

ROSICRUCIAN DIGEST

1953
SEPTEMBER

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Solving Problems by Suicide

Can earthly cares
follow the soul?

▽ △ ▽

Vitality Means Life

Surveying the
human atom.

▽ △ ▽

Teachings of Jacob Boehme

From a threefold
illumination.

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Featuring:

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- *Science*
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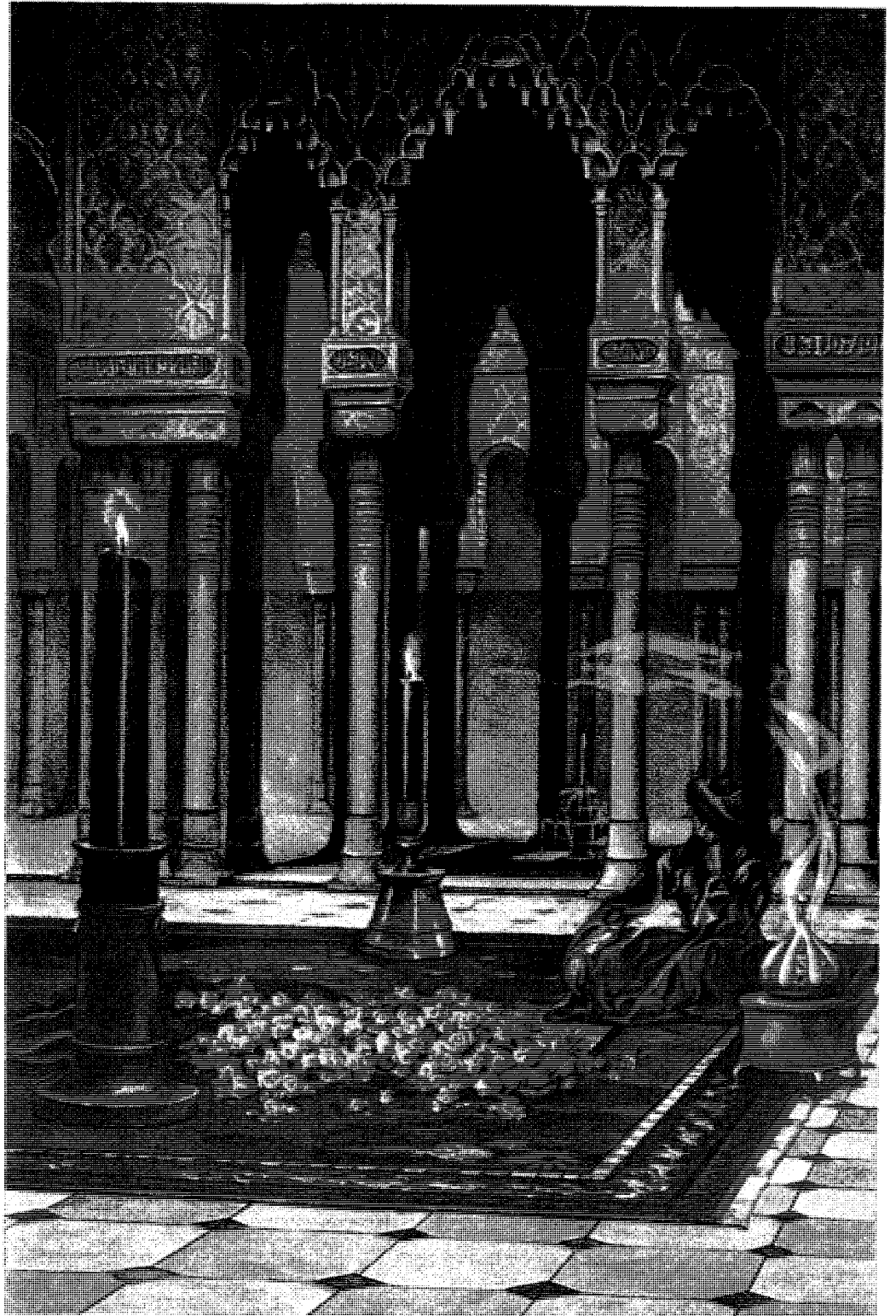
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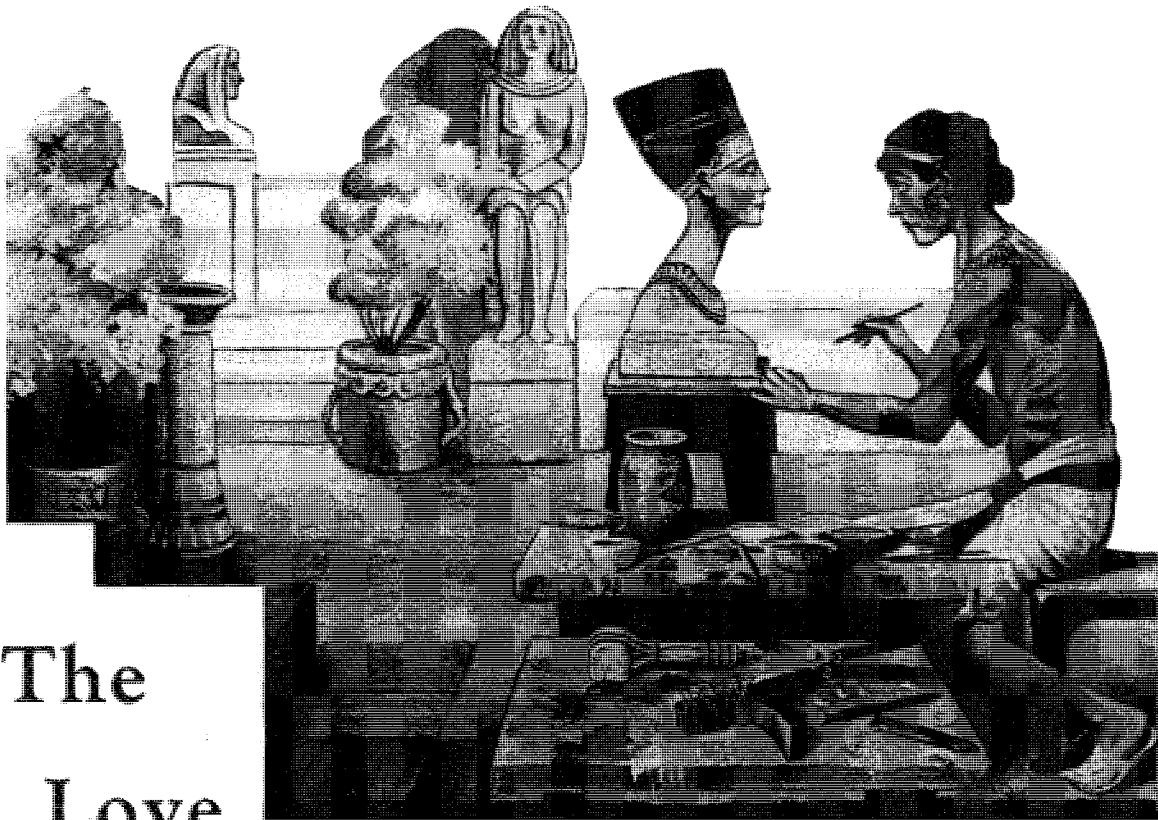
A
Demonstration
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Cover:

Meditation





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(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



ROSE-CROIX UNIVERSITY GRADUATES

Above are shown graduates of the 1953 term of the Rose-Croix University and the faculty members. The colleges of the university include such subjects as art, music, philosophy, biology, chemistry, creative writing, psychology, parapsychology, and comparative religion. All these subjects are presented in a comprehensible way. They are as easily understood as the articles contained in this publication. The Rosicrucian students attending are from various sections of the United States and from a number of foreign countries.



CAN MAN REACH BEYOND THE VEIL?

On the Edge of Eternity

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

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ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE
THOUGHT OF THE MONTH
A SCHOOL OF HUMANISM

By THE EMPEROR



AN impartial observer peering at man from afar, with his natural vision, unhampered by the colored glasses which the religious sects and ethical philosophies offer, would find him very much an animal. Shorn of his titles and his illusionary station in life, and nude, man is a rather ignoble specimen of living matter. True, he is far more complex than the amoeba, and he has come a great way from the amphioxus, the most primitive of all vertebrates. However, beside the sleek panther, the graceful deer, and the mighty elephant, he stands as a rather poor relation. Physically, compared with the magnificent mammals with which the world abounds, he is a rather pathetic member of the animal family.

It does not mitigate this opprobrium of him to acclaim his great mental traits, for by the simple kick of the toe one may unearth an anthill in which may be seen feats performed by these minute creatures which amazingly parallel some of the human's *intellectual* achievements. Beavers, bees, and many birds likewise have remarkable faculties for using and mastering the things of their environment. They preserve their kind and instinctively find and use in nature many elements as curative properties. Man's animal and insect kin can build dams and bridges, organize armies, subordinate other creatures, make slaves of them for their own purposes; they can hoard food and manufacture needed articles from those which nature provides them. They can hunt, fish, and even cultivate their food.

The greater brain of man is no more to his individual credit as an organ of use and dependence than the webfoot is to a duck, or the elongated neck to a giraffe. His inferiority in certain attributes forced specialized development in others so that he could survive in the environment in which he found himself. Man particularly stresses the use of his brain because he has little else to use. The fact that he can resort to abstraction, contemplation of things which have no reality or which he has not yet actually objectively experienced, is a natural consequent of his own special function, or brain. One may admire the fleetness of deer, but one would hardly compliment them for their natural instinctive use of their principal advantage over a hostile environment. So why flatter man for relying upon and thereby developing the only safeguard he has?

If man is truly a superior being, it most certainly must be shown in other ways than the development of his physical senses or the processes of his imagination, or that he can devise more complicated ways of living and of providing his sustenance. A mountain goat is so constituted as to be able to climb precipitous cliffs to find the shelter and agreeable surroundings it seeks, and nothing more could be offered to bring it greater satisfaction. Wherein does man differ from the mountain goat if he uses his special powers, his intelligence, to attain the same end? Obviously, then, it is not how an animate being acquires the things necessary for its state of living that is important, but rather, we as Rosicrucians must say, *what it does with life.*

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Moral Values

Within man there are characteristics which, though not confined to his kind alone, are more developed in him than in any other living thing. These are the moral values which arise from his innate moral sense. Some profound thinkers and psychologists relate this moral sense to purely physical and psychological factors. For example, the sense of justice which we all have, they contend, is the instinct of self-preservation sympathetically aroused by acts which cause us to deal with and in behalf of others as we would in our own interests. In other words, as a realistic picture of an appetizing meal will stimulate within us the desire for food by suggestion, so experiencing the abuse of another's rights arouses sympathetically within us a resentment, and causes us to feel and defend the interests of the wronged person as we would for ourselves.

From the spiritual, metaphysical, and ethical point of view, the moral sense is the wisdom of the soul, which wisdom prescribes the course of human conduct we shall follow, which is compatible with divine right. This wisdom we experience as the voice of conscience. However, whatever the origin of this moral sense, it is indubitably the most laudable attribute of man's nature. It is the only saving grace by which man is removed from a purely mechanistic existence and is given the opportunity to parallel in his conduct the functions he attributes to his God. He, because of this moral sense, is able to appraise the things of the world in other terms than their benefit to himself. It makes possible an attitude of selflessness.

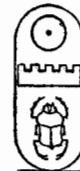
After all, what difference would there be between a living thing whose simple consciousness causes it to respond involuntarily to its environment to sustain itself, and a man who uses his intelligence *consciously* for no other purpose? Just because man knows what he is doing in devoting all his energies to self, if he could not escape doing so he would be no less bound to a mechanistic system in the universe than the simple earthworm beneath his feet. His one avenue for becoming a *human* in the sense which we usually attribute to that word, and in becoming a true reflection of the Cosmic Mind is, there-

fore, to give expression to his moral sense.

Socrates says in Plato's dialogues that though virtue is knowledge, it is the knowledge of the soul, and it cannot be taught, it can only be sensed and interpreted. However, even with this great divine heritage of man—the moral sense—we find many of his kind throughout the world acting not unlike the beasts of the field. We find man, an inferior animal in many ways, competing with animals and casting aside that essence of his nature by which he can attain his true estate. The reason is that he is being *taught* what constitutes the good, and being exhorted to follow a path of righteousness which inwardly he does not respond to or perhaps even comprehend. The world in trying to teach him to live a godly life, in the main, has failed. We need only to look about us at the conduct of the nations of the world to verify this. The moral values are not the products of reason or the elements of objective knowledge.

There is nothing which sounds so ineffectual, logically, as the platitudes or affirmations which some schools of ethical philosophy and religious sects have their followers chant. They are *mere words* which arouse within the followers no corresponding moral response. Most parents know how difficult it is to explain, from the point of view of reason, why little Johnny should not help himself to a bar of candy he finds on a counter while he is passing through the store. He wants the candy, he knows by experience that it is most delectable, and there it is within his reach. Why should he not take it? To explain that it belongs to someone else is rather inadequate, is it not? Consequently, unless one has an appreciation of another's property rights, and emotionally and morally respects the injury to another if those rights are violated, or—as in most cases—fears a punishment for such violation, all of the moral injunctions that can be cited will not stop him from taking the property of another at the first opportunity. You cannot touch off a person's moral sense by ethical postulations, from the lecture platform, from the pulpit, or by legislation.

On the other hand, little Johnny will



never forget a skit or playlet in which he sees another child cry because he has been bullied or because the other child's toys were destroyed maliciously. Likewise, he will never forget the effect of a lie if it is dramatized in some form. It is not what he sees that has a lasting effect upon him but the emotional sensations he has and which reach far within his psychical self and cause him to "feel the wrong." The emotions he experiences at that time correspond to those innate sensations of right and wrong he has sensed, and he comes to know and realize how they may affect others. The moral sense or its attributes, the virtues, as inner impulses, are very feeble in most of us in contrast to the conclusions of our reason which are enforced with the dynamic energy of will. When the moral impulses are vague and unformulated and difficult of interpretation, is it strange that most persons easily quell their moral sense, push it far into the background?

The world has numerous codes of ethics, but how many of us as we read them experience emotionally a sympathetic response to them? Consequently, how many of us who feel that a contemplated course of action is wrong can express in words some rule of ethics or some religious principle to define *why we* feel it is wrong? It is this lack of coordination between our personal moral sense and the codes taught us that causes a world overladen with rules defining right and wrong to throw all moral values overboard, break promises and covenants, and violate every ordinarily accepted provision of decency. Most peoples have learned what constitutes the right and wrong, but they have generally *not felt* the right and the wrong, and therefore the world as a whole has no qualms about abrogating the purely intellectual moral standards.

Neglected Training

Humanity is not entirely lost. It can regain its status. What it really needs is the establishment of *schools of humanism* in every land. We have schools of science, of art, music, literature, schools for the acquisition of knowledge of the world in which we live and of the universe at large, and schools which teach us about the functions of our physical and mental selves. Now we

need schools to train man *how to be human*. He must be taught to *self-analyze his moral impressions* and formulate self-precepts of right living which in effect will conform to those had by the better element of society. *He should not be taught* that some conduct is wrong because it is so declared to be in the writings of this or that sacred book or in the doctrines of this or that teacher, master, or religion; but he should learn to reject something as wrong or accept it as right because inwardly he is or is not consonant with it. He should be given problems which cause him to choose a course of conduct to pursue, not because that course would be most profitable to him or the most practical to follow, but because *he feels that it is the right one*. He should then be obliged to define his moral dictation. Why did he think it the right or the wrong thing to do? The definition he formulates from an analysis of his own feelings will become a more understandable moral precept for him to follow than any advocated by all the saints.

If you doubt the need of such *schools of humanism* for the development of the moral sense often referred to today as moral rearmament, try for example, fitting your sense of beauty to everyone else's description of what constitutes the beautiful. You well know that what one loudly proclaims as beautiful may have to you an appearance of coarseness, or may even seem ugly. If there could be a universal description of beauty that would engender within all of us the same realization of the beautiful, then we would all love identically the same things. In a school of esthetics, students are trained to see the beautiful in things of the world and to appreciate beauty. Yet the graduates of those schools do not each love as beautiful the same things in art, sculpture, and terpsichore. Therefore, *a personal understanding* of our own moral sense is a needed human development, even if it is not consistent in definition with that of our neighbor.

Today we are just finding out that a keenly developed moral sense contributes more to the peace of the world than a deep insight into physical phenomena through the medium of science, or a highly developed technique for

making money, or a method for becoming a material success in the world. In fact, an *undeveloped* moral sense combined with a keen and highly trained intellect becomes a menace to society. Man can easily destroy himself through his natural animal advantage—his brain—unless he resorts to that divine salva-

tion, the training of the moral sense—not trying to learn what is right and wrong from the words of others. The world certainly needs schools of humanism of which the Rosicrucian Order, AMORC, is one. Let us encourage the promotion of them before it is too late. (Reprinted during absence of the Emperor)



Strange Phenomena

THE MIND READER

PART TWO

By ARTHUR C. PIEPENBRINK, M.A., F.R.C.



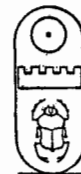
REAL mind-reading is not totally unexplainable, and thinking persons should endeavor to study and analyze the phenomenon under good test-conditions. It depends upon an extrasensitivity to the higher band or frequency of thought forms which must exist as waves before they are translated into visual or audible forms. To be sensitive to these invisible frequencies, one has to be enveloped in or attuned to that level of consciousness, meanwhile insensitive to normal, objective stimuli. Since the mind can attend to only one thing at a time, sustained mind-reading could be accomplished only in a trancelike or traumatic condition.

Even *flash impressions* or incidental mind-reading, both of which are by far the most common experience, are not always meaningful or useful. Because such extrasensitivity is only rarely experienced, the impressions received lack direction or association. The mind simply has been open to a new set of stimuli for the moment, much as the eyes are open to a bombardment of light waves the whole day long. For the mind to be selective, as are the eyes, it would take much exposure to such stimuli of a higher wave frequency before the mind could isolate certain impressions as being of importance or having any association with anything else in the individual's experience. For ex-

ample, someone may have the definite impression of a bank being robbed. He may see quite clearly the individuals involved, and many details of the bank itself. Still, not enough factors would be visible to enable the person to locate the incident in time or in place. It may have happened years ago, or right now. It may be local or a thousand miles away.

Although the mind can be trained to direct such extrasensitivity to a useful purpose, as is done in Rosicrucian studies and elsewhere, there is no reason to suppose that the presence of the phenomenon of mind-reading itself entails purpose and direction anymore than that our being able to see, entails purpose and direction in everything that strikes our eyes. There is no more reason to suppose that every dream and every vague mental impression has a reason for making itself known to us than to suppose that every object that comes before our vision has some lesson to teach us or some reason for making itself known to us. The simple fact that our eyes are open allows visual impressions to strike our consciousness. Similarly, our minds can become momentarily receptive or "open" to permit various impressions.

As mentioned before, perception of mental impressions can be developed to the point of achieving selectiveness and meaning. This accomplished, we have literally doubled our sensitivity to our environment, for such an added sense really duplicates the other five senses on another level.



Teachings of Jacob Boehme

By WILLIAM H. McKEGG, F. R. C.

ONE of Jacob Boehme's followers said of his writings: "His works are a fountain of happiness and spiritual knowledge from which every one may drink without having the order of his external life disturbed thereby."

Jacob Boehme was born in 1575, at Altseidenberg, Germany.

He started life as a cowherd. One day while standing on a hill he had a strange vision. It gave him foresight into what awaited him. Later, he worked in a shoemaker's shop. On a certain occasion, a mysterious stranger entered and called young Jacob aside.

"You will suffer a great deal of poverty, trouble and persecution"; he told him, "nevertheless, do not fear, but remain firm; for God loves you, and is gracious to you."

Young Boehme was determined to be ruled in all things by his higher self. He practised goodness, humility, and patience. At nineteen, he married. At twenty-five, a second strange illumination took place. It was then he learned to see with the "eyes of the soul" into the secrets of Nature. At thirty-six (a most illuminating age for every human being), a third illumination occurred. He remained in this state for several days but went about his daily work as usual, and no others were aware of what his real Inner Self was undergoing.

In a psychic way, understood by all true mystics, Boehme received a command to write down what he had seen and experienced during this last illumination; this he proceeded to do.



their fellow men were condemned as dangerous people, in league with the devil. The highly cultured Athenians banished Protagoras and burned his great writings. They also condemned Anaxagoras to death, simply because he wisely declared there was a God-Intelligence! The medieval monk and

alchemist, Roger Bacon, and also Paracelsus, suffered a great deal of persecution in their times for sharing their wonderful discoveries with humanity.

Naturally, as had been predicted, Boehme likewise suffered much enmity and persecution because of his teachings; for, in his day, no man was permitted to voice his own thoughts, or attempt to enlighten the masses with the great teachings known only to the few. The Church condemned all works not sanctioned by the Church. Though he was cruelly attacked, Boehme nevertheless won many followers. Once he was called to a discussion with some of the leading theologians. Instead of being overruled, he astounded them by his vast knowledge and clear explanations; and most of his judges became his most ardent friends and admirers. Even the son of Richter, his greatest enemy, became his friend.

In spite of Richter's hate and the bitter persecutions he heaped on him, Boehme treated his enemy always with the utmost commiseration and never once said or did anything that would in any way reflect against him. He replied to some of Richter's vitriolic attacks in the kindest and most understanding of manners.

As in ages past and, indeed, for ages to come, Truth and Light can never be suppressed by Falseness and Darkness. Today, in spite of his persecutions and

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Truth on Trial

In past ages, those who attempted to reveal the secrets of the universe to

the condemnation of his writings, Boehme's works stand out as the most lucid teachings in mystical philosophy. For example his *Mysterium Magnum*, if read carefully, reveals to the seeker many strange and wonderful "keys" to Rosicrucian mysteries.

"He who reads these writings," he wrote, "and cannot understand them, should not throw them aside, imagining that they can never be understood. He should seek to change his will, and elevate his Soul to God, asking Him for grace and understanding, and then read again. He will then perceive more truth than he did before."

It must be remembered that close to four hundred years have passed since Boehme wrote his teachings. Much of his phraseology seems confusing, and his constant mention of the devil and hell might cause readers to believe that he regarded hell as an actual place. This was, however, the only way he could allude to the lower instincts in man.

Celestial and Terrestrial

According to him, while the Soul is encased in its earthly body, man is like a microscopic reproduction of the universe. His body corresponds to the world, and also the stars which govern all things terrestrial; his soul, the part of God within him, corresponds to the Source of all things. Through developing this divinity within him, man can govern all things terrestrial, just as God's Divine Love and Goodness keep complete harmony in the spinning of the planets. This Truth explains Shakespeare's profound statement: "The fault lies not in our stars, but in ourselves, that we are underlings." We are able either to govern ourself through our own Inner Self or to be ruled by the stars through our material body, said Boehme.

"In man is contained everything—God, and the Christ, and the angels, the celestial and the terrestrial kingdoms, and the powers of hell. Outside of him is nothing of which he can conceive; he can know nothing except that which exists in his mind. No god or devil, no spirit or any power whatever, can act within man unless it enters into his constitution. Only that which exists in him has existence for him."

Again: "You are a little world formed

out of a large one, and your external light is a chaos of the sun and the constellation of the stars. If this were not so, you would not be able to see by means of the light of the sun."

In brief, what is not in us we can never see, or understand, from without.

"If we allow our mind to brood over earthly desires, our mind will be captivated by them; but if we spiritually rise above the world of earthly desires and sensations, the world of light will captivate our will, the terrestrial world will lose its power of attracting our consciousness, and we will enter the divine state of God."

"If the divine eternal light is received in the soul it kindles a fire therein which illuminates the whole substance of the soul, so that the latter becomes luminous, like a mirror, or eye, in which the light of God is reflected."

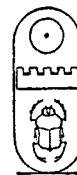
The Mind's Eye

"This "mirror," or "eye," mentioned by Boehme, is what Rosicrucian adepts come to know as the "eye of the soul," or the third eye of man, the mind's eye, by which all things are seen. Through careful concentration this inner sight of man can be developed; then, through meditation, the hidden things of the universe are reflected, mirror-like, as Boehme states.

In that very interesting book, *Lemuria—The Lost Continent of the Pacific*, the author points out that the Lemurians were psychically attuned with the Cosmos, and had their "mind's eye" highly developed. Man through his own fault lost the use of this power of vision. It can, however, be developed back to its normal functioning by anyone desiring to do so. In fact many hidden faculties can be restored, simply by putting to use certain natural laws known and taught by all mystics for ages past. By knowing ourself we progress; and by developing our Inner Self, we reach the heights of wisdom.

"No one knows his own self until he finds his true self in the Unity of the All."

This is the secret of all the teachings in the world. It explains Parmenides' maxim that "All things are one." To prove this, the student must learn to know himself, for "the lower we go within ourselves," as Boehme wrote, "the higher we reach Divinity."



"If man finds himself within himself by penetrating to the boundless abyss within himself, he then finds in the self-consciousness of his own manhood that power and strength by whose *expansion* his will and thought become powerful to act even at unmeasured distances."

This explains projection of consciousness and the manifestation of mental messages.

Contemplation and Attunement

Boehme placed great stress on man's self-contemplation. We are always regarding our acts and invariably discover new wonders in ourselves. In everything that man does he sees a reflection of himself.

"The world," Plotinus said, "comes from one Original Force which divides into Mind . . . into a duality of Thought and Being. Nature is the result of Thoughts contemplating themselves and the facts of Nature are her self-contemplations."

It is only by letting "Divine Self-Consciousness," as Boehme called it, guide us that we achieve the goal we desire. Only through humility and patience—the most difficult attributes for man to use—does spiritual power come.

As Boehme wrote: "Few gain wisdom without instantly desiring to use it for selfish ends." To attain any state of repose, one must seek with the hope of helping others as well as oneself. With attunement, comes that peace and calmness Boehme designated as "*Gelassenheit*." Then, when the Trinity reveals itself to man's purified soul, the splendor of God's majesty is also revealed.

"Desire weighs upon the soul. It *contracts* darkness which is heavy and sad. Unfilled desire saddens the soul."

Man desires. If his desires be for others' good and their needs, such desires materialize, for he is actuated by pure love. But if his desires be grossly selfish and he is unable to attain, he gets no Cosmic aid; he is cast into gloom

by the darkness his unfulfilled desires have created in him.

By going within ourselves, and reaching our Inner Being, we must, of necessity, get in close contact with the Source from whence all springs. By so doing, we attune ourselves with the Cosmos and find that "all is one." In other words, that the microcosm is a complete reproduction, or reflection, of the macrocosm, through Divine Contemplation. Therefore, all that is known in the macrocosm can also be known in the other.

Eternal Wisdom

"God is the will of eternal wisdom," Boehme stated, "and the wisdom eternally generated from Him is His revelation. This revelation takes place through a threefold spirit. First, by means of the eternal Will, as such, in its aspect as the Father; next, by means of the eternal Will in its aspect to divine love, the center or the heart of the Father; and, finally, by means of the spirit, the power issuing from the Will and the Love."

By letting our being be used by the Cosmic, by doing everything with love and unselfishly, by putting these resolutions to use in actual daily life, we reach a high degree of illumination.

No one followed these rules with stricter adherence than Jacob Boehme. Like all great mystics, he knew all things, and foretold the day and hour of his passing.

In later ages, Louis Claude de Saint Martin, that great Rosicrucian mystic, translated Boehme's works into French. Goethe and Schlegel revered his memory.

Boehme's life and teachings were pure examples of Truth and Light. His personality in that incarnation is *still* loved and greatly honored, in spite of the hatred of his foes who sought to suppress and destroy his writings. Also his writings continue to spread Truth and Light over the world in an ever-widening circle of Glory.

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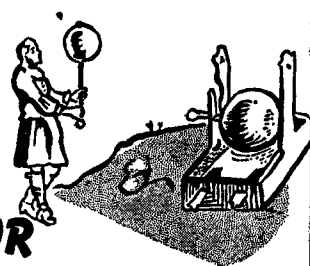
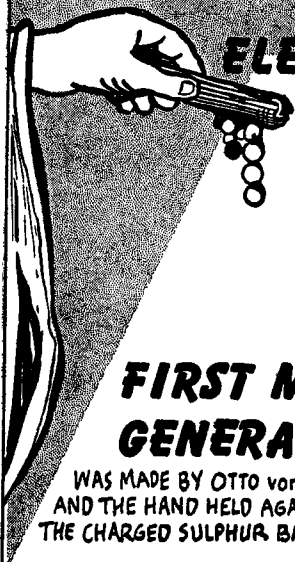


That day which you fear as being the end of all things is the birthday of your eternity.

—SENECA

ELECTRICITY WAS a TOY

WHEN THE OLD GREEK THALES DISCOVERED THAT AMBER, WHEN RUBBED ON A FABRIC, ATTRACTS LIGHT BODIES SUCH AS PITH!



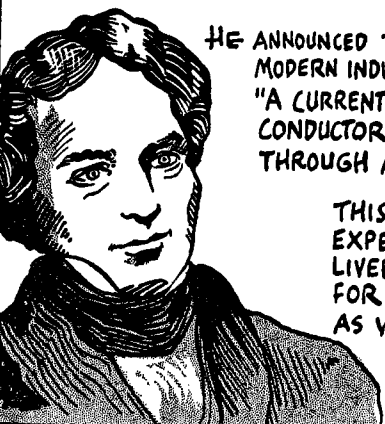
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FIRST MACHINE FOR GENERATING ELECTRICITY

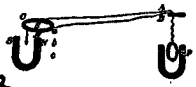
WAS MADE BY OTTO von GUERICKE ABOUT 1665. A SULPHUR BALL WAS REVOLVED AND THE HAND HELD AGAINST IT TO GENERATE STATIC ELECTRICITY by FRICTION. THE CHARGED SULPHUR BALL HAD THE POWER TO ATTRACT A FLOATING FEATHER!

•••

FARADAY DISCOVERED INDUCTION --
BASIS OF THE MODERN GENERATOR, MOTOR, TELEPHONE, and
RADIO COMMUNICATION -- BACK IN THE 19th CENTURY.



HE ANNOUNCED THE PRINCIPLE WHENCE CAME MOST OF THE MODERN INDUSTRIAL DEVELOPMENTS OF ELECTRICITY:
"A CURRENT OF ELECTRICITY MAY BE INDUCED IN A CONDUCTOR BY CAUSING THE LATTER TO **MOVE** THROUGH A MAGNETIC FIELD." --



THIS "GREATEST EXPERIMENTER WHO EVER LIVED" LAID THE FOUNDATION FOR **ELECTRICAL SCIENCE** AS WE KNOW IT TODAY!

Ben Finger Jr.



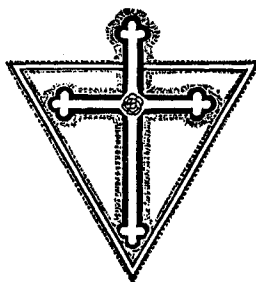
The 1953 International Convention

By RUTH FARRER, Convention Secretary

"- - and Mary, we do wish you were here! A letter cannot describe a Rosicrucian Convention. Every morning we go to a Convocation in the Supreme Temple, to enjoy the vowel sounds and an address by a staff member. In afternoons and evenings there are stimulating events in the Auditorium, the latter having recently been remodeled and air-conditioned. The Tretchikoff paintings are even more enticing than the sample on the back cover of the April *Digest*. We now know how we always get our monographs on the same day of the week, for they took us on a tour of the various departments. The employees were operating modern equipment, and we were amazed at the number required to handle the work. There were mailbags full of letters and parcels for people in every part of the world. Sauntering through the grounds, we met members from far distant points in South and Central America, Alaska, Puerto Rico, Hawaii, and Canada. Everyone wears an identifying badge. When we were walking over to the 'Theatre of the Sky' for a Planetarium lecture and demonstration, we even saw two members from Indonesia.

"I am sure that you and George can arrange to come next year. Your questions about Rosicrucian healing, as well as George's interest in electronic experiments, can be answered and satisfied, for we find the staff very helpful, the officers giving time even for personal interviews. The picture of Rosicrucian Park on AMORC letterheads does not do justice to its beauties; wait till you see my snapshots!"

This is the type of letter frequently mailed home by members attending the International Rosicrucian Convention in San Jose, July 12 to 17. The first



session held in Francis Bacon Auditorium on Sunday evening featured the introduction of the officers of the Order, followed by greetings from foreign officers and dignitaries by means of tape-recordings and slides. As one heard the spoken words, the picture of the officer was seen on the screen. These included Grand Master Ar-

thur Sundstrup of Denmark; Grand Secretary for France, Soror Jeanne Guesdon; Grand Master Raymund Andrea of Great Britain; Grand Master Albin Roimer of Sweden; Master Maria Moura of the Rio de Janeiro Chapter, Brazil; and Frater José Calcaño, member of the Board of Directors of the Supreme Grand Lodge, from Caracas, Venezuela. The use of the national anthems of these representative countries added to the charm of their fraternal greetings.

The Imperator addressed the members on the subject "Our Debt." He pointed out that a debt is a void which we have created. "It means that we have taken to ourselves something, and have replaced it with nothing." Our debt to the God of our Hearts means that we cannot live as a mere unthinking substance—without question and thought. Our debt to nature is the conservation of her resources and the use of these in constructive ways. Then, there is the debt to *self*, the proper evaluation of our self. He cautioned that asceticism does not imply Goodness. Spiritual Goodness is the satisfaction that comes from an all-embracing course of action, the coordination of *all* aspects of the self. No individual can rise higher than the level of the consciousness that he has within himself.

The debt we owe to our family includes an expansion of the soul, an interest which breaks out and passes

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the purely selfish interests. Our debt to country has more than a national or political significance, he said. The individual gives of himself to the state by actual participation in its activities, by being actively responsible for his "political home," by making it reflect his personal ideals. A people cannot be happy with great wealth if they are morally bankrupt, and the happiness of a state depends on the happiness and constructiveness of the people of which it is made.

AMORC, too, has a debt to *tradition* but we must at times break from tradition when the human consciousness has advanced beyond the point of the origin of the tradition. The Emperor emphasized that the Order is not advocating a chaotic departure from established truths, but rather is championing the building of a solid and progressive personal philosophy. We are pledged, he said, that no knowledge shall ever be dammed up if it will advance mankind or bring him closer to the Cosmic, no matter how different that knowledge may be. "Every doctrine," he concluded, "that reveals the inner working of man or exposes man to himself is worthy of support."

Volunteer Committees

As provided in the Rosicrucian Constitution, two voluntary committees were formed early in the week: the Resolutions and Adjustments Committee and the Administration Committee, each being composed of not more than twenty members. Throughout the week they inspected the functions of the Order, reporting their findings at the final business meeting on Friday. Their report showed that they again found all of the financial operations and procedures to be in good and efficient order. These committeemen (and women) worked long to serve their purpose in representing the entire membership of the Order.

Discourses

On Monday, and repeated on Wednesday for the benefit of those who could not attend the first session, the Supreme Secretary, Frater Cecil A. Poole, addressed the Convention on "Illusion and Reality." He stressed the necessity for the student to give analytical consideration to varied knowledge

pointing out the common failing of many in merely assimilating experience without analysis. Confirmation of esoteric knowledge, of course, must come from beyond the physical world. True mystical knowledge is the ability to rise above the limits of the physical world and reach the realm of the esoteric. "The universe was not created by God as an illusion for the amusement and bewilderment of his creatures," he brought out. While the magnificence of experience in this universe may be great, the experiences which lie ahead when reality has been completely comprehended must be inexpressibly more glorious. Concluding, he said that the mystic must learn from both exoteric and esoteric experience.

The lecture of the Grand Master, Frater Rodman Clayson, was on the subject "Master Mystics." He based his remarks on the fact that the master mystic has learned to solve the problems he meets. One learns that it is not God that brings about man's misfortunes, but man himself. Through our God-given intelligence and reason, we learn the value of spiritual integrity, initiative, and we learn to refuse to become fixed or static. A certain amount of self-development must be mastered before we can contribute to the raising of the structure of culture and progress. Our constant personal *application* is necessary to achieve personal mastery.

"As We Think" was the subject of a lecture by Dr. H. Arvis Talley, of Rose-Croix University. Step by step he outlined the process through which a thought becomes action, an action creates a habit, and a habit brings about physical and mental results. From his long study of psychology he clearly defined the importance of our thinking, our emotions, mentioning that facial and bodily expressions are the products of thoughts. He gave actual case examples and explained experiments conducted in psychosomatics, showing how defense mechanisms and symptoms bring about certain physical disorders. He recommended procedures for achieving or reviving mental and physical health. These included reviews of the Rosicrucian lessons, and active, unselfish attention to things or other persons.

On Friday afternoon, Frater James



C. French, curator of the Rosicrucian Egyptian, Oriental Museum and Art Gallery, discoursed on "The Beauty Secrets of the Ancient Egyptians," showing the implements used in beauty care. From the shelves and cases of the Museum, he displayed actual mirrors, cosmetic jars, perfume jars, and sticks for applying make-up.

Frater Harold Hershenow, member of the International Lecture Board of AMORC, gave a fascinating illustrated lecture on "Cycles of Life," Monday afternoon in the Auditorium. A new slant on the cycles was shown through the use of a large color-chart illustrating the career of Napoleon. Some twenty major incidents in his life occurred exactly according to the cyclic influences as presented by Dr. H. Spencer Lewis.

Another member of the Rose-Croix University staff, Soror Katherine Williams, lectured on "Music Therapy." From her active experience in this field, she described and illustrated how this therapy works wonders among the mentally shocked and maimed servicemen. She showed how music is used for recreation, socialization, education, physical rehabilitation, for mood changes. Even from groups of catatonic patients recently studied, positive reactions have been induced. On the stage she showed a number of finger-painting samples, showing the reactions in the deeply hidden consciousness of the patients. In concluding her program, Soror Williams gave a demonstration of the Cosmolux, the AMORC-built sound-to-color converter. She used highly rhythmic and dramatic music, chiefly. The wild, junglelike orchestrations produced heavy colors on the Cosmolux screen. The more primitive the music, the coarser and more primitive were the resultant colors.

The Mystical Allegory

With superb stage sets and careful planning, this drama took the members back to the time of King Charlemagne, the king who sought enlightenment and attracted to him such earnest mystics as Alcuin and Arnaud. Written by an officer of the Supreme Grand Lodge and supported by talent from the Rosicrucian staff, the Allegory took us to days long ago when knowledge was rare,

when only rarely was there one who had learned of the eternal truths. The journey of Arnaud to the Mystery Schools of the East brought to Charlemagne's court the first inkling of mystical knowledge. Words cannot convey the thrill of the denouement of this story, an inspiring mystical experience in itself.

Imperator's Night

As is traditional, Thursday night was dedicated to a mystical lecture and demonstration by the Imperator, Ralph M. Lewis. First, he addressed the members on certain mystical principles showing their importance and use. Then followed demonstrations of these mystical procedures. Those who attended these special demonstrations will long remember their deep and inspiring import.

Science Lecture

Employing special scientific equipment on the stage, Frater Erwin Watermeyer lectured and demonstrated such subjects as frequency, amplitude, wave action, resonance, attunement, and the unreality of colors except as they exist in the human mind. He spoke of the effective use of color in regard to the emotions and in psychic exercises. At the conclusion of the lecture and experiments, a number of meditation exercises were performed using changing colors accompanied by music to show how colors may benefit in such work.

Throughout the Convention, it may be noted, Frater Watermeyer conducted numerous aura demonstrations in the amphitheatre of the Rose-Croix University building. These were repeated so that every member could attend one. With simple but effective staging, and with preparation on the part of the audience, the viewers were enabled to observe the aura, this subtle emanation from the subject seated on the stage. Music, eye exercises, and different colors were used in producing ideal conditions, and the members had the opportunity to discuss individual problems with the instructor.

Of Daily Interest

Daily class instruction groups met in the Supreme Temple, and in Francis Bacon Auditorium, during which able

representatives of the Department of Instruction addressed the members and discussed their questions. Each period was devoted to certain groups of Degrees; in some, the members took part in actual experiments. Similar group review classes were conducted in the Spanish language by Fratres Raoul Fajardo, Edgar Meneses, and Soror Mercedes Graham of the Latin-American Division. Soror Sora McConegly Rillos of Los Angeles, Frater Felix Ysidor of San Jose, Dr. Ismael Vilaplana of Tijuana, Baja, California, Frater Louis Riccardi of New York, and Frater Ramon Garavito of Barranquilla, Colombia, assisted most graciously in rituals and in the Spanish instruction program at the Convention. Our many Spanish-speaking visitors were happy in attending two ritualistic Convocations in their language; in addition, specially prepared written explanations of certain feature events were handed to our Spanish delegates so that they could follow these programs (conducted in English). At one of the general Convocations there were formally presented the chief officers of the Indonesian Grand Lodge, Soror M. C. Zeydel of Bandung, Java, and Frater H. Zecha, of Djakarta, Java.

Entertainment

The Order is grateful to a number of visitors and staff members who provided diversified entertainment during the Convention. Opening the very first session, Frater James C. French, curator of the Museum, gave several violin solos. Frater Iru Price of San Francisco, an experienced organist, gave most generously of his time; and on one occasion played in a trio which included Frater James French on the violin, and Soror French at the piano. Their carefully chosen music did much to produce an inspired and receptive atmosphere prior to feature programs.

On Thursday afternoon in the Auditorium, many enjoyed a period of informal music and entertainment. Frater John T. Frary of Denver, Colorado, and Frater Paul G. Steinfurth of Boulder, Colorado, brought smiles through their hillbilly numbers. A monologue was given by a Colombe-in-waiting, Emerald Neilson of San Jose, accompanied by Frater Iru Price on the organ. Soror
(Continued on Next Page)

Fact... or Fancy



TELLING THE BEES

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

BEES have been used as mystical symbols as far back as history records. Suggesting the unfolding soul, they were said by the Egyptians to be "the tears of Ra," while in ancient Britain they were called "birds of God." At Ephesus the Essenes were spoken of as King Bees, and in the same city, Artemis wore a bee as an adornment.

In later times, the bee came to symbolize the life of man. As early as the second century, the Church Father Origen attacked Celsus, the Platonist, for asserting that before God there is no difference between man and an ant or a bee. As evidence, Celsus declared that bees have a king with followers and attendants, and in its entirety their way of life parallels that of man.

Therefore, even at this early period the bee itself had become the center of wisdom rather than a symbol of wisdom, a legend which yet survives in the tradition of "telling the bees." In folklore there still are preserved such expressions as: "the old wisdom of the bees"; "the secret knowledge of the bees"; and "ask the wild bee for what the Druids knew."

According to ancient tradition, all profound human experiences, such as births, deaths, and marriage, must be told to the bees in order to keep disaster from striking either the family that keeps them or the bees themselves. If then, the bees leave the hive, it is a bad omen; but if they still hum, it is believed that they have decided to stay.

In the Rosicrucian Research Library, there is a book dealing with the life of the bee.



M. Amelia Aguilar of San Francisco, Soror Leslie Schultz of Denver, and Colombe Vernice Miles of San Jose, entertained with vocal solos. An original piano composition was played by little Martha Muttkowski of San Jose. Fratres Baynard Whitney of San Francisco, and Floyd Newman of Los Gatos, California, contributed vocal solos. A talented organist, pianist, and music teacher, Soror May Foreman Carr of Dallas, Texas, gave two fine piano numbers. Adding to the variety of this informal entertainment, Soror Lorna D. Hickman of Sun Valley, California, charmed the audience with interpretive, Oriental dancing. Magical tricks performed by Frater Pete Falcone, superintendent of AMORC's buildings and grounds, concluded this period of relaxation.

On three occasions, many members availed themselves of the opportunity to see ancient and rare Rosicrucian books, such as Heinrich Khunrath's *Amphitheatrum Sapientiae* (1602) and Michael Maier's *Viatorum, hoc est, de montibus* (1651). Frater Joel Disher, of the Literary Research Department, pointed out the salient points of interest in those and several other treasures brought out of the vault for this purpose.

International Forum Period

Moderated by Frater Arthur Piepenbrink, Dean of Rose-Croix University, the panel for this alert discussion consisted of Frater Alfred Davidson of El Salvador; Orlando Perrotta of Anglo-Egyptian Sudan; and Frater John La Buschagne of Southern Rhodesia. After describing their respective countries and

outlining their problems, these fratres began answering questions from the audience. One of the most interesting questions considered was the color bar in South and Central Africa. Many facts, some relatively unknown, were brought out which enabled the members to see the world situation with a broader view. It was stimulating to consider plans and opportunities for advancing the economic and spiritual progress of these and adjacent areas.

The avid interest of the members in Sunshine Circles, AMORC's numerous welfare groups, was shown in the large attendance at the conference conducted by their director, Frater J. Duane Freeman. He called upon the following officers of their local Circles to relate experiences and present ideas: Soror Germaine Tripp of Long Island, New York; Soror Verna Hoffman of Oakley, California; and Soror Scioto M. Herndon of Washington, D. C.

The traditional farewell banquet was exceptionally well attended this year, nearly nine hundred members and friends enjoying the good fellowship, the dinner and entertainment, in the Municipal Auditorium in downtown San Jose. Following a fascinating film on the geographical beauties and wild life of South Africa, the members adjourned to the Empire Room of Hotel St. Claire across the street. Here, the Rose Ball, given annually by the local Colombes, was a smashing success, a happy closing to the 1953 Convention.

You may want to write home next year: "Wish you were here!" as did the members who attended this year.



SUPREME TEMPLE CONVOCATIONS

Evening convocations in the Supreme Temple for the fall, winter, and spring months will be resumed on Tuesday, September 22. A cordial invitation to attend is extended to all active members living close enough to make the trip, and it is also hoped that members traveling through San Jose will plan, whenever possible, to be at Rosicrucian Park on a Tuesday, in order to participate in the inspiring ritualistic work and lectures. The Temple door will open at 7:30 p.m., and convocations will begin promptly at 8:00 p.m. each Tuesday.

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The Nervous Child

By ELIZABETH HAMER, L.L.A.

(From *Psychology Magazine*, London, June, 1951)

ALL YOUNG animals are highly strung, and young humans are no exception. Watch a foal when a dead leaf blows in front of his nose, or a kitten when a kettle boils over. A startled child has similar reactions. The child who shows no fear of sudden and unexplained events is not normal. Many mothers do not realise this, and become alarmed about their children's nerves for no reason.

There is no doubt, however, that many (and probably an increasing number) are more highly strung than is normal.

The causes of this may be physical, and the nervousness will disappear as the child becomes physically stronger. The aftereffects of an illness may be a temporary "nervy" condition. An unpleasant sight such as a street accident may upset a child's emotional balance. If treated sensibly this should last only a short time. Allow him to talk about it and ask questions but—do not point out details he has missed, and then drop the subject and see that others do the same.

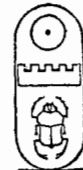
The upbringing of a nervous child should be the same as that of all children, but in his case it is even more essential that he should have good food and regular sleep. Great care must be taken to see that he always feels safe, and sure of his place in his home and his parents' affections. *His* bed, *his* chair, and all his belongings should not be moved about haphazardly. While it is true that a child needs a quiet bedroom, many nervous children, if they



are to be left alone before they go to sleep, like to hear familiar sounds. A room over the living room where he can hear his mother's voice and father's homecoming is often much better for a nervous child, who lives in a quiet suburb, than a room where *all* noises are barred.

Many nervous children not only find difficulty in going to sleep but they sleep uneasily and wake heavy-eyed. If supper and bedclothes are suitable, see what can be done with his last half-hour before bed. A quiet story—always with a happy ending—may be a remedy. Many children are best with a "settling" occupation just before bedtime. All toys put in their places, dolls and teddy-bears put to bed, and all left tidy, gives that sense of peace and repose which he needs before he can "let go of himself" and fall asleep. No problems should be left to rankle. All little naughtinesses and misdeeds should have been pulled out into the open, discussed, and forgiven. Just as many grown-ups spend a wakeful night brooding over past sins and follies, so many a nervous child thinks of all the upsets during the day and stays wakeful and unhappy. There was sound common sense in the Victorian idea of quiet prayers before sleep.

Many pets are not suitable for nervous children. Their actions are too unaccountable and add another uncertainty to his life. A cuddlesome, comforting toy is more useful, as the child knows exactly what it can and will do



on all occasions. A growing plant is a joy to many nervous children. It also gives him the idea that change is natural.

All young children have a fear of insecurity, and nervous children can suffer acutely when things happen that they do not understand. If father is late home from the office and Mother is obviously worried, little John can go through agonies of apprehension. It is best to be perfectly honest and open. Tell him that you expect Father has missed the bus and will have to walk home. It is not that you think he will never come home again, like little Peter's daddy.

Half heard and half understood conversations often upset children. One small boy, having heard adults discussing the kidnapping of the Lindberg baby in the United States, steadily refused to wear his "New Jersey." It is easy afterwards to understand what was happening in his mind, and seems amusing only to those people who cannot appreciate the child's fears and understand his feeling of helplessness in a large, unfriendly world. If he is in the habit of talking over his troubles many of his fears will disappear.

Discipline should be steady rather than strict. The habit of prompt confession and equally prompt forgiveness will save him hours of self-torture. Punishment should be suitable and should generally take the form of undoing the wrong done. A child suffering from a bad attack of "nerves" is incapable of sensible thought, so reasoning with him is useless. He may be so worked up emotionally that he scarcely feels pain, so smacking is a waste of time. Being sent alone to bed simply makes his nerves worse.

First, he must be soothed and loved till he feels "good" again. Having got him in the right attitude to the naughtiness, let him, if possible, clear it up. If he picks up the vase of flowers he has thrown on the floor, or sweeps up coal he has scattered in the kitchen, he will wash away his feeling of guilt. Then is the time for reasoning and, if necessary, punishment, but he must never be made to feel that his sins have made him an outcast.

A quiet occupation will often settle his lacerated little soul and make his

life run smoothly again. Let him tidy your work basket or his toy box, or disentangle string or wool. It will help him to regain control of his emotions. An easy household job is also useful. Let him have one piece of furniture, e.g. the table legs, and his own duster and when he is naughty let him do his "chores." He will like to feel that he has made full reparation before he resumes his normal life.

Nervous children cannot, any more than others, have their own way on all occasions. If his parents have made a decision no commotion a child makes should change it. His nerves cannot be made an excuse for disobedience. If started early enough, a child soon learns when he can change an adult's decision.

If he stages a nerve storm and you feel it is merely to get his own way, just deprive him of his audience. Leave him alone in the room (first having seen that fires and such like are safe) and go away and occupy yourself with other work. If you sing he will feel that you are near but will realize that his attempt to get his own way has failed. Do not seek him, he will seek *you* in time. Once this lesson is learned it will not be difficult to keep on in the same way.

Nervous children in a normal family with brothers and sisters gradually grow more placid as they grow older.

Association with companions of their own age soon teaches them that others are often afraid or shy, and by degrees they lose their sense of insecurity. As their self-confidence increases, their fears will lessen and this, in turn, will reduce the strain on their nerves.

The question of parties and late nights is always a difficulty with a nervous child. If he is a member of a family he is used to a certain amount of noise and rough play, but to an only child a children's party can be a dreadful ordeal.

For this reason it is often a mistake to say that nervous children should never go to parties or have late nights. With a few safeguards, and a little forethought and training, such children will learn to behave quietly and normally in unusual circumstances. Extra sleep and a more careful diet on the day *before* a party is a help. The pleasure

should not be discussed too much beforehand or he will have had his fill of excitement before ever the real party begins. The joys of anticipation are not for the excitable child. If he is to come home early it is best to arrange with two or three other parents so that a little group leaves the party together. It will probably save a tiring battle with an already exhausted child.

Parties and outings with other children, if they are properly spaced out, are good training for a nervous child. He cannot be protected for ever from the rough and tumble of the world, and a wise mother will see it is not overdone. The more he associates with other children of his own age and physical strength the sooner he will feel at home in the world.

Outings with the type of grown-up who takes him to unsuitable entertainments, or allows him to eat too much

rich food, or to "show off" before others, are not good for any child and are particularly harmful to the child who is highly strung. Also they serve no useful purpose in his development as he does not meet children of his own level. Most parents suffer from a relative who indulges in this type of mistaken kindness, and a great deal of tact is needed to keep their generosity from doing more harm than good.

In time almost all nervous children grow up and lose this disability. Then it is best forgotten and never referred to. Precautions necessary at six years old can be dispensed with at twelve and never mentioned. If this is done the highly strung child grows happily into his place in home and school. He may always keep his sensitive temperament but this is as much an asset as a drawback when he grows up and mixes more among his fellows.



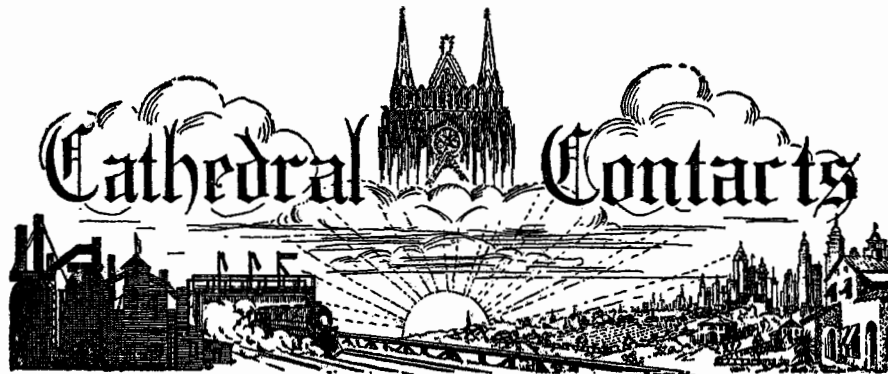
GRAND COUNCILORS OF A.M.O.R.C.

Officers elected to serve as councilors of the Grand Lodge may be contacted in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

At the 1953 convention the following men were elected to the Grand Council of the Order, for the term ending with the annual convention of 1954:

North Atlantic States	Joseph Weed 350 Madison Ave. New York, New York
South Atlantic States	William V. Whittington 4700 Connecticut Ave., N.W. Washington, D. C.
Midwestern States	Hays L. Livingston 126 E. Vermont St. Indianapolis, Indiana
Southwestern States	Camp Ezell P.O. Box 366, Beeville, Texas
New England States	Robert Wentworth 132 Russell Street, W. Peabody, Massachusetts
Great Lakes Area	Harry L. Gubbins 6212 Westwood Ave. Detroit, Michigan
Pacific Northwest States	J. Leslie Williams 3282 West 27th Ave. Vancouver, B.C., Canada
Eastern and Midwestern Canada	Frederick P. Robinson 208 Avenue Bldg., Winnipeg Manitoba, Canada
Latin-American Countries	Carlos Nuñez A. Moras No. 543, México 12, D.F.





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 Scribe 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 VOICE OF HISTORY



HERE may have been times when as children in school we found the study of history, the events and actions of other men and women in other periods or ages, rather dull and uninteresting. As adults, we come to realize that history holds much from which we are privileged to draw a great amount of information, and not only information but direction and guidance for the present and for the future.

Everyone of us has a tendency to appraise the present situation in terms of our immediate experience. We tend to develop into extreme optimists or extreme pessimists. We fail to take into consideration that the whole of the past hangs over our heads at all times

and that we have been made intelligent beings in order that we might profit by the lessons of the past.

Even prior to the great calamities of the history of man, there have been those who ignored the "handwriting on the wall" as it were. Some persons declared as late as 1939 that there would be no more wars. And yet, even as they spoke, those activities which make for war, those roots of war that precede the actual conflict, were so manifest that it is difficult for an intelligent person today to realize the blindness with which the acts of men were viewed in those days.

History can teach us many lessons. If we are willing to draw upon the experience of other men, as well as our own, and are willing to take into consideration the faults and good points

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of past action and past behavior, we actually will have available a vast storehouse of knowledge and experience that can assist us in directing our consciousness to our own advantage and to that of other individuals.

One thing which we should constantly bear in mind and which should never leave our consciousness as we consider the affairs of the world is that there is nothing in past history or in the present experience, or anything in our lifetime, that will justify any group of people at any age or in any civilization in feeling that they have been able to develop a self-sufficiency that will maintain their security forever. The past should constantly be a reminder to every thinking person that no civilization has yet existed that was so great it could not be obliterated. Every group of people who have attained a high degree of learning and a high standard of living have found that the very standards upon which they built their civilization and the very foundations of their society could be wiped out in a short time. Civilization could disintegrate, and this disintegration could take place by indulgence in the very actions and procedures that the civilization itself presumed to uphold.

The past also reminds us that there never has existed, to the present time at least, any group of people so self-sufficient that they could stand exclusively by themselves without taking into consideration the fact that it is man's lot to a certain degree to be his brother's keeper. No nation has yet reached that point where it cannot be

shaken out of its self-sufficiency in a defeat brought about by an exaggerated confidence in its own self.

To have confidence in what we believe and think is worth while is a very worthy aim and a most inspiring type of behavior; on the other hand, to develop a confidence to the point that we believe everyone else is wrong or that any form of behavior different from ours is to be looked down upon is to pave a sure road to complete annihilation in so far as the physical structure of our society is concerned.

The record of the past can also bring to our consciousness, if we will dwell upon it, the fact that every time we turn back the pages of history to be reminded of the actions and destinies of others, we come to realize that no generation or group has yet existed that was so secure it could not be brought to a point of sorrow and calamity. Such is the result of the ignoring of the fundamental virtues or the fundamental laws that are included in the concepts of truth, love, and justice.

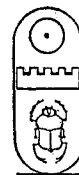
To be tolerant is to practice these virtues. The practice of humbleness in considering the past history of human existence and thought, and to be humble before God and his creation keeps us ever aware that the greatest heights to which we advance are only preliminary steps to a oneness with the Absolute. And this is the destiny of all men, whether the man be black or white, red or brown, or of any religious or philosophical belief that may now be prevalent within the human race.

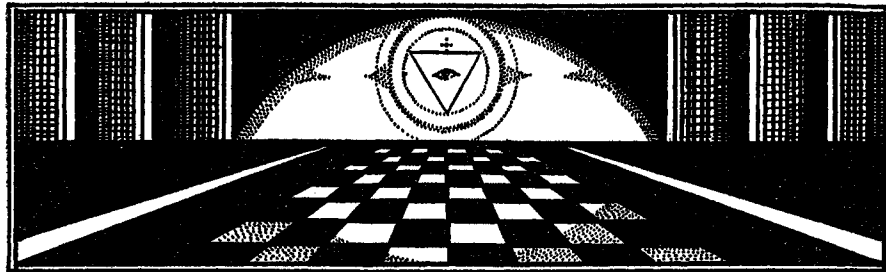


A Scientist's Viewpoint

"WE ALL know there are regions of the human spirit untrammelled by the world of physics. In the mystic sense, in the expression of art, in a yearning towards God, the soul grows upward and finds fulfillment in something implanted in its nature. The sanction for this striving is within us, a striving born with our consciousness or an Inner Light proceeding from a greater power than ours. Science can scarcely question this sanction since the pursuit of science springs from a striving which the mind is impelled to follow. Whether in the intellectual pursuits of science or in the mystical pursuits of the spirit, the light beckons ahead and the purpose surging in our nature responds."

—Sir Arthur Eddington





Solving our Problems by Suicide

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

(From the *Rosicrucian Digest*, July 1932)

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.



DOES one actually solve his problems by suicide? Looking at the whole matter from a purely logical point of view, we would say that if our problems are of such nature so as to be a result of our merely being here on the earth then our bringing an end to earthly careers should solve the problems or remove them or keep them from bothering us. But after all, is it true and is it honest to say that any one of us is having troubles here on earth merely because he is here? Is it true that in our lives the only error, the only mistake, the only wrong element is the fact that we are living? If this were so then suicide would be a logical answer, but it is not so. I have never yet found in the problems of perhaps a hundred thousand persons, who have sought my advice, a single case where life itself was the great obstacle.

If we find that a splinter in the finger is the cause of pain and annoyance and prevents us from being happy and from carrying on our work in a normal way, we remove the splinter. If we find that a lame foot is the cause of our inability to go around and do things as we should, we have the lame foot treated; we do not simply cut off the foot, unless that is the only thing

that can be done. If we find that our lack of ability to do the work we want to do is the answer to our troubles, we usually decide to learn how to do what we want to do instead of doing nothing and waiting for some opportunity to do the things we can do. If we find that poor eyesight is hindering us in accomplishing what we wish to accomplish, we try to remedy the eyesight; we do not feel inclined to commit suicide. The only thing that could warrant the ending of life would be the fact that life itself was the obstacle and that its mere existence in our bodies was the detrimental factor that held us from achieving success.

Those persons who foolishly believe that this life is all there is to our existence and who believe that after transition there is nothing but one good, glorious sleep of unconsciousness during which we are neither mindful of the present nor of the past and know nothing of ourselves and our surroundings, represent the type of persons who think that suicide will bring relief from all tribulations.

Time to Accomplish

The Western world religions and the modern creeds are responsible for this belief in a long, unconscious existence after transition. I can find nothing in such religious or philosophical beliefs that is fascinating enough to compen-

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sate for the great detriment of loss of experience in life. What is there about the belief in a long sleep or a long period of unconsciousness in the future that is so enticing as to make such a belief more acceptable than the belief in reincarnation?

If I were convinced today or could become convinced at this moment that this life is all there is to life and that after my transition I would go into unconsciousness for an endless period, I would not commit suicide, thereby hurrying myself into that long sleep, but I certainly would become discouraged in my present work and feel that I should give more time to pleasure and the lighter things of life instead of attempting to build a great work or do something that my common sense tells me I cannot accomplish in fifty or a hundred years. I would feel that life was cheating me and that I was being deprived of a fair opportunity to accomplish what I want to accomplish, and that the whole scheme of existence was fraudulent and unfair. I would feel that it was not right nor kind nor good of God to bring my soul and consciousness into existence and limit me to seventy-five or a hundred years in which to accomplish what my mind can conceive.

As it is, I know that what I have accomplished in the past thirty or forty years is but a temporary foundation for a great structure that I wish to establish. I feel that I am still in the period of apprenticeship and that even another fifty years will see my foundation work barely completed and that upon this I will have to start my first great structure. The doctrine of reincarnation assures me that transition will be like going to sleep each night in the comfort of my bed and resting for a very brief period before rising again to continue the work where I left it the night before. I, therefore, go on and plan and create without any sense or idea of permanent interruption or any inter-

ruption that will not bring in its wake increased power to continue.

We Live Again

The fact that there is a continuance of consciousness after transition and that we do live again and know ourselves and know our surroundings and remember our experiences on earth are the reasons for our refusal to think of suicide as any solution to our present problems. We know, first of all, that it is a cowardly act and is like unto the deserter in the army who runs away, or the man who has a yellow streak in him and who hides from the troubles he could easily master. I know furthermore that the life I have is not something that belongs to me, but to God; and, therefore, I have no right to wilfully bring about change in the expression of that life. And I know furthermore that any destructive or unkind thing done against my physical body or the physical body of anyone else will bring Karmic regrets and life-long suffering, and regret on the part of those that I leave behind me.

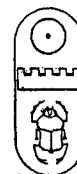
I know that because I will be conscious after transition, I will live a life of torture, self-inflicted. I will live for years in constant regret of what I did. I will be more nervous, more fearful, more unhappy and more miserable than I ever was here on earth, and for that reason suicide cannot attract my attention.

During the period of economic depression, many were tempted to commit suicide. And I found that in each and every case not one of these persons understood the real principles of life, and not one of these persons had any faith in the future existence beyond the grave of this life. The real Rosicrucian, however, or the mystic knows that more torture, more sins to compensate for, more obstacles to overcome, more hours of regret and suffering are brought into the life through suicide than are ever released from our present lives by the taking of life.



The book of Nature is that which the physician must read; and to do so he must walk over the leaves.

—PARACELSUS



Vitality Means Life

By ESTHER S. BENNETT, F. R. C.

STEP by step, Genesis tells us how the Supreme Creator set the stars and planets in their courses and brought about the manifestation of Life, even unto the creation of Man, by the Law of Cause and Effect. As He designed the heavens, setting planets into motion around their central suns with His Spirit, so He constructed man—"As above, so below." He then gave Man "*dominion over every living thing.*"

Let us consider the smallest of living things over which we have dominion: our own living cells—for the Law of Cause and Effect manifests through all creation.

It has become common knowledge that all substances in the universe are composed of particles which vibrate energy, and as man is a part of the universe, no less than the planets which whirl around a central sun in the heavens, he holds in his being the sum and substance of the Universe. As the human body is made up of tissue composed of cells, as the cells are made up of molecules composed of atoms, it is to the atom that we turn for an understanding of the unit of structure in all living phenomena, and to the protons, electrons, and neutrons which make up the atom.

Scientists are agreed that all atoms are made up of the same kind of particles and that the only difference between one kind of atom and another is the number and arrangement of the particles which compose them.

Radiations

In radioactivity, a phenomenon which has claimed our attention so much of



late, some of the electrons and nuclear particles are driven out of the atom changing the latter into one of smaller size. In the chemical or physical phenomenon, such as carried on in the healthy living cell, no nuclear particles are lost and only the electrons in the outer orbits, called the valence, are moved or disturbed. This disturbance of the valence electrons manifests itself as a radiation of energy.

"Radiation is a universal property of matter and not limited to a few elements described by physicists as radioactive," states an eminent scientific body. Since the day when Michael Faraday began his experiments of electromagnetic induction with an iron ring (the opposite sides of which were wound with insulated coils of wire), much more study has been given to atomic structures in connection with *ionization* in electronic tubes and electrical circuits than to the electrical nature of the human body. However, the study of the behavior of atomic structures in chemistry and the human tissue explains many of the processes of health and disease, since ionization is the common property of electrical phenomena whether it be in the radio, the television, or the organism.

Chemical actions always involve the combining of two or more elements into new substances, reducing a complex substance, such as derived from food and air, into a more simple one or into its constituent parts. These actions produce energy which is measurable.

"Where there is life, there is protein," Science says. It has been esti-

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mated that a drop of blood contains 3,500,000,000,000,000 (three quadrillion, five hundred trillion) protein molecules. These in turn are made up of innumerable combinations of atoms which themselves are made up of protons, electrons, and neutrons. Each atom is a universe in itself, with its planetary electrons revolving around its solar nucleus at tremendous speed—each particle of it vibrating in accordance with its orbit, speed and size.

The Birth of a Human

All chemical actions going on within the living body are acknowledged by modern organic chemists to be electrochemical. Some even suggest that certain protein molecules, such as the chromosomes, appear to affect each other at a distance as if the forces which control their orderly arrangements were electromagnetic energies. Thus one contemplates these potential energies: first, as stored in a single cell of the ovum, awaiting the stimulus to begin their motion toward reproduction by the attracted spermatozoa; then, as life being furthered in the confines of a human body; later, its emerging into the outside world as a mass of spinning universes ready to be stimulated again with the Divine Energy from the "Breath of God" and, in its time, to become an adult human being. In this realization one can exclaim with the Biblical psalmist, "Stand still, and consider the wondrous works of God!" and somewhat solemnly, thoughtfully, and hopefully resolve to draw nearer to that Divine Intent.

As each unit cell of protoplasm is composed of molecules and they in turn of protons, neutrons, and electrons, one can readily see that the particles represent miniature bundles of electrical energy—all potential power in the living cell. The tremendous speed with which the electrons rotate within the atom sets up a field of energy or force which is propagated or vibrated in a manner resembling the wave on a water's surface after an object has been dropped into it.

When one or more electrons in a valence of the atom are disturbed, the action is called *ionization*. They may be moved nearer to the nucleus producing a positive ion, or further from the

nucleus producing a negative ion, but the nuclear particles remain the same. The amount of energy necessary to ionize any atom depends on the size of the atom and how firmly the atomic parts are held together. Ionization takes place in three ways: one or more electrons being driven from their normal orbits to new and abnormal ones; one or more electrons being driven outside the atom; one or more free electrons being forced into the atomic structure.¹

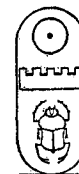
When ions unite in chemical actions, the wave lengths of the radiated energy depend on the combined number and sizes of the ions entering into the action. Every metabolic change is accompanied by a transformation and the liberation of *energy*.

"The human body is nothing but a mass of flying electrons," recently observed Professor Neils Bohr of the University of Copenhagen. "If the revolution of the electrons in your bones and muscles and blood corpuscles should stop, you would instantly disappear. It is probable, in fact, that you would explode with a most inconceivable violence."

An atom is maintained in its normal balanced condition by the positive and negative attraction of its electrons, and the nucleus of the atom. In the living cell this normal balance is constantly disturbed to produce the necessary ions for oxidation processes. *A sufficient amount of the right kind of force* is needed to force the electrons into centrifugal or into centripetal paths, so that ions will combine into the proper chemical substances. Should the force of a catalytic action be above or below normal the wrong kind of chemical action follows, for then the electrons have been moved too far out of their predestined paths or not moved at all, and consequently either too much energy or no energy is produced and the cell eventually fails in its proper work and loses its vitality.

When one thinks of this law in connection with the Law of Cause and Effect and of the electrical nature of the Mind, one can well believe the words of Professor Bohr, for Man himself is a *creator*, being made "in the image"

¹ Colson, Dr. Thomas, "Molecular Radiations"—Copyright, Electronic Medical Foundation



of his Creator. Though a person cannot stop the whirling of his electrons in a moment, he does slow down a good number of them into an imbalance by some untoward stimulus almost daily, by introducing into the body the wrong kind of force through food, air, thoughts, and many other means.

"The body may be likened to a collection of storage batteries," said Dr. Albert Abrams back in 1913, "which are liable to become highly charged, or to have their charge altered by any direct or passing current or exciting influence. Sine, electromotive force, and current vary with the individual."

The cells, which in their turn are the building blocks of tissue and bone, work collectively as an organic whole, but they also have their individual function with the particular parts with which they are associated, so that each cell acts as if it were independent (an individual in its own right) of the collective whole. It forms a separate laboratory in which continuous and anabolic changes take place.

Each cell also has a central nucleus surrounded by a semipermeable membrane. The nucleus in most cells provides the positive pole for the cell, since it contains predominantly positive ions. It is surrounded by the cytoplasm, which in turn is hemmed in by a semipermeable membrane and is predominantly negative. This arrangement is very important for not only is there an electrical potential between the nucleus and the cytoplasm, but also between the nucleus and its membrane and the cytoplasm and its membrane; all this creates a magnetic field.

Oxidation

In 1931 Dr. Maria Telkes of the Cleveland Clinic Foundation demonstrated with the giant amoeba that there is an electrical potential existing between the nucleus and the cytoplasm, and thus began the experimentation in producing "synthetic" cells. From these experiments grew the conclusion that the structural integrity and the electrical potential of the cell are in a most intimate interdependence and that one cannot exist without the other. Both membranes thus give *form* to the cell and are electrical insulators, while the nucleus and cytoplasm are electrical

conductors. This arrangement provides a positive charge on the nuclear side of the dividing membrane and a negative charge on the cytoplasmic side of the membrane. These charges are produced by oxidation in the cell. *Oxidation* occurs when substances combine with oxygen or when they release hydrogen, or vice versa. This interchange of ions produces *energy*.

Dr. George Crile of the Cleveland Clinic Foundation has said that oxidation is a fundamental and most important function of the cell as it renews "the electric charges on the countless interfaces within the cell." Science states that the *vitality* of the cell is in direct proportion of the electrical potential existing between it and its surrounding medium and probably to that co-existent between the nucleus and the cytoplasm. The loss of permeability of the cell wall is followed by a disappearance of potential between the cell and surrounding media.* As the cell is allowed to age, or to suffer from lack of nutrition, or is overstimulated by obnoxious toxins, the surface boundary (and probably also the nuclear boundary) gradually disintegrates and the cell loses its integrity. The result is a gradual lowering of the electrical potential and the cytoplasmic hydrogen ion concentration.

Body tissues are composed mainly of hydrogen, oxygen, carbon, and nitrogen which enter into many chemical combinations for the growth and maintenance of Life. But to produce these many chemical combinations, proper ionizing energies are needed. Most of the reactions carried on in the living cell are made possible by enzymes, and their sole purpose is to cause normal chemistry through proper ionization. They are found in the endocrine products produced inside the body, and in the vitamins and minerals taken in with foods. Normal chemical reactions are carried on as long as the *right* amounts and *right* kinds of enzymes are provided. The endocrine glands which produce the internal secretions of the catalytic actions are so important to life and life processes that abnormal stimulation (from drugs, shock, accident, disruptive emotions, and devi-

* Lee and Sanders, Drs., "Protomorphology"—Copyright, Lee Foundation for Nutrition and Health

talizing excesses) upsets their normal function and eventually results in the electrical disequilibrium of the cell.

The ionizing energy can also be disrupted by a change in value by means of chemical actions injurious to the body welfare, such as toxins from bacteria, autotoxins from improper elimination, drugs, fatigue, exposure, poisons, emotional disturbances, and from overdosing with synthetic vitamins and hormones, etc. These changes will provide ionizing energies to move ionized electrons into new orbits bringing about harmful chemical combinations. Such condition creates an imbalance in the polarity of the cell which in turn reduces the vitality and leaves it prey to further destruction.

Every organ, every cell, every energy unit is a circuit, according to scientific findings. "When the receptor organs of the senses are stimulated, electric or radiant energy is released and passed along the nerves to the receiving cells of the brain."

Man, a Creator

As man gains control over what he eats, how he breathes, how he lives, and how he thinks, he can restore the proper energies in the cells of his tissues and *re-create* and *re-generate* his health. Man, then, by his own will can be the creator or destroyer of his own personal suns and planets. Anatomic changes are but secondary to the state of dis-equilibrium. They are the consequence of disease and not the disease itself. The Law of Cause and Effect manifests most impressively in the processes of the electrical interchanges of the cells.

Man is moulded by environment, endowed with intelligence, motivated by

emotions, and attains by his thinking. His needs, *atomically* speaking, are water, fresh air, healthful diet, proper elimination, rest, exercise, and a healthy and active mind. The normal body is said to be completely remade to the last molecule in a seven-year period. Dr. Alexis Carrel demonstrated with the heart of a chick that tissue, given the proper food and correct elimination, does not necessarily die.

The perfect physical body is one in which the chemicals are in balance and in which the electrical interchanges in the cell, and from cell to cell, are performed smoothly and rhythmically and according to the rhythmic Law of the Universe. Each cell is vital, alive, and performs its function joyously as the Supreme Creator intended it should.

The individual can rebuild his body when his desire for health is such that he will take the responsibility of restoring the necessary energies into his de-vitalized cells, and of eliminating those energies which contribute to their dis-integration, provided no serious pathology has destroyed important or large areas of tissue. Even persons who are chronically ill can bring about a change if they turn their thoughts into positive, creative channels—reconstruction in place of destruction. For day by day, we can recondition our negative and harmful ways of responding to stimuli and build up our health again—atom by atom, cell by cell, tissue by tissue—until we have that degree of health as is natural for our being, age, and environment. For we find that, when we place ourselves in attunement with Universal Law and Order, health begins to manifest. Thus we learn to exercise dominion over our personal universe.

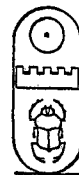


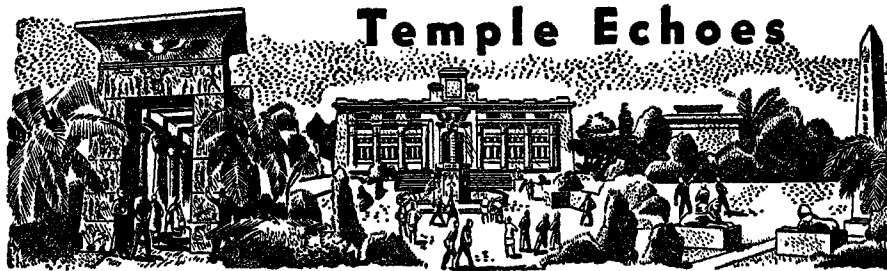
Sun's Heat Employed To Cook Food

THE Indian housewife may soon be cooking with the sun's rays, according to plans under way to market the "solar stove," recently evolved in the National Physical Laboratory in New Delhi.

The mechanism of the stove is simple: The sun's heat is trapped by a concave mirror made of plated copper, aluminum, brass, or other metal, and is focused on the cooking utensil. (A nickel-plated brass mirror has been found to give off as much heat as a 300-Watt electric heater.) This economical method of cooking will help conserve scarce fuel for industrial purposes.

—from *India Today*—September, 1952





SOME hundred and fifty certificates were presented to students completing the 1953 session of Rose-Croix University Saturday, July 11, at closing exercises in Francis Bacon Auditorium. The dean of the University, Arthur C. Piepenbrink, presided and introduced the Chancellor, Ralph M. Lewis, who spoke briefly on the growing significance of Rose-Croix University in the field of purposeful education.

The certificates were then presented, Mr. Cecil A. Poole, Supreme Secretary, calling the names and the students coming to the platform.

Immediately following the ceremony of formally closing this year's session, the Alumni Association met to welcome new members to its ranks and lay plans for another year's activity.



A Rosicrucian Convention is such an international affair that a frater from Oshkosh meets another from the Virgin Islands as casually and as warmly as if both came from the same county. Old friends, new friends, friends from far away and near at hand, all mingle agreeably for six days in Rosicrucian Park every summer. It is not without significance in these times.

This year Soror M. C. Zeydel, Grand Master General of the Grand Lodge of Indonesia, accompanied by the Supreme Secretary of that jurisdiction, H. Zecha, were Convention visitors. At a special convocation on Wednesday evening during Convention they were received by the Grand Master of this jurisdiction and accorded the honors due their offices.

It may be remembered that the deep-toned Javanese gong used in Supreme Temple ceremonies was the gift of

members in Indonesia. Its vibrant note of welcome must have seemed especially warm and friendly to these visitors so far from home. (The August 1952 issue of the *Rosicrucian Digest* contained exterior and interior views of the new temple in Bandung.)



Convention week is a good time to hear advance word about coming rallies. According to seeing-eye dogs who scouted news for this overworked department during Convention, rallies are scheduled in Los Angeles, California, Portland, Oregon, and Vancouver, British Columbia, on the West coast in October, and in at least Washington, D. C., on the East coast about the same time.



RCU banquet merriment spilled over into the Convention program via the revealing art exhibit in Frater Harold Hershenow's office. Here, it is said, one was able to see in chronological sequence nature's untiring efforts to produce a paragon. It threw new light on the matter of reincarnation, making the whole thing slightly discouraging. Nevertheless, there were those who felt that as a warning the art was superb. Cave Naturem!



The Convention banquet was a matter of good food and the world-renowned traveler and entertainer, Joe Fisher (Singapore Joe)—who be it said knows how to find a good shot (camera) and make it. Recalling Martin Johnson's animal safaris of years ago, this modern lens-adventurer showed superb scenes of Kruger National Park and other South African wonderland of fauna and flora.

The surprise of the occasion was the announced retirement of Gilbert Holloway, Sr., of Los Angeles, after many

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years of exceptional service as Inspector General of the Order. Frater Holloway was presented with tokens of the Order's appreciation which included a Life Membership.

* * *

The Instruction Department came up with a novel Convention feature this year that pleased everybody. Frater James Crawford read his correspondence and dictated replies while an audience sat in. It was a triangle of benefits—Crawford got his correspondence answered, the conventioners got an inside peek at what an AMORC correspondent's day is like, and the members whose letters were answered got replies days earlier than otherwise.

* * *

The Colombes' Ball which traditionally closes the Convention was if anything more colorful this year than before. There are just as many who go to watch as to dance, for orchids and evening gowns, plus a sprinkling of tuxedos, make an enjoyable spectacle. The music was modern in feeling and that added an uncertain something.

▽ △ ▽

At least one reader of this department also catches an occasional Tex and Jinx Falkenberg radio show. The evidence appears below—another mystical sermonette by A.C.L. All will agree it's equal to the one published in July T.E.

"Stop, look, and listen! This sign at a railroad crossing suggests a good technique for praying. *First, stop* what you are doing—relax physically—let go the ideas that are teaming in your mind. *Secondly, look* within yourself. Turn your mind inward. Try to realize that you will find God more especially in your own heart.

▽ △ ▽

Look for Him *there*. Give quiet attention to His presence. *Thirdly, listen* not with your outer ears, but to the still small voice, the voice of conscience. You will learn to discern the voice of the spirit within you, and to attune your whole self, and everything you do in life, to the voice of that inner spirit. A good slogan for prayer is to: *STOP, LOOK, and LISTEN.*"

▽ △ ▽

Baskets of flowers, supplied by the Maintenance Department from the grounds at Rosicrucian Park, gave a festive air to the cheerful new quarters of Grand Master Rodman R. Clayson and his staff, on July 1. The occasion was Open House, and AMORC employees and friends called during the day to inspect the modern tastefully appointed offices. The Latin American Division paid its respects en masse.

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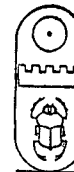
J. Duane Freeman, Director of the Sunshine Circle and the Junior Order, is also established in offices more suitable to the growing needs of his department. He and his staff may now be found in the Rose-Croix University building at the head of the stairs on the second floor.

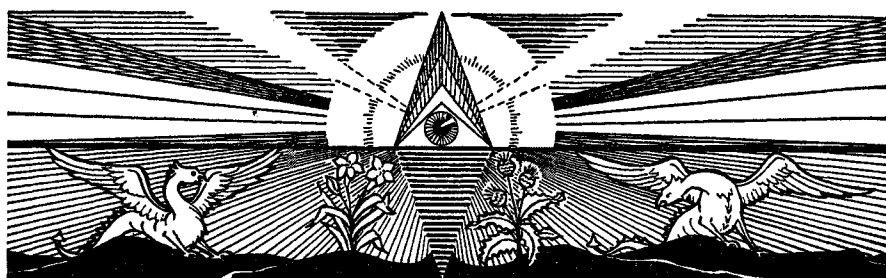
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Again radio listeners report to this department that Frater Alan Hovhaness' Concerto No. 4 for orchestra "City of the Sun" had its network première on Saturday, June 27, over NBC. NBC Symphony Orchestra was conducted by Walter Ducloux. The composer, who was in the studio audience, was called upon to rise and was given a genuine ovation—deservedly, too, according to report, for the work was uniquely appealing.

CONVENTION PHOTOS

There are still some of the large group pictures of the 1953 Convention available. Time may have slipped away so that you couldn't order your copy, or you may simply have forgotten it while you were here. In any event, now is your opportunity to have this pictorial record of the officers and the many members with whom you became so well acquainted. Price of this year's photo is \$2.75 each. Don't miss this last chance to order your picture.





Is Beauty Relative?

By RUTH PHELPS



THE idea of relativity has attained common usage. In spite of the popular association with Einstein, this word is not confined to science, but is associated with many other fields of thought. We say that beauty, for instance, is relative, sometimes without having a clear idea of what we mean by the term *relative* or by beauty itself. Also, in our concentration on the idea of relativity, we lose sight of the absolute. The term *relativity* is used in the sense of being opposite to *absolute*. *Relative* may be defined as having relation to or bearing on something. It is derived from the Latin word meaning *to refer*. It is, then, to have reference to something, as the motion of the earth may be considered as relative to that of the sun.

Beauty is defined as being that quality in a thing which is pleasurable to the senses, to the mind, or to the soul. It may be said that the sensing of beauty or ugliness is a particular kind of response to what we perceive and our conception of it. Most of us find that certain colors give us pleasure simply in our seeing them as colors. We perceive a rich blue color, for example, and we find it pleasing. It is, therefore, beautiful to us.

Beauty, however, may be more fully defined and explained by our considering it from three different aspects, or according to three different levels, the objective, the subjective, and the Cosmic. Beauty must be considered not merely

as a whole, but as three parts of a whole. Only in understanding these three parts will we arrive at a true definition of the term *beauty*. By applying the law of opposites to the problems having to do with beauty and ugliness, we shall define and explain beauty and ugliness according to these three levels—that is, the objective, the subjective, and the Cosmic.

Objective, the Sensuous

The first point of the law of opposites states that objectively man conceives of a pair of opposites as consisting of two things which are contrary to each other. On this level, beauty is that which objectively gives pleasure to the individual. It is perfection sensuously perceived or realized by the objective mind. The interior decoration of a room, for instance, is perceived by the eyes and found pleasing. It is beautiful. The scent of a rose is pleasing to the sense of smell; therefore, it is beautiful. A landscape may be perceived objectively—that is, without inner, spiritual values—as being simply beautiful to see. The first point, then, shows beauty as that which gives pleasure to the individual objectively.

Likewise, on this level, ugliness is that which offends or displeases objectively. The odor of a skunk is offensive; therefore, it is ugly. Colors which when used together are not pleasing become necessarily ugly. A room which is poorly decorated displeases, offends; therefore, it, too, is ugly. Ugliness, therefore, is contrary to and the opposite of beauty.

Beauty on this level is limited by, or

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influenced by two things, the individual himself and his surroundings. Man's inner conception of beauty is limited to his degree of evolution, by his mental capabilities and growth, his physical abilities and disabilities, and his skills, mechanical, artistic, and the like. This includes, of course, both his psychological and psychic development. In other words, what the man is limits and influences his sense of beauty. For example, a man whose manual coordination is poor would not make a good engraver. His ability as an engraver is limited by, or relative to, his manual coordination. A man who dislikes detailed drafting would make a poor designer or architect. His ability as an architect, and even his appreciation of it, is relative to his own dislike of drafting. He will not see as would his fellow architects the beauty in another architect's design.

The cultural, scientific, spiritual state of the group in which one lives also limits and influences his sense of beauty; that is, a man thinks and lives and grows within the cultural, scientific level of his group, even if he rebels against it. In centuries past, men thought beauty in dress meant knee breeches, bright coats, and wigs. Now a man who would dress that way would be thought queer. Some tribes enlarge their lips, or their ear lobes. It is a general custom and is thought beautiful, but to another group it is ugly. The man living in any one of these groups is limited by the customs of the group, the ideas of the group. His idea of beauty is, therefore, relative to the culture of the group. Beauty, as the example shows, is limited or influenced by the individual and the group. It is in relation to and has reference to the individual and the group. *It is relative to them.*

Subjective, the Spiritual

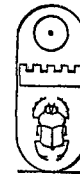
The second point of the law of opposites says that subjectively man learns that one of the pair of opposites is the absence of the other. Beauty and ugliness, on this level, are thus transferred from the objective to the subjective. Beauty is that which gives pleasure to the subjective, the inner being. Beauty on the first level is perfection sensuously perceived; on the second

level it is perceived not merely objectively but also subjectively. It is related to the spiritual nature of man, whether the beautiful is in the individual himself, or in another individual, or in the world around him. Beauty within him may be said to include the beauty of his own inner experiences. It is emotional or intellectual or spiritual perfection realized by the subjective. It may be beauty as expressed by the artist, or beauty as seen by the audience.

A portrait is appreciated not just for the beauty of features, or color of the painting, or balance, but also for emotional, spiritual, and intellectual values. It is not just the appearance of the man, but what he is within. It is that which appeals to the inner being. Ritual is valuable, not only for the color and texture of the robes, the temple and the music, but also for the inner meaning of the ritual itself. It is intellectual or spiritual pleasure. It is of the subjective mind. Beauty is the manifestation of the creative force in man, in others, and in the world outside man, as perceived on this second level—that is, subjectively.

On this level, ugliness is lack of beauty; or, to put it another way, it is lack of that which is pleasing to the inner being. It is lack of creative force, or the failure to use or perceive it. Rodin's bust, *The Man with the Broken Nose*, perceived strictly objectively may be ugly, but on the second level, perceived subjectively, it is transformed into something beautiful by the spiritual values of the inner being. An old building may be ugly objectively, but it may be beautiful subjectively through its inner values. A period of deep trouble is ugly if viewed objectively—that is, on the first level. But viewed subjectively, judged by its spiritual values, it is beautiful. Ugliness, then, is lack of beauty; it is man's failure to use and perceive the creative force of Divine Mind. A thing is ugly because the one perceiving it lacks the creative force.

On this level, beauty is, through greater spiritual understanding, related to an increasingly larger group of those with whom the individual is sympathetic, those whom he understands. This group which he understands,



grows both in space and time, thereby extending its influence. There are more people of his own time, but of different parts of the world, whom he understands. His sense of beauty is relative to this influence, and to the inner values, the spiritual evolution, both within himself and the group.

Through this greater understanding, we may learn to understand and appreciate other peoples who are foreign to us. We understand, for example, the man who lives next door, whose skin is a different color, or whose background is different. We understand better the people or nation on the other side of the globe. We may, through this increased understanding, learn to appreciate not only Shakespeare, but Christopher Marlowe and Edmund Spenser. El Greco, the painter, was not well known until a much later time than his own, when the Impressionists understood him. It was this understanding of spiritual values, and the particular techniques of expressing them, which made this possible. The sense of beauty, therefore, on this second level is relative to an increasingly larger group.

This same spiritual understanding, or evolution, is responsible at least in part for regarding tragedy as beautiful. In evolving spiritually, we learn that we must understand the sufferings of others; that is, we must suffer with and for others. It is part of our evolution, the inner growth. On the first level, tragedy is ugly, displeasing. Then, it becomes pleasing through an emotional catharsis, by the spectator remembering his own sufferings. In this view of them, he rids himself, at least temporarily, from their effects. But when beauty is perceived completely from the subjective level, tragedy is beautiful because the individual is sympathetically attuned to the spiritual values, the suffering, and the resulting evolution.

Cosmic, the Divine

The third point of the law of opposites says that through attunement and Cosmic Consciousness, man realizes the oneness of opposites, that they are a unity. Beauty and ugliness are different aspects of the same creative force which expresses and promotes the per-

fection of the inner being of the individual, as this force is realized by the individual. It is the creativeness of Divine Mind and man's realization and expression or use of it. This beauty is realized through attunement of the subconscious, of the psychic faculties with the Divine Mind, the Cosmic. It may be expressed objectively through painting, literature, music, and the like. In being expressed objectively, however, the subject matter takes on some of the qualities of the individual who is expressing it.

The beauty of union with the Cosmic, or with God, may be expressed by various people, and in the expression the attunement is colored by the personality and thinking of each individual, and by the beliefs and culture of the group in which he lives. Jacob Boehme expressed it much differently from the Hindu or the Chinese mystics. The core of the experience is the same, but the instrument, so to speak, is different. Boehme and St. John of the Cross expressed the ecstasy of union differently, yet the essence of the experience is the same. The essential beauty is of perfect attunement, the realization of the Cosmic.

The experience, the original beauty of it, however, is relative to the Divine Mind, which is absolute. This, then, is the ultimate judge of the beautiful, the highest category of beauty. But in expressing it, it becomes in part relative to the individual and the group. It is still essentially not relative, but absolute. The beauty is that of man's spiritual evolution toward perfection. It is the creative force of the Divine Mind promoting the perfection of man.

Mystical symbols, and mystical ritual, are expressive of this creative force as conceived by man through his subjective mind and expressed objectively. They are among the most perfect expressions of this third level of beauty. Light or fire has been used in many forms as a mystical symbol to express enlightenment, or to symbolize the Divine, as the fire which the Vestal Virgins tended in the temples of Greece. The light or fire is beautiful as an expression of an aspect of the Divine. It may be beautiful as an expression of the inner being, the subjective nature, and is then beauty of the second type.

It may also be beautiful purely objectively, that is pleasing to the senses, and is then beauty of the first type.

Perfection

The rosy cross, emblem of the Rosicrucian Order, is beautiful as an expression of the Cosmic, of the Divine in man. It is beautiful as the symbol of the creative force of Divine Mind promoting the perfection of man. It may be beautiful as an objective expression of the subjective, the inner being. In that sense, it is beauty of the second type. It may also be beautiful on the first level, that is, pleasing purely objectively, apart from any spiritual meaning. But in the latter case, it is the objective expression that is beautiful, not the symbol in itself. The beauty of the symbol is relative to the Divine Mind, to the Cosmic, and is therefore absolute. The objective expression of the symbol is beautiful relative to the individual and the group. Mystical symbols, then, are beautiful through the expression of the inner meaning, of Cosmic Mind manifest in man and in the world conceived by man.

Man, as he evolves, draws nearer to the absolute and becomes less bound by the relative. As man's objective mind is purely relative, so the opposites on that level are contrary to each other and are relative in nature. As the subjective mind is the closer to the Divine

and Cosmic, it is on that level relative but closer to the absolute. As the Cosmic is absolute, so beauty on that level is absolute. But in objectifying it, it becomes in part relative. And so beauty is relative to an ever-widening and more inclusive circle. As it becomes relative to more, it comes nearer to the absolute, until in the final stage, it is absolute.

Our sense of beauty and ugliness is our perception of that which exists, our conception of it, and our response to it. In another sense, however, and more truly, our sense of beauty and ugliness is our realization of the creative force and the results of our use or lack of use of it, according to our own level of evolution.

In our spiritual development, it is the absolute toward which we strive. It is the ideal which we can feel both in our own being, in the Divine within each of us, and in our contact with Divine Mind as the ultimate goal. It is the attainment of Cosmic Consciousness, of union with the Divine, which mysticism teaches and practices. The sense of beauty has its roots in the sensual perfection. Likewise, absolute beauty is perfection of the Cosmic experienced in attunement. Edmund Spencer expresses it well when he admonishes his reader to . . . *look at last up to that Sovereign Light, From whose pure beams all perfect Beauty springs.*

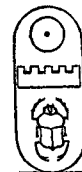


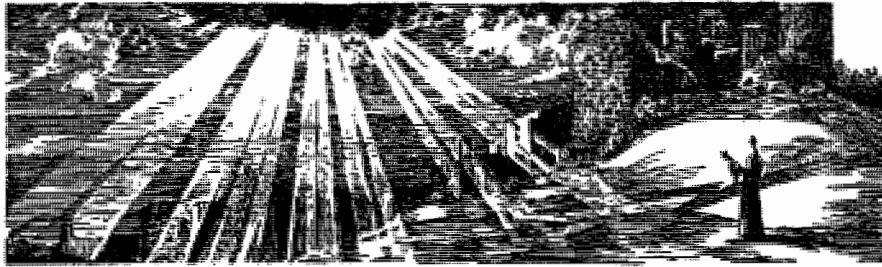
ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasion. The time shown is Pacific Standard Time.

Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the last monograph received, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report. Mark this date on your calendar:

Thursday, November 19, 1953
at 8:00 p.m., Pacific Standard Time





Mystical Thought in English Literature

By FLORENCE HUNTLEY HAY, F. R. C.



THE question, "What is mysticism?" is asked so often that it is always necessary for those who use the term to begin by explaining it. So far as literature is concerned, mysticism may be said to be an atmosphere, a temper, an aspect.

In English literature, we glimpse it in both prose and poetry. The writers may differ in medium, but as Caroline F. E. Spurgeon writes in *Mysticism in English Literature*, ". . . all alike agree in one respect, in one passionate assertion, and this is that unity underlies diversity. This, their starting-point and their goal, is the basic fact of mysticism, which in the widest sense may be described as an attitude of mind founded upon an intuitive or experienced conviction of unity, of oneness, of likeness in all things. From this source springs all mystical thought, and the mystic, of whatever age or country, would say in the words of Krishna (*The Bhagavad Gita*):

*"There is true knowledge. Learn
thou it is this:
To see one changeless Life in all
Lives,
And in the Separate, one
Inseparable."*

From the concept of unity in all things springs the idea of the Real being divine, and the "Ideal the only Real."

Only through experience does the mystic come to these views, and to this attitude of mind. It is because of this

intuitive inner knowledge that the mystic differs from other men.

Poetic Insight

In seeking evidence of mysticism in English literature, it is to the poets that one goes first. The English race from the dawn of written history has expressed its profoundest thought in poetic form. Mysticism is akin to poetry in symbolism, in finding resemblances and universalities; and when the utterances of the poets pertain to mystical philosophy of life, a chord is touched that harmonizes feelings between the earthly and the divine.

Not all English poets found illumination by the same pathway. In the main, there are four avenues by which those discussed here followed the mystic urge.

The first of these is trod by the love-and-beauty mystics.

In this group are four poets with very different temperaments; yet, to all four, love is the secret of life. Shelley, Browning, Rossetti, and Patmore are these men.

Shelley searched always for love, and certainly knew the difference between the earthly and the spiritual love. In his maturest poetry he gave expression to the Spiritual Ideal but in life he confounded the two, and surely he knew this.

Browning's philosophy of life is a very distinct one. His keynote is the same as that found to be the main characteristic of mysticism—unity under diversity at the center of existence. For Browning, growth upward and onward is seen in everything from clod to star. To him, humanity is one whole

rather than a collection of individuals.

Rossetti's mysticism lies in his thirst for knowledge of the mystery beyond beauty or love. He was fascinated by beauty, not as an end but as a means to something greater and higher. If he did not attain as lofty a spiritual development as is glimpsed in his writings, the reason may be that he let sensuous beauty engulf him.

Patmore, like Browning, had a conviction of the unity of all things. He was entirely a mystic, yet intrigued by one aspect of mystical analogy: that the love between God and the soul is symbolized by human love, especially wedded love. Personally experiencing the mystic happiness of a loving and loyal wife, Patmore pointed out the lessons to be learned by human love, interpreting experience in the light of Christian faith. It can be noted that all human affections had for him symbolic value. By human love, he thought, one is able to realize the possibility of contact between the finite and the Infinite.

Three Avenues

Keats chose Beauty as the avenue to truth. To him there were three stages in comprehending Beauty: In *Sleep and Poetry* these are given as delight in living, enjoyment of nature, and sympathy with life, grief, and joy which give sense of the mystery of the world and the longing to understand it.

Some writers rule out the path of nature-mysticism because of a confusion of meaning. However, if we imply by nature-mystics those who found the union of the human soul to God in consequence of the conviction that the natural beauty of the world is God's work, we cannot rule them out.

This group includes Henry Vaughn, Wordsworth, Richard Jefferies, William Law, and Traherne.

Vaughn was keenly observant of nature in all her moods and appears to have studied widely the Greek classics and the medieval alchemists. The synthesis of his own philosophy includes a definite belief in pre-existence.

Wordsworth found that life in Nature depicted unity. Each experience, minute or great, was a revelation. He felt the 'aliveness' of everything around him, believing that it throbbed with the same life as all humanity. He did not

attain the mystic vision easily; he said repeatedly that in order to taste of the joy of the spirit, one must be disciplined, self-controlled, and purified. In his writings we can trace his progress of illumination quite definitely. In the *Recluse* and the *Prelude* he speaks the naked truth for our help and guidance. He left to others the contemplation of his mystic sense of the boundless stretching out from finite experience into the transcendental—faithfully set in words of power and feelings.

Jefferies, too, had a deep consciousness of the life in nature. This is told in a rhapsody of mystic experience, *The Story of my Heart*. For him the sense of time vanishes. Now is eternity—and there is no past or future.

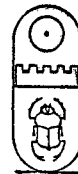
The mysticism of William Law differs from that of Wordsworth in that, according to him, God can be discerned in the heart of man, whereas, to Wordsworth, God is found in the heart of the physical world.

In philosophy, Traherne stands somewhere between Wordsworth and Law, somewhere between the heart of the physical world and humanity. He loved nature deeply and considered it the real wealth of life. To him, God and nature were intertwined. In his progress in spiritual life he passed through nature to God because he could not rest satisfied with the world's external beauty. His poem *Centuries* expresses the world as the outer form, and God as the inner reality.

Awareness of the Divine

The philosophical path to mysticism includes both prose writers and poets whose literature instructs and delights. In fact, there is an overlapping and crossing of all the paths; yet each is distinct. Tennyson, Coleridge, Emily Bronte, and Carlyle all have left in their writings a rich tapestry of mystical impressions and experiences.

Lastly, the devotional and religious mystics blaze a path to the awareness of God. From earliest times, they have expressed their exaltations in literature. We can best trace this path by reading the works of Richard Rolle, Julian Crashawe, Herbert, Christopher Harvey, Francis Thompson, and William Blake. When one has read and reread the stories, songs, and sermons that wait



upon his mood and pleasure, the spiritual unity underlying English literature will be perceived.

Like a silver thread winding through its literature, English Mysticism ties together men of the age of Cynewulf and man of today. Through all the changing lights and shadows, certain characteristics remain constant. A very simple directness is found throughout. Quaintness and deep feeling are expressed. It is apparent that the English

men and women who left this evidence of unity underlying all life, experienced illumination in their lives and acts. They welcomed spiritual adventures and expanding vistas. They lived in the search for God's Presence, and expressed in mundane words some part of what they found. Infinite concepts cannot be fully defined or described in finite language, but the silver thread discovers the way for those who seek the mystic goal.



AMORC RALLIES AND INITIATIONS

We wish to emphasize that all active Rosicrucian members are invited to rallies. Membership in a Lodge or Chapter is not a necessary requirement for attendance. Programs consist of lectures, convocations, demonstrations of laws and principles, and entertainment. For any further information, write directly to the secretary, in care of the Lodge or Chapter. Other rallies will be announced in future issues.

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| CANADA, Toronto, Ont. | <i>Eastern-Canada Rally</i> , sponsored by Toronto Chapter, 137 Avenue Road. Rally will be held at the Canadian Legion Hall, 22 College St., on September 26 and 27. Rodman R. Clayson, Grand Master, will be present. |
| CANADA, Vancouver, B.C. | <i>Pacific Northwest Rally</i> , sponsored by the Vancouver Lodge, 805 W. 23rd Avenue. Michael Maier Lodge of Seattle and Takhoma Chapter of Tacoma are included. The dates are: October 9, 10, 11. Present at this function will be Mrs. H. Spencer Lewis and the Supreme Secretary, Cecil A. Poole. |
| COLORADO, Denver | <i>Rocky Mountain Chapter</i> , 1470 Clarkson St. Rally is scheduled for October 9, 10, and 11. Rodman R. Clayson, Grand Master, will attend. |
| MASSACHUSETTS, Boston | <i>Johannes Kelpius Lodge</i> , Hotel Brunswick. Rally will be held September 26 and 27. |
| MICHIGAN, Detroit | <i>Thebes Lodge</i> , 616 W. Hancock Ave. The rally dates are: October 16, 17, 18. The First, Fourth, and Ninth Degree initiations will be conferred on eligible members. |
| NEW YORK, New York City | <i>New York City Lodge</i> , 250 W. 57th St., has scheduled its 13th annual rally for October 3 and 4. Among the speakers will be Grand Master Rodman R. Clayson and Dr. Stanley K. Clark of Toronto. The Ninth Degree initiation will be conferred. For details write to Mrs. E. M. Booth in care of the Lodge. |

INITIATIONS ONLY

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| ILLINOIS, Chicago | <i>Nefertiti Lodge</i> , 2539 N. Kedzie Ave. Fourth Degree initiation—Sept. 27 at 3:00 p.m. |
| MARYLAND, Baltimore | <i>John O'Donnell Lodge</i> , 301 W. Redwood St. First Temple Degree initiation—Oct. 18 at 3:00 p.m. |
| PENNSYLVANIA, Philadelphia | <i>Benjamin Franklin Lodge</i> , 1303 W. Girard Ave. Second Temple Degree initiation—Sept. 20 at 3:00 p.m. |



CONVENTION CONFERENCE

The Rosicrucian International Convention of July, 1953 closed with an attendance of nearly one thousand persons from throughout the world. Above, 1954 Convention plans are being discussed by (seated left to right) Rodman R. Clayson, Grand Master, Ralph M. Lewis, Imperator, and Raoul Fajardo, Cuba, Latin-American Editorial Director. Standing (left to right) are Paul L. Deputy of the Department of Instruction, Orlando Perratta of British East Africa, Assistant to the Supreme Secretary, and Ed



The Deluge of Time

WHY ARE some humans yellow, others, black; and still others, brown? Why did the animals and man develop teeth and hair? Is man a Divinely decreed spontaneous creation—was he thrust into existence by a single command? Or is man the gradual expansion of the *Silky Thread* of life as it passes through one form after another?

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THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. 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

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

The following are chartered Rosicrucian Lodges and Chapters in the United States. The *International Directory* listing Lodges and Chapters in other countries will appear in the next issue of the *Rosicrucian Digest*. The American and the International directories alternate monthly.

ARIZONA

Phoenix:
Phoenix Chapter, 1738 W. Van Buren St. Harold O. Bowles, Master, Box 5142.

Tucson:
Dr. Charles L. Tomlin Chapter, 135 S. 6th Ave. Harold Wang, Master, 1604 Seneca St.

CALIFORNIA

Fresno:
Jacob Boehme Chapter, I.O.O.F. Bldg., 1915 Merced St. Edith Douglass, Master, Box 1179, Riverdale.

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Abdiel Lodge, 2455 Atlantic Ave. Arthur Plank, Master, 1022 S. Pacific Coast Hwy., Redondo Beach.

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Hermes Lodge, 148 N. Gramercy Pl., Tel Gladstone 1230. John H. Schissler, Master, 1561 S. Oakhurst Dr.

Oakland:*
Oakland Lodge, 263 12th St. Albert A. Fink, Master, 134 Montecito Cr., Walnut Creek.

Pasadena:*
Akhmaton Lodge, 20 N. Raymond Ave. Ralph C. Olsen, Master, 689 Arden Rd.

Sacramento:
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San Diego Chapter, 4567 30th St. Carl T. Ufen, Master, 2930 McCall St.

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Stockton Chapter, 1345 N. Madison St. James W. Baker, Master, 1624 Picardy Dr.

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Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Hattie H. Molz, Master, 77 Hawaii Ave., N. E., Apt. 201.

FLORIDA

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Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. A. E. Shepard, Master, 2829 S. W. 17th St.

Tampa:
Aquarian Chapter, 105½ Zack St. Wm. F. B. Clevenger, Master, Box 402, Port Tampa City.

ILLINOIS

Chicago:*
Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. William K. Sale, Master, 215 N. Des Plaines Ave., Forest Park.

INDIANA

Indianapolis:
Indianapolis Chapter, 38 N. Pennsylvania St., Room 302. Rice H. Davis, Master, Gen. Del., Arcadia.

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May Banks-Stacey Chapter, 519 S. St. Joseph St. Elizabeth Kennedy, Master, Rt. 1, Box 24, Plymouth.

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

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New Rochelle:
Thomas Paine Chapter, Masonic Temple, LeCount Place. John Hay, Master, 9 Clark Ct., Larchmont, N. Y.

(Directory Continued on Next Page)

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 Rochester Chapter, Hotel Seneca. Mrs. Clara A. Coates, Master, 640 Winona Blvd.

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Pittsburgh:*
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Tacoma:
 Takhoma Chapter, 508 6th Ave. Jeanne Fox, Master, 3111 S. Madison.

WISCONSIN

Milwaukee:
 Karnak Chapter, 744 N. 4th St., Rm. 432. Otto Mueller, Master, 216 E. Smith.

* (Initiations are performed.)

Latin-American Division

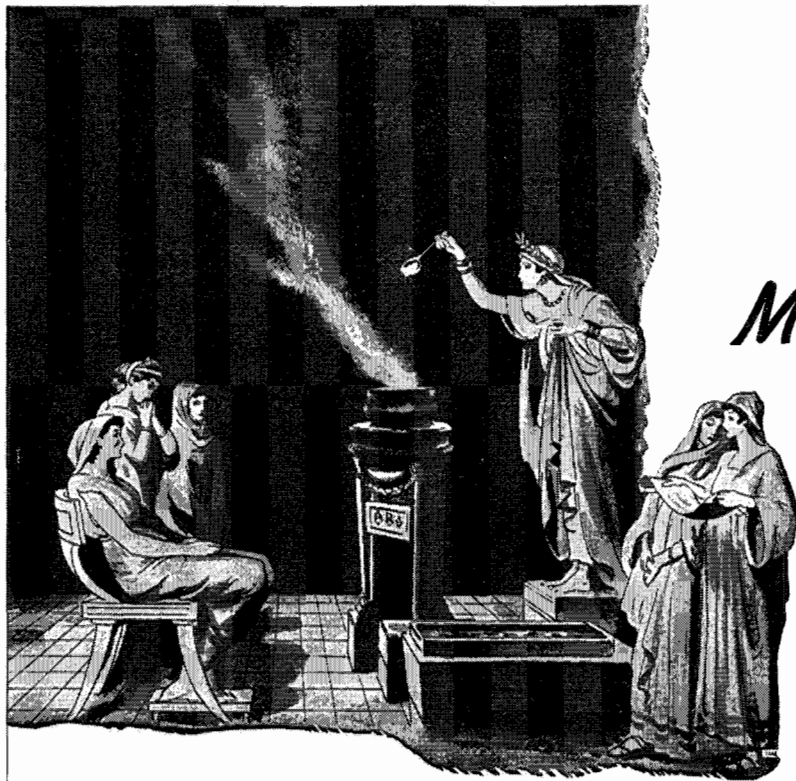
Armando Font De La Jara, F. R. C., Deputy Grand Master

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