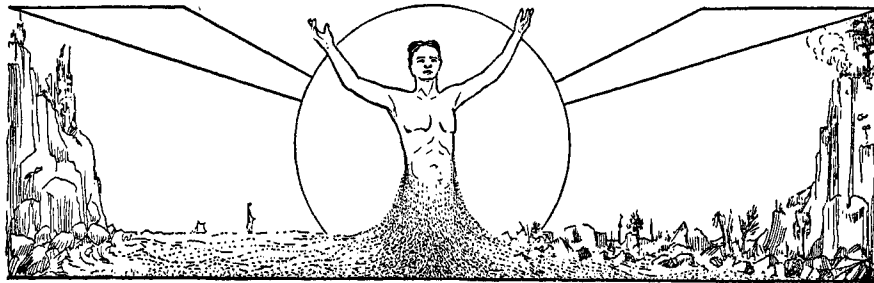
1848: Nothing can save the British Empire from shipwreck.

—LORD SHAFTESBURY

1849: In industry, commerce, and agriculture, there is no hope.—DISRAELI

1852: I thank God I shall be spared from seeing the consummation of the ruin that is gathering around us.—THE DUKE OF WELLINGTON





Immortality

By RODMAN R. CLAYSON, Grand Master



VARIATIONS of a concept of immortality have been prominent in the minds of men for hundreds of years. The idea of some kind of immortality is a part of the doctrine of most religions, and it is found in the beliefs of nearly all races of people, from the American Indians down through the ages to the Egyptians.

The idea of immortality does not stand up under the scrutinizing eye and analysis of scientific research. Science, for the most part, is concerned with facts and proof. At the outset it may truthfully be said that probably no one can prove to the satisfaction of another that there is such a thing as the immortality of the soul, the ego, or whatever it is that continues to live, in this concept. On the other hand, because immortality is so much a part of the legends, traditions, and beliefs of so many people, and because philosophers of all ages have given it much thought, it is worthy of consideration.

Now, what do we mean by immortal? Among various definitions we find that it means *unending existence*, that there is something of the human entity that is not mortal, that there is something about the human entity that is imperishable, that which is destined to live in all ages, that which is endless, deathless, eternal. Among the various concepts we find that of the resurrection of the human soul some time following the death of the human entity. We also find the soul destined to exist in heavenly realms.

Then there is the doctrine of reincarnation which is generally adhered to by hundreds of thousands of people throughout the world. This doctrine provides that the ego, the real self, or the soul-personality of the human entity returns to the earth, following each period of passing through death, to gain further experiences in striving for perfection.

It is not our intention to define the soul as given in orthodox conceptions of immortality; to be specific, the soul with which it is said every human is imbued, the soul which continues to exist somewhere after the death of the physical body. If there is such a thing as soul, it must be of an immaterial nature which can be disassociated from the physical body in order for it to continue its existence.

By using the human soul only as an illustration, we find therein evidence which points to the key to immortality and just what it is that becomes or is immortal. That key is the recognition of a substance, or better yet an essence, which is not of a material or physical nature. Most certain it is that the physical body is not immortal, for once dead and decomposed its elements cannot be reassembled. This provides, then, for the continuance of something else which has used the physical body as a vehicle.

Orthodoxy presumes the soul to contain mind with its perception, cognition, and memory. Occult, metaphysical, philosophical, and mystical schools of thought, however, place more emphasis on the continuance of the mind of the entity than in the soul of ortho-

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dox Christian beliefs. It is to the possible immortality of the mind that we will give consideration rather than to the immortality of the soul.

According to some philosophers, mind includes the conscious elements or factors of the universe. According to psychologists, mind is the "total of conscious states of the individual." Mind is also said to include memory or recollection. If we are to presume, then, that it is the mind that is of endless, eternal immortality, there is the natural inclination to relate this mind to concepts of the Universal Intelligence or Mind. If this were found to be true, then it could be construed that man's mind is a part of the Universal Mind. Such an idea would seemingly give meaning to life. It would take emphasis away from the postulation that life is purely and simply a biological matter.

Purposeful Intelligence

The idea of a Supreme Mind does away with earlier concepts of a mechanistic universe, and replaces it with a universe of intelligence, with a mind or intelligence perhaps having a plan and meaningful purpose for the existence of mortal man. This does not in any way indicate predestination. The attributes of man's mind are to help him in his adjustment, and determine whatever course of action he may follow.

There is no question about the evolution of life forms on earth; there is also no question about a certain evolution of man. It is to be presumed that man did not arrive on the earthly scene until he was capable of intelligence and consciousness. It would be incongruous to think that God or Nature did not bring man on the earthly scene for a definite purpose. It is also incongruous to think that man happened upon this earthly scene purely through accident.

In Nature we find evidence of intelligence of the highest order. Intelligence presupposes some kind of mind. The human mind is endowed with consciousness. Huxley said, "How is it that anything so remarkable as a state of consciousness comes about as the result of irritating nervous tissue?" It is true that throughout Nature we find the functioning of certain laws. We

refer to these as the Laws of Nature. Is it logical to think that these laws, immutable as they are, function without a directing mind of some kind? with the mind with which each of us is endowed? When we use the laws and power of Nature we have learned that we must work in conformity with these laws.

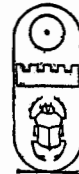
Man's use of Nature's laws has caused him to adapt himself to his environment, and to provide for his needs. As he became master of animal and plant life, and his actions in accord with the laws of Nature, he began to have, to some extent, a control of his life and his future.

Throughout evolution in earlier times, perhaps the Supreme Mind, or God, was providing for the appearance of man with mind and consciousness; mind to help carry out God's purposes. Life seeks to preserve itself. There must be an over-all reason for this. Imbued with life, man endeavors to maintain life. In him there has always been an instinctive belief in his immortality.

It is now generally conceded that intelligence is not to be found in any one particular part of the body. The activity of intelligence is immaterial and is not wholly dependent upon the physical body. The intelligence of the mind cannot function without consciousness, imagination, and memory. Its function is also affected by the impressions of the objective senses. The brain is a physical organ; it is the powerhouse of the body, and is very necessary. For instance, it makes possible the comprehension of external sensations. The brain, however, dies with the physical body. Today we find a growing school of thought that separates the mind from the brain, believing the mind to be immaterial and therefore immortal.

Universal Image

Within everyone, of course, there is the eternal mystery of life. Just what seems to make life possible is a mystery; and seemingly the only life that we truly know about must manifest in the physical body. The Bible tells us that man is made in the image of God. Is this image in man his mind? This is an easily acceptable thought if we believe in a Universal Mind. The



concept of the Divine idea that man feels that there is a condition known as God naturally follows.

Someone once said that "all death is only an episode, an episode on the road to the immortal life of man." The person also asked, Are there many deaths for each person, and as many rebirths? If so, it coincides with other laws of Nature having to do with alternating tides, day and night, inbreathing and outbreathing, the seasons, business cycles, energy and fatigue. To believe that the mind of man is a segment of the mind of the universe provides for noble living, and purpose in thought and action. With mind of this kind we could not be slaves or puppets in the hands of a fatalistic, mechanistic universe.

There was a time when it was proclaimed that the personality was only the physical body with vital organs, muscles, glands, and sense faculties. Today there is much evidence that the mind or inner self of a person can defy time and space and act and perceive beyond the objective senses.

The statement is attributed to Aristotle that a mind could not emerge from a mindless organism or a mindless universe. Mind cannot emerge from nothing; and there are those who freely state that the mind is not dependent upon the brain for its existence. On the other hand, it might be said that the body is dependent upon the mind. In this event the destruction of the body would not destroy the mind, and this would imply the immortality of the mind with its attributes of consciousness and memory. The mystical student seeks to determine whether mind may or may not be synonymous with the personality.

Regardless of one's religious convictions, it is hardly conceivable that one could believe that the physical body produced the soul. This would negate previous existence, and would make it impossible for the soul to inhabit any other body than the one which produced it. It naturally follows, then, that if the body were to be a product of the condition referred to as the soul, at another time there could be another body for the soul. An idea of this kind gives existence to the soul

before the body. In such a conception the mind, of course, could be synonymous with the soul condition or a part of it. If our reasoning is logical, we cannot think of life and consciousness as being properties of the body. They must, then, be timeless, of infinite duration, perhaps eternal.

It is interesting to note that there are psychologists who no longer believe that the mind is the result of psychological action of the brain. They point out that seemingly, under certain circumstances, when the brain ceases to exist certain levels of consciousness continue to exist. The fact is now acknowledged that there are many levels of consciousness, some of which do not seem to fit the objectivity of the brain.

Eternal Mind

The mind and its attributes cannot be perceived. They are neither physical nor organic. If they are of infinite origin they cannot be destroyed. Destruction of the mind or soul of the human entity would deny the purpose of an Infinite Intelligence or Universal Mind. If the mind or soul, or both, make the inner self of the human entity possible, they are infinite and, as a consequence, real. Philosophically, that which is real is deathless and interminable, therefore immortal.

Mystical students adhere to the idea that God reveals Himself in His human creations. One of the finest men we have ever met made the statement that it would be incongruous to believe that the only mind to be found throughout the universe would be the mind of man. From this statement the premise is arrived at that, without a greater mind, man would be incapable of aspiration and inspiration or of the realization of his real self.

The Universal Mind is like a stream, ever extending itself, ever in search of further expression. The Infinite or Universal Mind, which is often called *God*, could be the primal cause, but in itself uncaused. Man finds himself in the position of being cause and effect. Such a mind would be without beginning or end. Such a mind might not be capable of thought as we know it, but it might inspire thought, just as Wordsworth explained, "O, thou, who

art an eternity of thought." Think of it. An eternity of thought; an eternity of mind; immortality.

Is it not reasonable to assume that the condition which made our lives possible also makes provision for their continuance? That is to say, the mind of the human entity or, if you prefer, the soul. It is inconceivable that men and women of noble character, of tremendous insight and understanding, could achieve the splendor of life only to have it brought to an abrupt end with no possibility of future use or further advancement.

To think in terms of the immortal and the eternal we must stop thinking in terms of time. Time presupposes a beginning and an end. If the human entity is of infinite origin, then its being must be endless. If there was a past for the human entity, then there must be a future. This gives reason for an orderly succession of conscious existence. As Dr. H. Spencer Lewis points out in his Rosicrucian book *Mansions of the Soul*, "The soul possesses as a heritage from the Infinite consciousness and mind a mind and memory contributing to experience which is eternal." He points out that the soul is divine and of the essence of God, in the common concept. The soul consciousness, the ego, the personality, the inner self, the consciousness of self, the memory and mind are expressions of the Universal Self or Mind of God. This we manifest as immortal.

Each fleeting moment passes through the door of eternity. If the real part of us is immortal and eternal, we should be grateful. We should "defer not till the evening what the morning may accomplish." What is important to us is the present moment, the *now*; and in our consciousness it is the *now* that is eternal. It is what we do today that creates our destiny.

There is splendor in the thought that the mind with its attributes, the ego, the inner self, the soul, if you will, is immortal. It is immortal in the time-space stream of eternity and because it is a manifestation of an Infinite God or Universal Mind. Like the cycles and laws of Nature, like an endless succession of waves, the conscious life of man, then, may very well be immortal.

It Began In Egypt



WIGS AND BEARDS

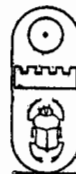
By JAMES C. FRENCH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

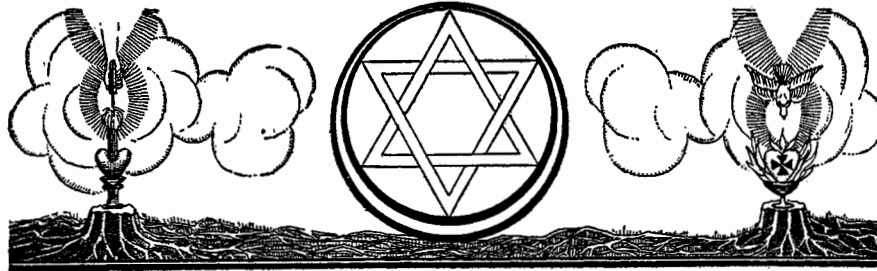
ACCORDING to the historian Herodotus, the ancient Egyptians did not allow the hair nor the beard to grow except at a time of mourning. They were habitually clean shaven, and to neglect the hair was considered very slovenly and dirty. If a man considered of a low station in life was represented in a portrait, the artist always drew him with a beard, and even Rameses VII, who was negligent, is pictured on his tomb at Thebes with a stubbly beard of several days' growth.

Artificial wigs or headdresses were used on special occasions, or at least tight-fitting caps were worn to protect the shaved heads from the sun. At first thought it may seem strange that the Egyptians should wear such warm covering as a wig, but when it is realized that the foundation of the wig was a net, allowing the heat of the shaved head to escape, while the hair protected it from the sun, one can see that it was far superior in comfort and coolness to the modern turban.

On special occasions the Egyptian gentleman, who went clean shaven in everyday life, wore an artificial beard which was made of hair very tightly plaited and fastened by straps on to the headdress or behind the ears. The Ruler wore a longer beard than his subjects; and the figures of gods are usually represented with a pointed beard curled up at the end. The same form is often found on the mummy cases, symbolizing the deceased as having become one with Osiris.

The Rosicrucian Egyptian Museum has wigs and artificial beards as exhibits of such art.





A Changing Concept of God

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

This article is being reprinted, by special request,
from *The Rosicrucian Forum*—issue of April, 1952.



THE Rosicrucian Order has a distinct advantage as an organization in knowing the innermost religious views of various persons. The expressed doctrines in its literature, books, periodicals, and monographs, compel a response on the part of the readers. The teachings of the Rosicrucian Order inspire the members to confide their personal views with respect to God, divine law, and man's moral obligations. In letters, they relate conceptions that many did not have the courage to express in public—or even to members of their family who might not understand. They *know* that this confidence will never be misplaced. These members are hungry for some impartial response to their cherished ideas. They want to feel that they are right.

Likewise, nonmembers are often moved by Rosicrucian literature—challenged, if you will—to voice their opinions of its doctrines. There are those who take issue with the Order and request an elaboration on its ideas. Again, there are others that even appear antagonistic merely because the thoughts are contrary to theirs. At least, in either instance, they are frank in their correspondence in expounding what they *think* and *believe*. One of the commonest reactions arises from a question that appears in our membership application which inquirers receive. The

question is worded: "Do you affirm your belief in the existence of a Supreme Ruler, Divine Mind, or God?" Intelligent and well-written letters state that the inquirer is much interested in Rosicrucian literature, that it appeals to him, but he has refrained from applying for membership because he cannot answer the above quoted question. He may preface his remarks: "You may think me an atheist or an agnostic, but I cannot conscientiously say that I believe in the existence of a God."

We do not immediately reject such applications. We have learned that the majority of such inquirers are truly seeking for knowledge and spiritual guidance. The applicant is in disagreement with the traditional, religious terminology and its meaning. We write him asking for his reasons in not replying to the question in the affirmative. His reply often discloses that as a child or as a youth he had been obliged to attend some orthodox Sunday school or church where orthodoxy was more paramount than spiritual principles. The definition of God as expounded by the clergyman was exceedingly limited, almost primitive in its content. The God was made to appear as a personal, anthropomorphic being, with humanlike attributes. To the God were ascribed such qualities as vengeance, hate, envy, as well as those of love and compassion. The unfolding spiritual consciousness and the growing experiences of an intelligent young person made such a God

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incompatible with the spiritual ideal which he was slowly evolving. As the individual further matured and acquired a philosophy of life, it appeared to him unreasonable that a just God would function in the manner he had been taught. Further, there was too obviously a disparity between natural phenomena and the function and purpose ascribed to the anthropomorphic being which had been defined as God.

Such persons, and there are millions of them, believe that a divine or spiritual principle or power should transcend obvious human knowledge; it also should evoke admiration and love. The believer must not be obliged to expel the results of experience and to suppress realities so as to accept blindly a limited conception of God. Consequently, to these persons, the word *God* came to represent an obsolete term substituted by primitive minds, or those primitive in their thinking, for the powers of the universe and its spectrum of phenomena. Those who think this way do not necessarily regard themselves as being omniscient. They realize the limitation of human reasoning and understanding. They are fully aware that there are phenomena and an order, an intelligence and a state of reality, that go far beyond what man perceives and is able to direct. The word *God*, however, as they have come to know it, is incapable of making such a state explicable or acceptable to them. It is their search for something representative of the omnipotence that brought them as inquirers to the threshold of the Rosicrucian Order.

The fact that the question in the application also states: "Do you affirm your belief in the existence of a Supreme Ruler, Divine Mind—" is not enough. In their opinion these other terms are but different names for the same limitations they have come to associate with the word *God*. After all, a "Supreme Ruler" might be construed as an exalted, personal being, as a mighty king—as implied in the Old Testament. Then again, "Divine Mind" might imply a mind having a wholly personal and humanlike content, its divinity being only in its authority. In other words, there is rebellion on the

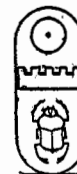
part of the individual against the conception of a personal deity. It becomes necessary in a personal reply to these inquirers to introduce another term which is acceptable to them, and to relate that term to the word *God*.

Deity, Undefined

In corresponding with these persons, the Rosicrucian Order does not attempt a definition of God, for God is conceived as an intimate experience. The Order merely presents the different ways in which God may be conceived. Whatever is in accordance with the individual's consciousness—objective and subjective—is God. This, to him, corresponds to an underlying supreme spiritual cause, transcending and yet permeating all physical existence. It matters not whether such emotional, intellectual image as you have is had by another. God must be *intimate*, not foreign, to the human personality. Such must be experienced to be known, to have a reality or truth of existence. Consequently, the Order states that if the inquirer finds the phrase "Infinite Intelligence" or "Universal Mind" acceptable to him, it then will be understood that such is "God" to him. In the majority of these cases the inquirers have found these proposals commensurate with their moral or spiritual consciousness.

All of this indicates that for those people of today who reflect, the older religious terminology is inadequate to express a spiritual consciousness without offending the wider scope of human knowledge. There are many persons who actually labor under the false belief that they are atheists because they have rejected older theological terminology and beliefs. They have not as yet found that there is a progressive terminology that aids man to find God within the depth of his own understanding. This personal understanding is so beautifully expressed in the Rosicrucian term: God of My Heart. Literally it means, God of *one's understanding*, the God of one's spiritual as well as intellectual nature—in fact, the God of the various states of his consciousness.

The God of one's heart never becomes obsolete because it grows with the awakening and expanding consciousness of



the individual. A God whose definition becomes too difficult for the human understanding and arouses no emotional response is to man a "lost God." A God that is an ideal lying within the inner vision of the individual and whose conception arouses a psychic response in the being of the believer is *real* to him. It is as real to him as anything else which he perceives. As he evolves in his spiritual illumination, so, too, does his God expand. He then realizes that his former conceptions of God were wrong only to the extent of the limitations of his previous understanding.

Many theological doctrines oblige the individual to adhere to a dogmatic conception even when the image that he

has established is no longer intimate to him. As a result, not being able to experience the God within, the individual becomes "godless" because he has moved beyond the fixed idea transmitted to him. The very progressive churches and the really mystical clergymen stimulate the moral and spiritual elements of the individual. They allow the parishioner to establish his own pattern of ideas, his own images to represent the spiritual motivations of his own being.

Never try to define God for another! Give him, however, a groundwork upon which he can erect his own spiritual structure. This structure he must construct from the elements of his experiences, *intuitive* and *objective*.

A BOOK ON CREATION

A TRANSLATION is now available of what has been called the oldest philosophical work in the world in the Hebrew tongue. Scholars know it by its Hebrew title: *Sepher Yezirah*. It represents Jewish metaphysical thought of remote times. Its language is simple; its thought profound. In six short chapters, it outlines the highly intricate and mystical conception of the work of creation.

One of the really important philosophical books of antiquity, the *Sepher Yezirah* is little known except by title in spite of its many translations. Having become almost exclusively the property of students of the Kabala, it has too often been neglected by the general reader as without meaning for him. This is far from true. Its terse and somewhat enigmatic statements may challenge but they will not baffle the thoughtful and meditative reader, whatever his religion or philosophy.

Being one of the two authentic sources of Kabalistic speculation, the *Sepher Yezirah* makes the best possible introduction to such study. Too long has the Kabala been a word to conjure with. In general, it simply means Jewish speculation on the mysteries of God and the universe. Only in a mistaken sense has it been thought of as a cover word for everything incomprehensible and fantastic.

The reason for such mistaken notions is that the Kabala is neither a science nor a revealed study but rather it consists of mystical speculations of individual students on the mysteries of creation. Such speculations, being highly esoteric, could supposedly only be communicated safely to qualified initiates. Undoubtedly, through the centuries, such speculations many times became meaningless excrescences—the metaphysical wool-gathering of apprentices rather than of masters of mystical philosophy. Had the student confined himself more closely to the pattern set forth in the *Sepher Yezirah*, he would have found the Kabala a more rewarding study.

But the book was not easily accessible, and commentaries and speculations concerning it were therefore counterfeit, and confused thinking was accepted. One has only to acquaint himself thoroughly with the *Sepher Yezirah* to appreciate what a satisfying study the Kabala can be.

Fortunately, this *Book on Creation* has had a very scholarly and readable translation into English. It has very complete notes and carries the original Hebrew text on the facing pages. It is the work of Dr. Isidor Kalisch which was first published in 1877. Long out of print, this oldest of philosophical works in the Hebrew tongue has now been added in English translation as the newest book to The Rosicrucian Library. It is now available, in the inexpensive and convenient student's edition, for \$1.25 (8/11 sterling) postpaid. Order from the Rosicrucian Supply Bureau, San Jose, California, U. S. A.

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“OPEN MINDS” - - - By Ben Finger, Jr.

PHILOSOPHY

WILLIAM JAMES JUDGED HUMAN EXPERIENCE TO EXPLAIN HUMAN VALUES, AND BOLDLY ACCEPTED THE CHALLENGE OF CHANGE.

JOHN DEWEY PRESENTS PHILOSOPHY NOT AS A CONSOLATORY VERBAL REFUGE, BUT IN THE SCIENTIFIC TEMPER! MAN IS "STILL AT THE MERCY OF HABIT, OF HAPHAZARD, AND HENCE OF FORCE." NEWER PHILOSOPHY HAS A SOCIAL FUNCTION. "WE ARE WEAK TODAY IN IDEAL MATTERS," SAYS DEWEY, "BECAUSE INTELLIGENCE IS DIVORCED FROM ASPIRATION."

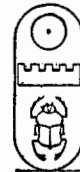
WILL DURANT HAS DONE MORE THAN ANY OTHER MODERN TO POPULARIZE PHILOSOPHY— IN "THE STORY OF PHILOSOPHY," "THE MARCH OF PHILOSOPHY," MAGAZINE ARTICLES AND LECTURES. HE SURVEYS HISTORY WITH A PHILOSOPHIC EYE IN "OUR ORIENTAL HERITAGE," "THE LIFE OF GREECE," "CAESAR AND CHRIST," AND "THE AGE OF FAITH," UNITS OF A BIBLE OF CIVILIZATION YET IN PROGRESS.

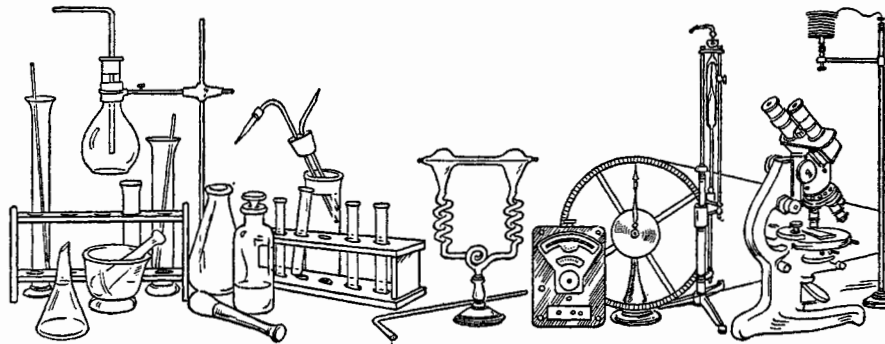
Bertrand RUSSELL HAS RECEIVED THE NOBEL PRIZE FOR HIS UNORTHODOX PHILOSOPHIZING. HE DEFINES HIS SOCIAL AIM AS "THE DISCOVERY OF A WAY BY WHICH MEN CAN LIVE TOGETHER WITHOUT MAKING EACH OTHER MISERABLE."

HENRI BERGSON FINDS COSMIC IMPLICATIONS IN THE VITAL SPARK OF THE CREATIVE INTELLECT. "IN MAN ALONE IS CONSCIOUSNESS ABLE TO OVERCOME THE LIMITATIONS IMPOSED BY MATTER."

Ben Finger, Jr.

Philosophy theorizes on the probable unity of the universe. *Science* tries to prove the existence of such unity by revealing interlocking laws and phenomena. *Mysticism*, however, provides the actual experience of such unity through such states as Cosmic Consciousness.—VALIDIVAR





Correcting Misapprehensions

By DR. H. SPENCER LEWIS, F.R.C.
(From *Rosicrucian Digest*, June 1930)

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.



VERY often copies of this magazine and pieces of our literature fall into the hands of men who are devoted to the study and investigation of strictly scientific principles along the recognized, orthodox lines. These men occasionally write to us that they presume our attitude is one of intolerance toward the material sciences. Others who have studied the so-called material sciences and have a high regard for them, occasionally feel that the Rosicrucian work is naturally antagonistic toward all the material sciences and arts. These persons are wrong in their presumptions and we occasionally take an opportunity to point out that their opinions or assumptions in this regard are not founded upon fact.

Just because the Rosicrucian teachings begin where science leaves off or they go their way along the path of knowledge by stopping and giving more consideration to the principles that the material scientists ignore or else treat lightly is no reason to assume that Rosicrucianism disregards the material sciences and belittles the work of the experimentalists in that field. We realize, of course, that scientists and students of the sciences who are not familiar with the Rosicrucian teachings

assume that the organization is much like many of the spiritual, new thought, or so-called occult movements, which base the foundation of their man-made philosophies and doctrines upon the premise that the material sciences are all wrong and must be negated as a preliminary to the building up of a new philosophy or science. Some of these actually begin their philosophies with the statement that there is no matter; there is no physical body; and there are no truths in any of the materialistic postulations.

These sorts of movements reach nowhere in their ultimate achievements for the benefit of man and do not succeed in attracting and holding the attention of rational thinkers. The Rosicrucian Order should not be associated with this class of movements because its teachings are based upon all revealed and manifested truths. They cover the facts of materialistic science as well as the spiritual science.

We may be excused, perhaps, for calling attention to the fact that many of the most eminent authorities of the recognized materialistic sciences were Rosicrucians. Many of their wonderful discoveries now accepted by science as fact and truth were made in Rosicrucian laboratories or in connection with the Rosicrucian studies and experiments. We are very safe in saying

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that at least 50 percent of the important and astonishing revelations or discoveries relating to the materialistic sciences have been made by eminent and devoted Rosicrucian scientists.

It is true, however, that the Rosicrucians do take issue with the materialistic scientists on many points and on many occasions. This does not mean, necessarily, that they are ready or even inclined to negate the facts established by science or the benefits to be derived from a very thorough knowledge of the materialistic sciences. There has always been and probably always will be a more or less friendly rivalry between the materialistic sciences and the Rosicrucians. If there is any bitterness in this attitude, it most certainly must be on the part of those few scientists who are as bigoted in their comprehension of universal knowledge as some students of the spiritual sciences are considered to be.

We find from our intimate contact with many scientists in all parts of the world that their usual attitude is one of kindly tolerance. They frankly say that while the study of the soul and spirit, the mind and the Cosmic, and the influences of these upon matter and upon the living being are outside their field of research and study, they are nevertheless quite willing to concede that this transcendental domain of knowledge and experience is important, interesting, and worthy of careful research and study. It is interesting to note in this regard that in our organization, here in America at least, many of the most advanced and well-known scientists dealing minutely and laboriously with the material sciences during the day are devoted students of our work in their hours of relaxation in the evening. This includes men who are at the head of the chemical and physical laboratories of industrial organizations, schools, colleges, and research laboratories. Many of these are teachers and instructors in the materialistic sciences. It is worthy of note that the occasional criticisms that come to us, based upon the belief that we are antagonistic toward science, never come from these scientists who are actually connected with scientific research and who are also actual students of our teachings and our work. It is true that

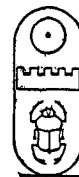
occasionally a student or former student of the material sciences, or one who is in a general way associated with them, becomes critical of some of our lectures, and we hope that this article will cause such person to reason over the matter for a few minutes and arrive at a different conclusion.

Contusions of Science

It is true that in many of our lectures and lessons we present some principle, law, or experiment with a side comment that this thing will be found to be contrary to the claims of material science; also we occasionally draw attention to some point in our work that has been denied as true by the material scientists, or has been rejected as unfounded, or has recently been accepted by science after having been rejected by them for many years. We also often point out the fact that some law or principle taught by us has been included in the Rosicrucian teachings for several centuries but has only recently been discovered or admitted and accepted by the general scientists. Some of these comments are made in an amusing manner, sometimes mingled with a little satire, but never with any bitterness or pointed sarcasm, as some of our critical students state.

The reason for these comments in our lectures is quite understandable and justifiable. In the first place, our lectures are written so as to be interesting in their presentment instead of cold and so scientific as to be void of all human interest. Second, the story of the discovery and the history of an experiment, a law, or principle, often throws some light upon its nature or at least associates it with other incidents and helps to make the facts easily memorized. Third, we must remember that for many years and, in fact, for several centuries the intolerant bigots of materialistic science, few in number but very formidable in their speech and publication, have never failed to impress upon the public the idea that only in the materialistic sciences and in the work of the scientific laboratory can man find real truths, and that when one takes up the study of the spiritual or metaphysical sciences, he is dealing with speculation, theory, guesswork, and unreliable personal opinions.

Until very recent years, this critical



attack upon the mystical and metaphysical scientists has been the universal opinion of the unprepared public, reiterated in many magazine articles and newspaper comments. We feel, therefore, that our students, most of whom are drawn from the rings of those who were impressed with this idea in the past, are entitled to know just how much guesswork there is in the Rosicrucian teachings and how many of the doctrines, principles, and ideas taught by the Rosicrucians are eventually discovered by science to be true. It is not in a spirit of pride or boastfulness that we speak in a complimentary way of the principles contained in our teachings, but rather to justify the worthiness of many of the principles now being taught by the Rosicrucians, which have not yet been proved true—nor untrue—by the materialistic scientists.

Throughout our teachings there are hundreds of principles which the materialistic scientists must ignore. The rational, tolerant scientist simply passes them by or kindly disregards them because they are not within the field of scientific research. But this does not warrant so many of the scientists in not only assuming but vehemently declaring that these metaphysical or mystical principles are unworthy of any consideration or study because they cannot be found in the scientific textbooks and are not taught by any of the courses of materialistic science.

Radio Experiments

A few years ago when the AMORC radio laboratory was experimenting very deeply in its continued radio and wireless work and producing results far in advance of anything that was then being done by the largest radio laboratories or organizations in this country, we made a discovery in regard to the effect of an aura around certain parts of radio devices. One device in particular, then being introduced for the first time in any radio sets, but now used in every radio receiving set except those which are simple crystal detectors, was found to be greatly affected by the color of the aura around it. A careful investigation of all of the colors of the solar spectrum determined a certain line in that spectrum as being the most efficient color to use as a light aura

around the device in order to establish a neutral field.

In discussing this idea with a scientist who was at the head of a large electrical and physical research laboratory, it was belittled and rejected as some more of the Rosicrucians' mystical guesswork. A hypothetical description of the effect of such an aura was then sent to the manufacturing laboratories of some of the largest radio corporations in the country. Each answered the question by saying that the principle was merely a hypothetical guess without the least scientific foundation for any of the supposed principles involved and that the whole idea was unworthy of scientific thought, least of all scientific investigation. The idea was finally submitted to some patent attorneys in order to determine whether it could be patented as a scientific principle, and here again the idea was rejected as containing absolutely no scientific foundation. This concluded our attempt to establish a positive rejection of the idea on the part of science so that we could show later on that science had a tendency to reject real principles merely because of their disbelief in the unknown laws of the universe.

We have had the satisfaction since then of seeing this radio principle of ours adopted by one of the largest manufacturers of radio devices and acknowledged to be one of the most important principles in connection with improved sensitivity in reception. Are we not justified, therefore, in speaking of such an incident, not for the purpose of boasting that the Rosicrucian knowledge is superior to all scientific knowledge or that the principles which we consider are superior to the principles considered by the materialistic scientists, but for the purpose of showing that, as we read in the Shakespearean plays, there may be more things in heaven and earth than are dreamed of.

In fact, it is the work of the Rosicrucian organization to delve into and analyze, study and evolve those principles, those laws of nature, and those revealed ideas which the materialistic scientists reject. If there were no organizations to investigate these prin-

(Continued on Page 388)

The Reader's Notebook

By

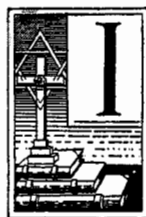
JOEL DISHER, F. R. C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



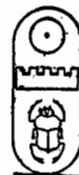
In a fairly recent Rosicrucian document, I found this statement: "In each experience, in each observable thing exists some concealed law or lesson potent with the possibilities of making man equal to every situation." That is altogether true; yet one may wonder oftentimes just how to go about finding that concealed law or lesson. It may recall the earlier injunction of the Hebrew prophet that "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." Again, we may agree that wisdom is the principal thing, and that understanding is a necessary step toward it, and yet be in the dark as to how to go about getting understanding.

Esther Warner, in her book, *New Song in a Strange Land* (Houghton Mifflin Company, Boston, 1948), writes that she once asked a native of Liberia to teach her some of the things he discovered in the bush. "Well, missy," he replied, "you see, plenty thing stay in the bush, but person can't learn plenty thing one time (at once). God talk softly-softly, one-one." That seems to me to approach the perfect answer, especially for one who is mystically inclined. We should try for understanding in every circumstance and on every hand, and yet realize that understanding is a slow and gradual proc-

ess. If we read books, we should accept them as reflexes of life; if we go to a concert, we should listen for that which strikes through the music as an undertone linking us to the center of sound; if we go to an art gallery, we should go to experience that kinship with Cosmic forces prefigured in the objects exhibited. Once we have formed the habit of this approach, it is likely that we shall see that all things contribute to the building up of a unified interior pattern.

For the past few weeks I have been an almost daily visitor to the Rosicrucian Egyptian, Oriental Museum at San Jose, where an exhibition of African carved figures, ceremonial staffs, and ritual masks has been on display. A few days ago I saw a picture of native African life. These, together with Mrs. Warner's book, have in a surprising way brought me progress in the matter of understanding all life. In the picture, I saw the daily routine of natives which formed a key to their thought processes. I also saw native ceremonial dances in which masks formed a significant part. In the exhibit itself, I saw these masks as the end result of a philosophic and artistic effort on the part of native craftsmen.

The masks were mostly the work of various tribesmen of the Belgian Congo and of Ivory Coast. They were baffling and startling. Grottesque is the word which first comes to mind in connection



with them. It seems a natural response to the almost brutal impact of the primitive image upon our civilized and effete senses. We are likely to judge the masks to be the result of the ignorance of the primitive mind in its attempt to create beauty. This, of course, is wrong and reflects more upon us than it does upon the native artist. It is our inability "to think black" which locks our understanding and keeps us from penetrating to the mental processes responsible for them. Undoubtedly, if we could grasp that process, we should find the masks beautiful, simple, direct, and meaningful. As I stood surrounded by them, I was reminded of the native's remark to Mrs. Warner and said to myself, "Plenty thing stay in these masks, but person can't learn plenty thing one time. God talk softly-softly, one-one."

What, after all, is a mask but a fundamental symbol, a cipher, an enigma? It reveals and conceals. From earliest times, among all peoples, the mask has been used to impersonalize the personality, to make of it an abstraction, to make, as it were, the invisible visible and to bring within the range of individual comprehension the awesome and overshadowing forces that surround the life of man. The mask represents a point of contact between the known and the unknown, thus allowing man to converse directly with the forces which he calls *creative*. It is too, as a personal fetish, virtually the alter ego or real self of the individual which he hides from all others and to which he addresses himself. It is his mark of identity and establishes him in the realm to which he is to go. He addresses himself to it in the time of need because it is his personal god, a tangible thing which represents an invisible and yet all-powerful force, the higher self which transcends his own objective and perhaps weak personality.

The maker of a mask, therefore, is not creating a useless work of art or something purely decorative. Neither is he fostering a cult of the ugly. He is rather putting into wood, stone, or metal an idea which vivifies the material with which he works. The ugliness must be in our eyes, for to him his creation is the representation of forces above and beyond the human,

forces which for that very reason must be animal in nature to suggest the awe or fear, courage, dependability, or some other characteristic which he either realizes or desires to make a part of himself. In a fetish that force or power may be evil or benevolent, but it is still a power resident in nature which the artist focalizes in the mask.

Here, it seems, we come very close to the beginning of ideas—spiritual, religious, and philosophic—for from many different points of study the trail leads back through time to that section in the heart of Africa bounded on the northwest by the Congo River and on the south and east by Lake Tanganyika and Lake Moeris. This is the region from which Egypt drew heavily for its ideology and is the region which scholars more and more have thought of as the homeland of mankind. This may in some way explain man's interest in Africa and the fact that a return to a consideration of primitive art and folkways may be a step toward larger understanding.

I went back to Mrs. Warner's book for a second reading, and even carried it with me as I went from mask to mask in the exhibit. Gradually something began to clothe the images that rested upon the retina of my eyes and I realized that as Mrs. Warner had written, "Cutting new thought channels is slow and tortuous, like a river's sawing through soil to establish a new bed."

Two masks in particular stood out strongly and meaningfully in the light of what I had found in Mrs. Warner's book. These two masks were those of the initiators in the men's society, called the Devil Bush Society or Poro, and that of the women's society, called among the Liberian natives *Gris-Gris*. The Poro is that secret process of initiation by which a boy becomes a man and attains his place as an individual in his community. Without it he becomes merely a nameless appendage of his mother. Its importance is rightly placed in the native mind by the arguments which one native boy made in Mrs. Warner's presence. "Suppose," he said, "I take a cutlass and cut off the big toe? Can that toe walk alone? I am a person only as I am a member of my tribe. I can no more walk alone

than my toe can walk if I cut it off. If I do not get the devil's toothmarks on my back, I do not belong to my people. I am as dead to them, less than a dead goat, for a goat that is dead is a dead goat. I would be dead to them without ever having been anything." So all native boys must regard the Devil Bush Society. Frightening as it was and with the possibility that death itself might be the result, it nonetheless was the only way by which a nameless boy might become a man and receive a name in his tribe. It was a fearful challenge and yet one to be accepted, for without it they were lost souls.

Reaching a certain age, the boys accompanied by their mothers approached a mat wall over which they were thrown on a spear point to the devil. A bladder filled with blood which broke when they fell simulated their death and the ceremonies that followed were intended to convey whatever was necessary for the new man to be at the end of the process of resurrection. Anxiously, proudly, tearfully, the mothers returned to the village to await the time when their sons would either be restored as men and don the new country cloth, woven for that occasion, or when they would receive the piece of broken potsherd as a token that their sons would be seen no more.

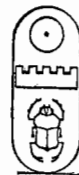
The initiator's mask used in this ceremony, at least among those on the Ivory Coast, was of highly rubbed wood with animal teeth protruding and a band of red across its ebony blackness. It was altogether impersonal and yet carried the inexorability of fate. It took away from the initiator his well-known and familiar features and represented the whole force of the unknown world of the gods.

The mask used in the ceremonies by which the girls were instructed in their role in life was worn by the Mother Superior, or instructress, called among Liberians *Zo*. Hollowed from a block of wood, its shell-like form enclosed the whole head and rested on the shoulders. Its features undoubtedly show the woman who accepted her duty and faced life with the imperturbable calm and dignity which were destined to be her role. The *Zo*, covered by her mask, wearing a raffia cape reaching to the knees and clothed below in man's

trousers, symbolized the masculine and feminine elements within woman. The dance she enacted represented a battle with the self; the lesson was one in which individual inclination and yearning for freedom of expression had to give place to duty. Subtly impressed was the fact that woman was the whole and that while understanding both sides of life she accepted the role of womanhood as her duty, allowing that side of herself which we would call *masculine* to be expressed only through him who would become her husband.

However crudely we may think these ideas to be set forth among primitive peoples, we yet must recognize their basis in sound and fundamental Cosmic law. We must recognize, too, that they formed a basis upon which the unity was able to function. There is strength and beauty, too, in the courageous acceptance of the conditions of life, as well as the individual's realization of his place in society. Rigid and limited as the conception may have been, and constantly overshadowed by that which was dark and awesome, nevertheless, until tampered with by well-meaning but misguided civilized man, the native was no doubt as well equipped for his way of life by such instruction as we are by what we consider more enlightened means. It will always remain a sad commentary upon civilization that the messengers of it to darkest Africa destroyed what can never be replaced, and substituted something of far less worth to the native himself.

I was interested to hear the comment of a gallery visitor who was a negro. She said, "Through these masks I have come to be proud of my race." What she saw and what would make every visitor to the gallery proud if he saw, too, was that Cosmic law is the same, wisdom lies at the heart of everything, and that once we have accustomed ourselves to the masked images of life which surround us, we shall listen patiently when "God talk softly-softly, one-one," and begin our penetration of them. It was perhaps inevitable that with her artist's hand and understanding heart Mrs. Warner should write of her experience in Africa: "I only know that the wealth of the country is not in the things that white men, since the



days of the Portuguese sailing ships, have gone there to find—gold, ivory, pepper, slaves, rubber—the real wealth is in the intrinsic fineness and the amazing culture of the native tribesmen.”

The people of Mrs. Warner's book are beautiful people; and certainly they

are people of spiritual integrity as well as artistic ability. She speaks for them as she gave her promise that she would, and, personally, I am grateful to her for showing me that primitive masks and fetishes can be an entrance to understanding and wisdom as much as philosophical dissertations.



CORRECTING MISAPPREHENSIONS

(Continued from Page 384)

ciples and ultimately either reject or establish them, the world would today be minus much valuable information.

Roger Bacon's Cipher Code

I have on my desk before me at the present moment a clipping from the *New York Herald Tribune* in which is announced in a long article the fact that there was placed on sale in New York a manuscript written in cipher code by Roger Bacon, the old monk and Rosicrucian experimentalist of the 17th century. This manuscript is now valued at \$100,000, and I feel free to say that there are very few manuscripts now existing written by eminent workers in the materialistic scientific fields that would bring such a sum of money.

This manuscript by Roger Bacon contains in its veiled and cipher expressions the discoveries which he and other Rosicrucians made in the 17th century in their experiments with natural and spiritual laws. Most of the things that they discovered and outlined were not only rejected by the scientific minds of their day but the materialistic scientists generally could not accept or even concede the possibility of the things described in this manuscript. Such acceptance would have meant the rejection of many of the postulations then being presented to the public by the scientists, and would have led to a revolution in scientific knowledge; therefore, the wise old monk did precisely what was done by Da Vinci and many other eminent Rosicrucians, and his discoveries were preserved in cipher writing for the future to discover anew and use.

Long before Roger Bacon's manuscript was finally taken from its hiding place and translated into understand-

able language, a majority of the things outlined therein had been discovered by science in a general way and some of them evolved to practical usefulness. There are hundreds of instances on record where Rosicrucians and others have learned, through mystical revelations and through personal research along unique and eclectic lines, certain facts, laws, and principles of nature, which the scientists have tabooed, rejected, and ridiculed, and then later adopted as new discoveries or findings.

It is not so long ago that the scientists absolutely rejected and ridiculed some of the laws of nature and of chemistry and physics contained in our present early Temple Degrees. In the lifetime of our present AMORC in America, these things were cast aside by many of the scientific students who were our early members, as being contrary to the positive statements of science. We recall how two large publications in America pointed out these teachings on the part of AMORC as typical of the foolish, inane, and "speculative bunk" being taught by the Rosicrucians. Yet in the last five years AMORC has seen science change its own positive statements and gradually and reluctantly adopt the principles contained in those Rosicrucian teachings, and in some instances scientists have claimed that these principles were new revelations from the laboratories of the material scientists and heralded them as astonishing achievements of modern science.

For Benefit of Man

Rosicrucian members want the truth, and we are interested in nothing else than giving them the truth. We realize that the average student is of an ana-

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lytical nature and is tempted by the present-day claims of science to reject that in our teachings which appears contrary to science or is unknown to it. We would be neglectful of our duty and certainly failing in our mission if we permitted our students to be tempted in this manner without constantly calling attention to those points in our teachings which are contrary to science but may still be true.

To impress this point upon the student's mind, we occasionally resort to instances in the past or present which illustrate the fact that the Rosicrucian teachings can be demonstrated as true even though all the world of material science rejects and ridicules them. We have seen instances by the score where businessmen, and women at home, have solved some personal problems and achieved some desire in life or have been healed or cured of some unusual condition through being convinced that it was really worth while to adopt our viewpoint and try the principles presented and test the laws that AMORC taught, despite the fact that they were being ridiculed by scientists, scoffed at by physicians, and ignored by the general sciences. Such persons have frankly admitted that it was our showing them in many ways how the Rosicrucian teachings were right when science said they were wrong that encouraged them to go on and to accept our seemingly impossible or untrue doctrines and put them to a test.

The material scientists have made marvelous discoveries and unlimited

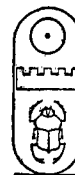
contributions of extreme value to civilization and have revealed to man many things that the Rosicrucians have never dreamed of or suspected, and a Rosicrucian is always ready to pay tribute to the good work and good intentions of all of the materialistic sciences. Their field is broad and beneficial but there is still a large field of extreme benefit to man lying outside of and beyond the domain of the material sciences. It is in this field—which from the metaphysical or spiritual viewpoint is the more important—that we labor and find our joy. But there are occasions when our labors bring us very close to or across the intangible and invisible borderline that separates our field from that of material sciences and we do not hesitate to enter that field with the scientist, use his methods, agree with him in his processes, and pay homage to the powers that are back of the manifestations in his field. Furthermore, we know that the material sciences are so related to the spiritual sciences and the physical principles are so related to the metaphysical that without a knowledge of both and an understanding of that relationship, no knowledge can be kept and no comprehension of the universe can be perfect.

Therefore, let us all continue the same tolerant attitude toward all knowledge, all research, all labor in man's behalf and remember that the ultimate result of all study in every field is for the benefit of man and to the glory of God.



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Recent Developments in Physics

By WALTER J. ALBERSHEIM, Sc. D., E. E., F. R. C.

Member, International Rosicrucian Research Council

THE Science Supplements of our newspapers are full of sensational reports: Radio microwaves span the continent, carrying television programs and hundreds of telephone conversations on single beams. Giant mechanical brains solve astronomical problems. Robot planes automatically carry atom bombs home on distant targets.

Our survey can disregard the bomb carriers and the radio beams; they concern technology, not basic science. The mechanical brains are of somewhat greater interest. Although they are engineering contrivances by construction, they do perform, in the twinkling of an eye, scientific computations that would take a lifetime of human brain work. Furthermore, they are capable of functions analogous to memory and learning. They can recognize and correct their own errors. Such built-in functions aid us in understanding the physical functioning of our own brain cells, although *not* the will and consciousness and the life force behind our brain.

The atom bomb, too, is only a destructive technological gadget in spite of the scientific effort spent in its development. To science its by-products—a plentiful supply of radioactive atoms of various chemical types—are more valuable than the bomb itself. These “isotopes” decay or transmute at known rates. Since each transmutation of an atom can be made observable as a flash of light or an electric pulse, such radiations serve as valuable tags of



chemical products which they enter.

With the aid of radioactive atoms, one can locate hidden cancers, watch the thyroid gland assimilate iodine, and prove that even hardened substances, such as bones and the enamel of our teeth, live and breathe and constantly exchange atoms with blood and air and food. Radioactive atoms also serve to determine the age of rocks, of prehistoric fossils, of mummies, and of long-buried trees, timbers, or seeds.

All these properties, although useful tools for medicine, geology and history, are not fundamentally new to physics. Must we then dismiss the “atomic age” as meaningless to basic physical science? No indeed! Nuclear research digs ever deeper into the foundations of Nature, and by destroying outmoded materialistic concepts, comes unwittingly closer to the mystical interpretation of physical phenomena.

It was mentioned in Rosicrucian Pronunciamento XIX that in addition to the proton (positive hydrogen nucleus) and negatron (negative electron) an increasing variety of new “elementary” “fundamental” particles were found or postulated, such as the neutron, the positron (or positive electron), the neutrino, and finally the meson family, containing mesons of different masses (“pi” and “mu” mesons) and of different electrical polarities (positive, negative, and neutral).

All these particles are called *fundamental* because they seem to reoccur

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in many observations, each with fixed masses and properties; but they are not "atomic" in the old sense of "indestructible." Each type has its own average life span which in some cases, as that of the proton, may be measured in billions of years, in some radioactive particles, a few years or hours, and for positrons and mesons, the millionth or billionth part of a second.

This growing complexity beclouds but cannot hide the fact that science does not know what forces hold an atom nucleus together, and even less, what holds an electron together. The common electron is a highly concentrated, negative electric charge. If we consider it as divisible, why does it not fly apart from the internal strain of electrostatic repulsion of "like" polarity? If indivisible, how can a pair of electrons (positron and negatron) destroy another by transmutation into quanta of light?—that is, into a different form of the primeval, all-pervading energy, which, according to relativity, is equivalent to mass, that is, to matter?

Modern quantum mechanics knows of these transmutations and computes the probability of their occurrence, but it refuses to admit any discoverable underlying structure beneath the observable elementary particles and processes. It claims that it has shown the ultimate limits of observability and that it is foolish to try to peer beyond.

In the past whenever a self-appointed supreme authority, ecclesiastic or worldly, tried to set fixed limits for human inquiry, a new revolution and a revelation broke across those limits and pointed to new and distant frontiers. The artificiality and the growing complications of present nuclear theory indicate that such a new flash of insight is badly needed.

If I may be permitted to guess, I would say that the first cracks in the dam of quantum mechanics are showing not so much in their interpretation of matter but of "empty" space. For years physicists have attempted to fit energized space, that is, gravitational, electromagnetic, and meson "fields," into the quantum scheme. But now they are tackling the concept of empty space, devoid of observable radiation.

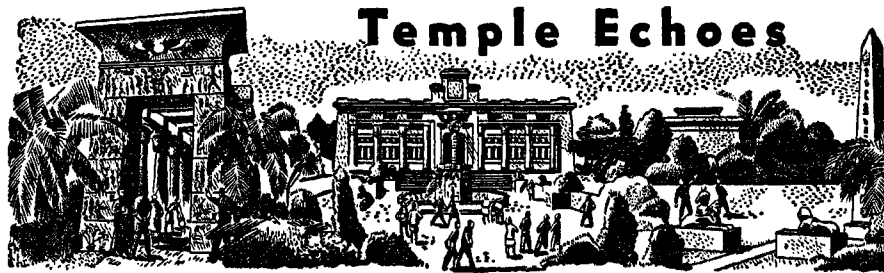
Empty space is a curious thing. In the Victorian age, when light was

"known" to be propagated in wave form, space was regarded as filled with an (unobservable?) ether. How could one explain light waves except by postulating a medium which sustains the vibration? Relativity made it equally meaningless to regard the ether either as stationary or as in any particular motion. So the ether concept became unpopular and physicists said that deformations of "space" itself make light vibrate, the planets circle in their orbits, and cannon balls follow their parabolic trajectories. In an electric motor where, according to Faraday's old language, an electric field of force drives the rotor, a relativist would state that curvature of space twists the rotor with a force that hurls a heavy train across the countryside.

These properties of energized space are strange enough. How can we regard anything as void that exerts such powerful forces? And now comes P. A. M. Dirac—one of the foremost pioneers in quantum mechanics and a Nobel laureate—and ascribes strange properties to a "really" void space, that is, to a space which we imagine as swept clean of all matter and all radiation. In two recent articles (*Proceedings, Royal Society*, Vol. 209, #1098 p. 291, London—Nov. 7, 1951; and *Nature*, Nov. 24, 1951, p. 906), he endows this absolute space with an intrinsic, fundamental velocity which it would impress upon any small charge, such as an electron, newly created or implanted in it. Dirac is candid enough to admit that a space possessed of such specific properties cannot sensibly be called *empty*, and he is inclined to revive the ether concept. He might as well use Rosicrucian language and call space *the infinite ocean of Spirit energy*, in which we all live and have our being.

Summing up our inquiry after new developments in physical science, we may state that as yet there is no basically new discovery known, but that a general flux and turmoil indicate the need for and the approach of a wider viewpoint. This new understanding may yet unify the seeming diversity of "elementary" particles by explaining them as "preferred" or resonant vibration rates (that is, as relatively stable configurations) of an underlying, undivided, universal Matrix of Being.





THE Rosicrucian Egyptian, Oriental Museum was again fortunate in securing through the American Federation of Arts a rare collection of 42 Indian water color drawings for its August showing in the San Jose Art Gallery. The drawings, given to the Wadsworth Atheneum of Hartford, Connecticut, by Henry Schnakenberg, are part of a much larger collection in England. They represent the work of Indian artists of the Kalighat School which flourished during the latter part of the last century, lasting until about 1910. These artists, associated with the great temple of Kali in Calcutta, worked mainly on the temple steps, selling their drawings for approximately two cents apiece.

In 1883, Sir Monier Monier-Williams presented 109 of them to the Ashmolean Museum in London. Later, the father of Rudyard Kipling gave another group to the Victoria and Albert Museum there.

On Sunday, August 10, some 900 visitors crowded the Gallery to examine the drawings, see the Rosicrucian film, *Men and Gods*, and listen to the Honorable M. Azim Husain, Consul General of India from San Francisco, who answered questions.

Indian art presents something of a problem to the casual viewer of the Western world. It is almost necessary to know both India's concept of religion and of art before anything really meaningful can be seen. The Westerner expects a portrait or a photograph in most cases. India's art is not that except as figures are used to depict abstract ideas. And the ideas are so richly disguised by, to us, unfamiliar trappings as to be almost altogether obscure.

Nevertheless, the idea is clearly there—and so right and beautiful that it is worth our every effort to discover it.

First of all, to the India of the past at least and certainly to the artists of the Kalighat School, art is a religious experience. The artist prepared for it by prayer and meditation. Having sought seclusion and quiet, he chose the theme, mainly some aspect of the divine which intrigued him or which he wished to experience; then he addressed a prayer to that god, seeking to attune with the idea itself. He entered into it, was absorbed by it, and made it his own before anything was put on paper. Having savored the experience to the full, the artist then turned to his materials and recorded it. Thus the beholder should find the picture evoking within him a like experience.

An ever-recurring theme in this exhibition was the love of Krishna and Radha. Krishna, theologically explained as the eighth incarnation of Vishnu the Preserver of mankind, represents that aspect of godhood expressed in the intense and ever-present activity of love for all. Pastoral peoples personified it under the name *the divine herdsman*. Krishna is pictured, therefore, as a herdsman with a flute whose melody awakens love in all hearts. Particularly are the milkmaidens susceptible, for again and again they are surprised at their tasks by the entrancing and sudden strains of Krishna's flute. Indian art is full of such scenes and this collection has at least half a dozen variations on the theme. The representation is anthropomorphic, stylized, somewhat childlike, and quaint; yet the abstract idea behind it is ageless, sexless, beautifully serene: at every turn in the daily life, the heart of man is wooed by the insistent rhythms of his divine counterpart.

This theme is drawn from those narrative poems which treat of the boyhood and youth of Krishna rather than of his prowess as a warrior prince. The *Ramayana*, an epic second only to the *Mahabharata* in the minds of Indians, is a recounting of the heroic conflict between Rama and the demon god of Ceylon, Ravana. Here Rama, the seventh incarnation of Vishnu, represents the ideal, the warrior prince, whose wife or higher self, Sita, remains patient and faithful through all the vicissitudes of life. In this exhibition, these Kalighat artists have touched beautifully on the teaching of Rama and Sita.

With equal enthusiasm and skill, they have dealt poetically with the destructive forces in the universe. These are somewhat more confusing and less clear to Christian beholders although they are no less consistent and compelling. Classical Hindu mythology depicted the world as a scene of perpetual struggle between higher powers and demons for control. The devas with their musicians and dancers constantly hunted down the asuras to destroy them.

The three divinities, Brahma, Vishnu, and Siva, composing the trinity—the Creator, the Preserver, and the Destroyer—according to the poems called the *Puranas*, were at one time so angered by the demons that they created a special instrument for their destruction. From themselves they sent forth rays of their attributes which focalized to form the goddess Durga.

Representing the cleansing, punishing, and destroying aspect of the godhead, Durga was considered to be the wife of Siva. She became the mother of Skanda, the war god, as well as of the mischievous elephant-headed Ganesa. Her many aspects were differentiated into separate personalities. In her milder nature, she was called Parvati, daughter of the mountain. When unapproachable, men thought of her as Durga. In her wilder moments, they named her Chandi, and in terrible temper, they worshiped her as Kali the Scourge, the Black One. It is from her that Calcutta (Kali ghata—landing place leading to Kali's temple) gets its name; and it is from her temple that

the artists in this exhibition called themselves the Kalighat School.

As might be expected, Kali holds a prominent place in the drawings on display. She is depicted as the fearsome Black One with bloody tongue, avid and hungry for victims. Again, she is shown in the very act of overcoming demons, her many arms bearing different weapons. Once she is pictured as Durga, for the moment quiescent, holding Ganesa on her lap. Even here, though, her extended arms are weaponed and threatening.

Going from drawing to drawing, one meets in quick succession the swift and skillful ciphers which are the artists' comments or realizations of the abstractions called *cosmic forces*. It is a challenging experience—and an altogether rewarding one when one has the necessary understanding to profit by it.

* * *

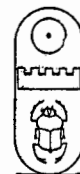
An earlier exhibition, mention of which was crowded out at the proper time, was that of some 30 charcoal and pastel portraits by Margery Lester, a charming young artist who has shown unusual aptitude. Gallery visitors were quick to admire Miss Lester's work, and comments were favorable. An added fillip was given the showing by the stimulating talk on portraiture made by Mr. Thomas C. Leighton. Mr. Leighton, a Canadian by birth and an artist of considerable background, is Miss Lester's teacher.

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English Rosicrucians have had their first rally—and advance reports are enthusiastic and encouraging. Held at the Battersea Town Hall, London, on Sunday, August 3, under the sponsorship of Francis Bacon Chapter, over 100 members attended. The complete program is not at hand but it is known that the film *Men and Gods* was shown, and Ritual Drama No. 1, *Book of the Gates*, was presented. Like all rallies, this one closed with the plans for another quite definitely agreed upon.

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Vancouver Lodge in British Columbia had something new and gratifying happen to it recently: It moved into its own property. Another dream has become manifest and another objective set up for the work and cooperation of all. Congratulations are due those ear-



nest and hard working members in that area for their accomplishment.

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The story has it that a soror from Milwaukee expected the Rose-Croix University faculty members to expound in terms that might be difficult for her to comprehend. She had not had an extensive academic preparation. She was, therefore, dubious of her abilities to follow the instruction at the Rose-Croix University.

Her three weeks' stay at Rosicrucian Park brought two pleasant surprises: the instructors were human and very helpful; the manner of instruction was as comprehensible, as easy to grasp as the teachings in the Rosicrucian monographs. The simple presentation was so beneficial and gratifying that she says she will never forget the experience.

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There is blooming in the memorial fountain in Rosicrucian Park a genuine Egyptian lotus. Like the papyrus which grows so profusely, the lotus has a particular appeal—mystically, certainly, for the lotus to the East is what the rose has become to the West. And like so many other things, the East and West harmonize so agreeably in Rosicrucian Park. To Frater and Soror Kays of Pacific Grove thanks must be given for this newest addition to the Park's flower family.

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A most interesting book of photographs of Egyptian Art was published in 1950 by Arts, Incorporated. The photographs were taken by Etienne Sved and the text is by Etienne Drioton, Director General of the Department of Antiquities of the Egyptian govern-

ment. As the foreword states, "This album does not claim to be a treatise on Egyptian art in accordance with set formulas. It is merely a collection of beautiful photographs taken by Mr. Etienne Sved as he wandered about the monuments of Egypt and the Cairo Museum." Nevertheless, the material is arranged by kingdoms and Dr. Drioton's text is clear and informative. Dr. Drioton, it will be remembered, has recently become consulting Egyptologist for the Rosicrucian Egyptian Oriental Museum.

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Fraternal units, such as lodges, unknowingly take a test when an unexpected guest arrives. Soror Frances Vejtasa, editor of this magazine, was recently a surprise guest to the membership of Abdiel and Hermes lodges. She affirms that they are "tops in devotion to duty as well as in brotherly consideration."

Soror Vejtasa attended convocation at Abdiel Lodge, and accidentally an outdoor dinner prepared by the Spanish-speaking membership at Hermes Lodge. Both are now memorable highlights of her vacation trip to the southern part of California. Incidentally, she has volunteered some information that dumbfounds even some of the rest of us. Soror Vejtasa insists that at Hermes Lodge where she suddenly found herself in the center of a Spanish Festival, alive with the romance of serenades, dance, and colorful costumes, she discovered clusters of grapes growing in defiance of natural laws—on fig trees, for instance. And also by some quirk of nature, red roses bloomed profusely on almost anything and everything!

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EVERY HOME A FUTURE ELECTRONIC THEATER

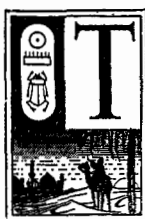
I have not been worried by the fact that two or three organizations have control of the theatres of this country, because there are only 20,000 theatres in the United States. Potentially there are 26,000,000 theatres in this country awaiting development. Every home can ultimately become a theatre itself.

—By DAVID SARNOFF, from *Electronics*, April 1930

*The
Rosicrucian
Digest
October
1952*

Cleansing the Temple

By O. J. RANKIN



THE French have a saying, *On ne peut pas avoir le beurre et l'argent du beurre*, which means that we cannot have butter as well as the money we pay for the butter; that is, we can have one or the other, not both.

There is a higher law which says that God and Mammon cannot be served at the same time, implying that in order to reach a higher state of consciousness the first essential is to leave the lower state behind. One condition has to give way to the other; and if submission to any material phase or lower aspect of this law is unavoidable, how can one frustrate the spiritual aspect which is the whole law?

Organized religions waive the self-imposed discipline of the mystic, essential to Self-attainment, with the result that many who reach the higher vision still cling to a part of Mammon, expecting to realize their loftiest ideal without letting go. This is like having the butter as well as the money for the butter.

It is not always realized that the approach to the higher life involves the slow and steady development of certain finer centers, such as the pineal and the pituitary glands. This development results in a higher state of nervous sensitivity at a time, perhaps, when bad habits, or remaining effects of bad habits, are still pregnant; when certain toxics are taken "in moderation"; when various "harmless" things, still indulged in, counteract in some degree the salutary effect of the inner refining process, causing inflammation of the centers which, working from within outwards, find their working field more or less choked with obstructions.

This clashing of the finer with the coarser is like adulterating a glass of

pure water with a few drops of poison—the whole glassful is affected; and the pernicious effect usually manifests in the nerves and brain. Thus each progressive stage of inner development is accompanied by a slight but effective backsliding effect, which is like trying to regenerate and degenerate at the same time; and in the long run the cleansing of the Temple may become a hopeless task.

An aspirant at this particular stage of development who takes a little alcoholic liquor in order "to be sociable" and awakens next morning with a headache should carefully analyze that headache. He will find, perhaps, in quiet meditation, that alcohol is *to him* a violent poison causing inflammation of the centers now developed to a degree of sensitivity. He is no longer immune to effects which prior to spiritual awakening and inner development were less harassing. Then perhaps he will realize the great depth of wisdom in the old admonition: "Know Thyself."

An ache or pain is usually Nature's warning to slow up with its cause; when this is understood in the metaphysical sense and properly heeded, harmony is restored. But as long as the objective mind predominates and one clings to bad habits, he is serving Mammon in some degree. The Temple is not entirely cleansed. The Invisible Guest is invited in but the *welcome* is lacking: there are still traces of impurity, half-heartedness, and a lukewarmness which, although perhaps slight, prevent the harmonious blending of the inner and outer sense faculties.

Only when one is true to himself, above all else, can he live the life of the true mystic and bring forth the fruit of the Spirit. Then he can say, with Paul: "Old things are passed away; behold, all things are become new."



ROSICRUCIAN RALLIES IN OCTOBER AND NOVEMBER

In the cities and at the Lodges and Chapters listed below, Rosicrucian rallies will be held on the dates indicated. We wish to emphasize that all active members of AMORC are invited. Membership in a Lodge or Chapter is not a necessary requirement to attend a rally. At each rally there will be lectures, convocations, demonstrations of laws and principles, and entertainment. If you plan to attend, write for details directly to the secretary, in care of the Lodge or Chapter. Addresses are in the directory at the back of this magazine.

- Detroit, Mich.** Thebes Lodge will sponsor the Great Lakes rally to be held Friday, Saturday, and Sunday, October 17, 18, and 19. Emperor Ralph M. Lewis will attend.
- Havana, Cuba** Havana Chapter has scheduled its rally for November 8 and 9. Cecil A. Poole, Supreme Secretary, will be present.
- Los Angeles, Calif.** The Southern California rally will be sponsored by Hermes Lodge, Saturday and Sunday, October 11 and 12. First and Ninth Degree Initiations will be conferred. Emperor Ralph M. Lewis will be present.
- Denver, Col.** Denver Chapter will hold its rally on October 17, 18, and 19.
- New York, N. Y.** New York City Lodge rally is scheduled for November 15 and 16. The Ninth Degree initiation will be conferred. Cecil A. Poole, Supreme Secretary, will be present.
- Philadelphia, Pa.** Benjamin Franklin Lodge will hold its 13th annual rally on November 1 and 2. Seventh and Ninth Degree initiations will be conferred.
- Seattle, Wash.** Michael Maier Lodge will begin its registration on October 17 at 3:00 p.m. The rally will include October 18 and 19. There will be First and Seventh Temple Degree initiations.

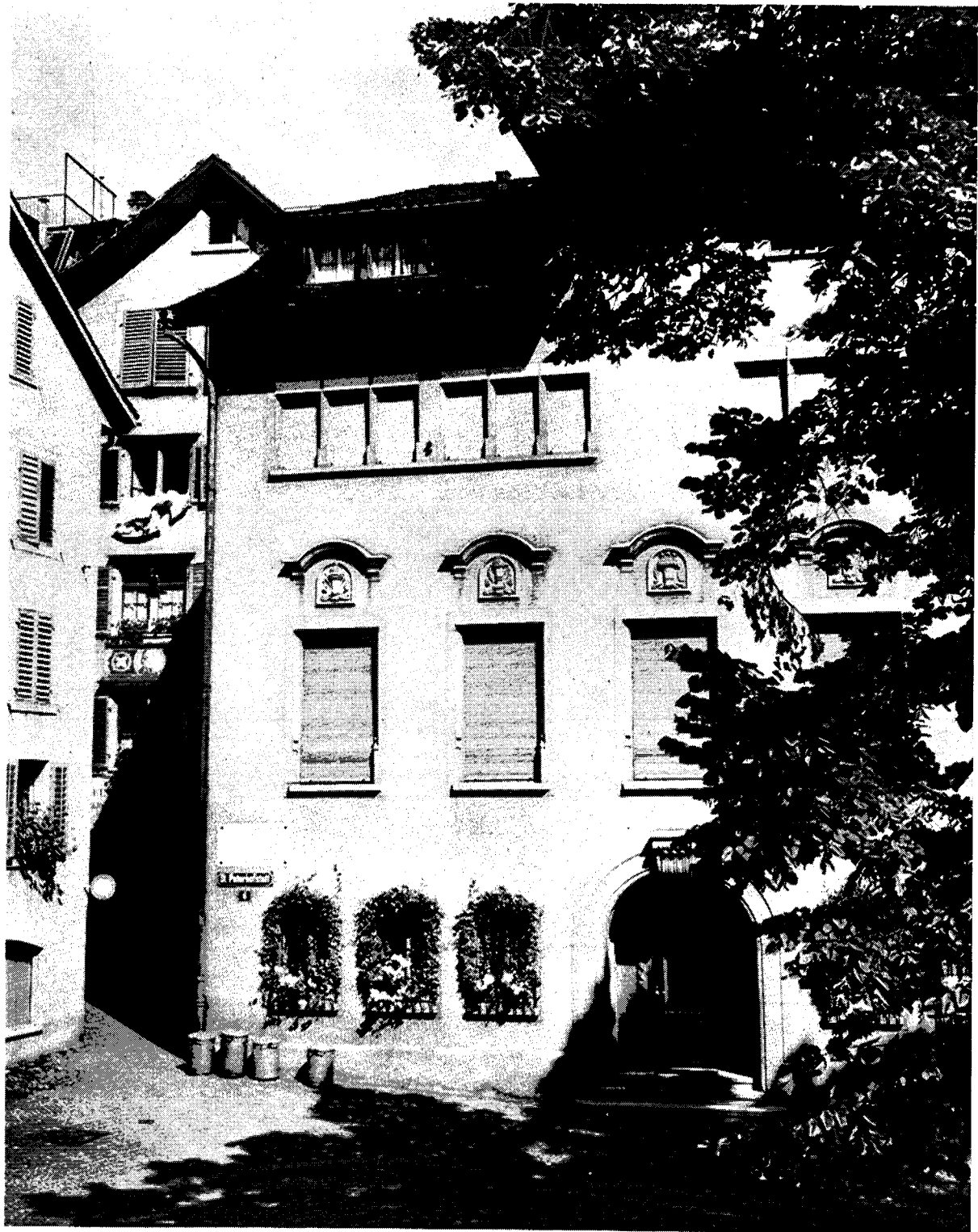


ROSICRUCIAN INITIATIONS

Initiations in the Degrees listed will be conferred upon eligible members at the following Lodges on the dates given:

Johannes Kelpius Lodge, Hotel Brunswick, Boston, Massachusetts. The Fifth Degree initiation on Sunday, October 19; the Sixth Degree on Sunday, November 16. The time is 5:00 p.m.

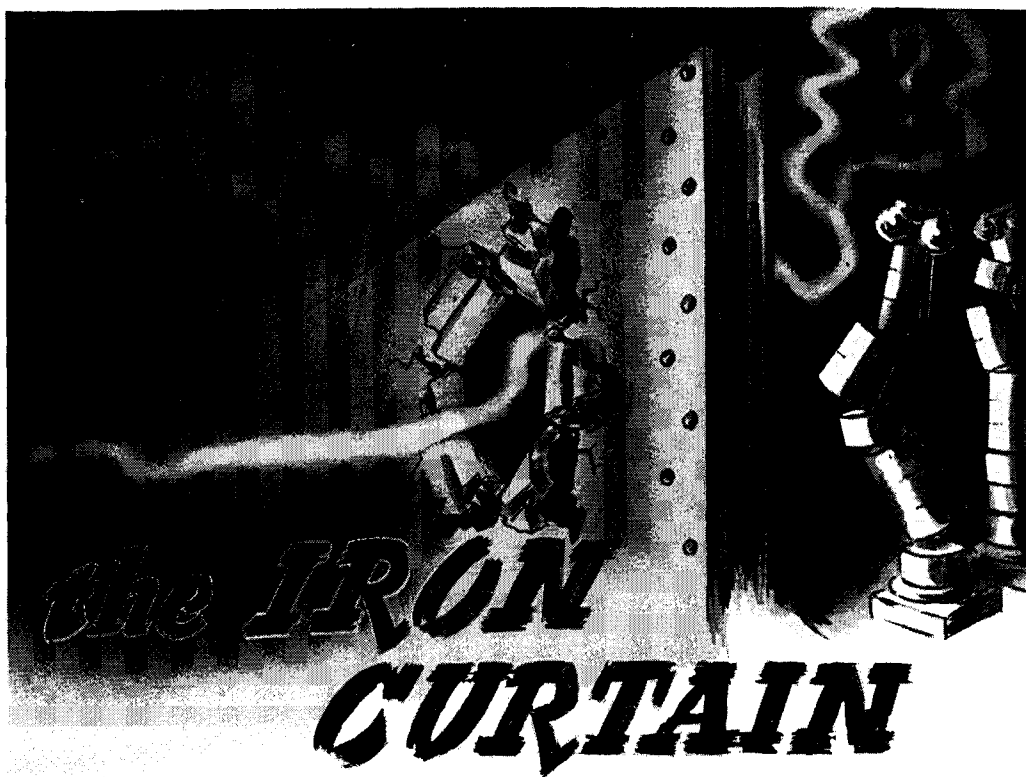
New York City Lodge, 250 West 57th Street, New York, N. Y. The Eighth Degree initiation will be held on Sunday, October 26, at 3:00 p. m.



MYSTICS' CORNER

United in thought, several contemporaries likewise congregated to live in the shadows of each other's homes in Zurich, Switzerland. In the rear of the little court, left background, may be seen the dwelling in which Johann Goethe, noted German poet, mystic, and philosopher, lived for several years. The large building in the foreground bears a sign in German: "Here lived Als Helfer and Pfarrer and Joh Kaspar Lavater." The latter was a poet, mystic, and physiognomist. He was particularly noted for his mystical writing. He was a close friend of Goethe.

(Photo by AMORC)



DOES IT CONCEAL A RACIAL MYSTERY?

IN THAT vast region of secrecy, East and West meet in what is sometimes called the *Aryan Race*. Iraq, Israel, and Egypt—the famed fertile crescent of the Mediterranean—hold the key to the present peace of the world. Everyone, from scientists to fortunetellers, has written on the Aryans—but have they really scratched the surface of knowledge?

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Rosicrucian Park

(AMORC)

San Jose, California

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. 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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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: Ralph M. Lewis, F. R. C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN LODGES AND CHAPTERS OF THE A. M. O. R. C.

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

ARIZONA

Phoenix: Phoenix Chapter, 1738 W. Van Buren St. Fred A. Warren, Master, 4002 E. Indianola.
Tucson: Tucson Chapter, 135 S. 6th Ave. Ralph Armbruster, Master, 2434 McFee.

CALIFORNIA

Fresno: Jacob Boehme Chapter, I.O.O.F. Bldg., 1915 Merced St. Paul T. Dodgson, Master, 164 Yosemite Ave.
Long Beach: Abdiel Lodge, 2455 Atlantic Ave. Johan Jacobsen, Master, 5439 Harco St., Lakewood City.
Los Angeles: Hermes Lodge, 148 N. Gramercy Pl., Tel. Gladstone 1230. Louis B. Hill, Master, 1769 1st St., Manhattan Beach.
Oakland: Oakland Lodge, 263 12th St. Margaret C. McGowan, Master, 1308 Court St., Alameda
Pasadena: Akhnaton Chapter, 20 N. Raymond Ave. John Darhanian, Master, 11113 La Maida St., North Hollywood.
Sacramento: Clement B. Le Brun Chapter, I.O.O.F. Bldg. Frank J. Fursell, Master, 4100 Hollister Ave., Carmichael.
San Diego: San Diego Chapter, 4567 30th St. Carl T. Ufen, Master, 2930 McCall St.
San Francisco: Francis Bacon Lodge, 1957 Chestnut St., Tel. WEst 1-4778, Margarete Peters, Master, 94 - 21st Ave., San Mateo.

COLORADO

Denver: Denver Chapter, 1470 Clarkson St. John T. Frary, Master, Rt. 4, Box V-132-A.

DISTRICT OF COLUMBIA

Washington: Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Mrs. Scioto M. Herndon, Master, Bellevue Hotel.
Geo. Washington Carver Chapter, I.O.O.F. Hall, 9th & T Sts., N. W. Eva Patterson, Master, 4118 Lane, N. E.

FLORIDA

Miami: Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. Mildred I. Kuebler, Master, 253 N. Coconut Lane, Palm Island, Miami Beach.
Tampa: Aquarian Chapter, 105 1/4 Zack St. Newell W. Clevenger, Master, 4726 Knights Ave.

ILLINOIS

Chicago: Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Stanley J. Liput, Master, 2937 W. Walton St.

INDIANA

Indianapolis: Indianapolis Chapter, 38 N. Pennsylvania St., Rm. 302. Ida E. Dora, Master, 5703 E. Washington St., Apt. 19.
South Bend: May Banks-Stacey Chapter, 519 S. St. Joseph St. Vernon Senour, Master, Bourbon.

MARYLAND

Baltimore: John O'Donnell Lodge, 301 W. Redwood St. Josephine Warnken, Master, 1239 Linden Ave., Arbutus 27.

MASSACHUSETTS

Boston: Johannes Kelpius Lodge, Hotel Brunswick. Clara A. Bromley, Master, 262 Newbury St.

MICHIGAN

Detroit: Thebes Lodge, 616 W. Hancock Ave. Bernice Burk, Master, 1816 David Broderick Tower.
Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Clare Francis Farr, Master, 617 S. Howard St.

MINNESOTA

Minneapolis: Essene Chapter, 938 22nd Ave., N.E. Louie Matson, Master, 5501 Osseo Road.

NEW JERSEY

Newark: H. Spencer Lewis Chapter, 443-445 Broad St. Sylvia E. Kingsley, Master, 784 Clinton Ave.

NEW YORK

Buffalo: Rama Chapter, 34 Elam Pl. Mahlon E. Cain, Master, 273 Lamarck Dr.
New York City: New York City Lodge, 250 W. 57th St. Herbert Pieper, Master, 531 E. 83rd St.
Booker T. Washington Chapter, 69 W. 125th St. Eugenia Louis, Master, 2008 Lexington Ave.
Rochester: Rochester Chapter, Hotel Seneca. Joseph M. McDonnell, Master, 94 Atlantic Ave.

OHIO

Cincinnati: Cincinnati Chapter, 906 Main St., Rm. 204. Phillip J. Huber, Master, Mayo Circle & Kentucky Dr., Newport, Ky.
Cleveland: Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Fritz W. Nieman, Master, 1256 Commonwealth Ave., Mayfield Heights.
Columbus: Helios Chapter, 697 S. High St. R. C. McQuerrey, Master, 3803 Lockbourne Rd.
Dayton: Elbert Hubbard Chapter, Rauh Hall, 56 E. 4th St. Sarah F. Adam, Master, 617 Negley Place.
Toledo: Michael Faraday Chapter, 116 1/2 N. Erie St. Dollie L. Hartman, Master, 1121 Michigan St.
Youngstown: Youngstown Chapter, 301 E. Wood St. James Gallo, Master, 2822 Mahoning Ave.

OKLAHOMA

Oklahoma City: Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Anna L. Harrell, Master, 618 N. E. 13th St.

OREGON

Portland: Portland Rose Lodge, 2712 S. E. Salmon. Kathleen Duthie, Master, 2767 S. W. Talbot Rd.

PENNSYLVANIA

Philadelphia: Benjamin Franklin Lodge, 1303 W. Girard Ave. Maria Gubychuk, Master, 1718 Exton Ave., Whitehorse 10, Trenton, N. J.
Pittsburgh: First Pennsylvania Lodge, 615 W. Diamond St., N. S. Lydia F. Wilkes, Master, 1021 Lancaster Ave.

RHODE ISLAND

Providence: Roger Williams Chapter, Sheraton-Biltmore Hotel. Evelyn Macrae, Master, 200 Center St., Rumford.

TEXAS

Houston: Houston Chapter, 1320 Rusk Ave. J. J. Patterson, Master, Box 962.

WASHINGTON

Seattle: Michael Maier Lodge, Wintonia Hotel R. Raymond Rau, Master, 2855 Alaska St.
Spokane: Spokane Chapter, Davenport Hotel. Dr. Robert W. McAlpine, Master, 525 E. 25th Ave.
Tacoma: Tahoma Chapter, 508 6th Ave. Edward Russell, Master, 2909 S. "M" St.

WISCONSIN

Milwaukee: Karnak Chapter, 744 N. 4th St., Rm. 304. H. T. Wilde, Master, 3849 N 21st St.

(Directory Continued on Next Page)

LODGES and CHAPTERS throughout the World

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

AUSTRALIA

Adelaide, South Australia: Adelaide Chapter, 12 Pirie St., K. F. Mander, Master, 22 Kensington Terrace, Beulah Park.
Brisbane, Queensland: Brisbane Chapter, New Church Hall, John McKenna, Master, % Mrs. J. P. Lawrence, Buchanan Rd., Banyo, Sandgate Line.
Melbourne, Victoria: Harmony Chapter, 25 Russell St., Edith H. Mason, Master, Flat 1, 166 Power St., Hawthorn.
Sydney, N.S.W.: Sydney Chapter, I.O.O.F. Hall, E. A. Parkin, Master, "Sunny Corner," 1 Scales Parade, Balgowlah, N.S.W.

BRAZIL

Rio de Janeiro: Rio de Janeiro Chapter, Praça da Independência 10, 2º andar, Walter Berger, Master, Rua Assembleia 104, 5º Andar, Sala 503.
Sao Paulo: Sao Paulo Chapter, Rua Riachuelo 275, 8º Andar, Salas 815-16, Antonio Fulco, Master, Rua General Lecor, 50-Casa 5 "Trav. Particular," Ipiranga.

BRITISH WEST AFRICA

Yaba, Nigeria: Yaba Chapter, 66 Akiwunmi St. T. A. Ogunbiyi, Master, Box 20, Ebute Metta.

CANADA

Edmonton, Alberta: Edmonton Chapter, 10169 103rd St. Ruben Hetsler, Master, 7611-11th St.
Montreal, Que.: Mount Royal Chapter, Victoria Hall, Westmount, Alfred Sutton, Master, 1770 Cardinal St., Ville St. Laurent.
Toronto, Ont.: Toronto Chapter, 39 Davenport Rd. Kenneth V. Harrold, Master, 204 Bogert Ave., Lansing.
Vancouver, B. C.: Vancouver Lodge, 805 W. 23rd Ave. Mrs. John F. Tener, Jr., Master, 103 E. 10th Ave., Burnaby, New Westminster.
Victoria, B. C.: Victoria Lodge, 725 Courtney St. Alex L. Page, Master, 2340 Howard St.
Windsor, Ont.: Windsor Chapter, 808 Marion Ave. George H. Brook, Master, 2089 Argyle Ct., Walkerville.
Winnipeg, Man.: Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. Ronald Scarth, Master, 155 Lyle St., St. James.

CHILE

Santiago: Tell El-Amarna Chapter, San Diego 224 (Subterraneo). Jorge Diaz Valderrama, Master, Castilla 9163.

CUBA

Camaguey: Camaguey Chapter, Independencia y Raul Lamar. Agustin Aguilar Lezcano, Master, Padre Valencia 300.
Cienfuegos: Fernandina de Jagua Chapter. Juan de Dios Vivanco, Master, Cristina 40.
Havana: Havana Chapter, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos Santos Suárez. Juan B. Salas, Master, Corrales 755.
Santiago: Heliopolis Chapter, "Logia Fraternidad No. 1," Calle Desiderio Fajardo (Esquina Gral. Portuondo) J. M. Subirats, Master, Hernan Cortes 20.

DENMARK AND NORWAY

Copenhagen: The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master, Vester Voldgade 104

DOMINICAN REPUBLIC

Trujillo: Trujillo Chapter, Edificio Copello, Apt. 401. Emilio Guzman Guanabens, Master, Beler 16, Bajos.

EGYPT

Cairo: Amenhotep Grand Lodge. Salim C. Saad, Grand Master, Box 1073.

ENGLAND

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

London: Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. Mrs. M. E. Bateman, Master, 170-B Lavender Hill.
Manchester: John Dalton Chapter, St Michaels, Spath Rd., Didsbury. J. W. R. Bryan, Master, Nether Alderley, Macclesfield, Cheshire.

FRANCE

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

GERMANY

AMORC, Muenchen 7, Schliessfach 52, Bavaria.

HOLLAND

Amsterdam: De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

INDONESIA

Bandung, Java: Mrs. M. C. Zeydel, Gr. Master-General, Djalan Sulandjana, nr 1.

ITALY

Rome: Italian Grand Lodge of AMORC. (Direct inquiries regarding the activities of this Lodge to A. M. O. R. C., Rosicrucian Park, San Jose, California)

MEXICO

Mexico, D. F.: Quetzalcoatl Lodge, Calle de Colombia 24. Ruperto Betancourt, Master, Oriente 48-A, 5209, Col. de la Joyita.
Monterrey, N. I.: Monterrey Chapter, Calle Doblado 622 Norte, Faustino de la Garza, Master, J. G. Leal 839 Norte.

NETHERLANDS WEST INDIES

Aruba: Aruba Chapter, 320 Bernhard St. William T. Hillman, Master, De Ruyterstraat 5, San Nicolas.
Curacao: Curacao Chapter, Klipstraat 27. Leo E. Ellis, Master, Cas Cora 54.

NEW ZEALAND

Auckland: Auckland Chapter, Victoria Arcade, Rm. 317. Hubert V. C. Dacre, Master, 7 Albury Ave., Epsom.
Wellington: Wellington Chapter, I.O.O.F. Hall Norman Spencer, Master, 65 Farnham St.

PANAMA

Panama: Panama Chapter, Logia Masonica de Panama. Antonio Falau y Tort, Master, Calle "C" 21, Bajos.

PUERTO RICO

Ponce: Ponce Chapter, 19 Rosich St. Eduardo Tuya, Master, 26 Isabel St.
San Juan: San Juan Chapter, 1655 Progreso St., Stop 24, Santurce. Ana Palmira Vivas, Master, Box 8203, Stop 22, Santurce.

SCOTLAND

Glasgow: St. Andrews Chapter, Toc H, Buchanan St., C. 2. Alexander D. Hunter, Master, 34 Rankin Drive, Largs, Ayrshire

SOUTH AFRICA

Johannesburg: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sfs. Roland Ehrmann, Master, Box 81, Springs, Transvaal.

SWEDEN

Malmö: Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master, Box 30, Skalderviken, Sweden

VENEZUELA


Barquisimeto: Barquisimeto Chapter, Carrera 21, No. 327, Apartado Postal No. 64. Dr. Epifanio Perez Perez, Master, Apartado de Correos 211.
Caracas: Alden Lodge, Calle Norte 11. Carmen de Calcano, Master, Apartado 4479, Correos Del Este.
Maracaibo: Cenit Chapter, Calle Belloso Nr. 9-B. 27. Elio Soto Martheyn, Master, Carabobo Calle 94, No. 2A-88, Apartado 713

* (Initiations are performed.)

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

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