

ROSIERUCIAN

DIGEST

1951
MAY

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perceptions

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and Philosophy
from ancient wisdom

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The forgotten child
in our midst

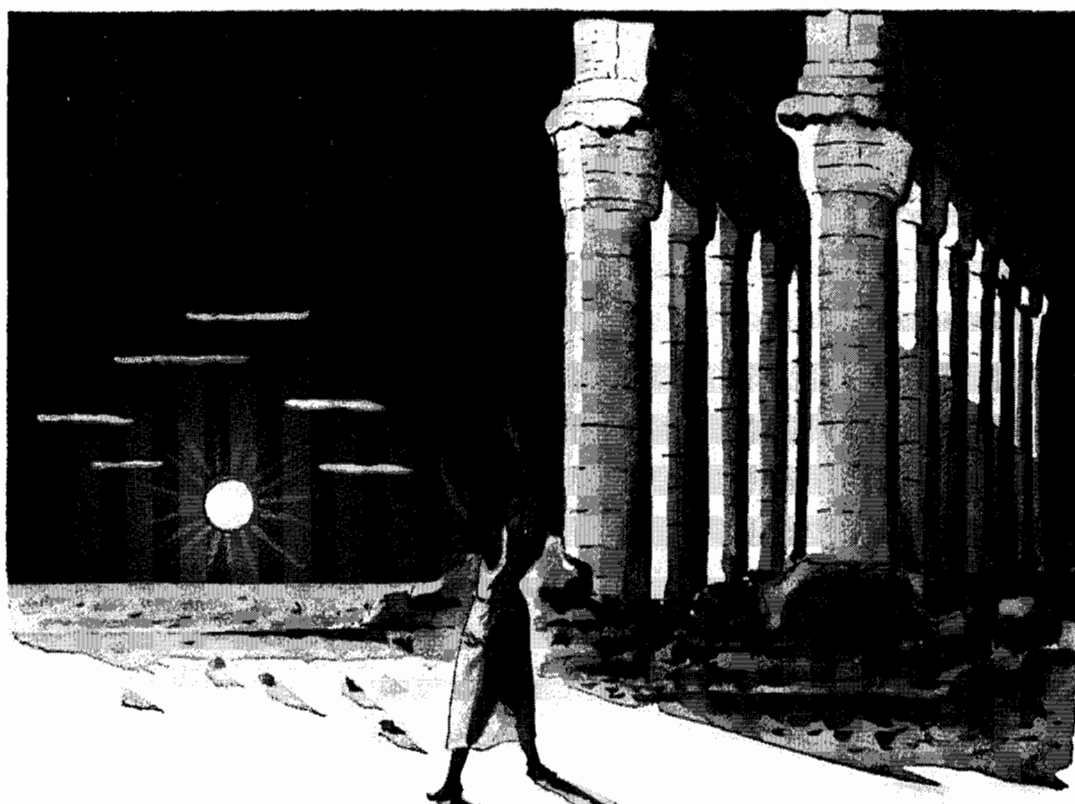
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SAN JOSE, CALIFORNIA

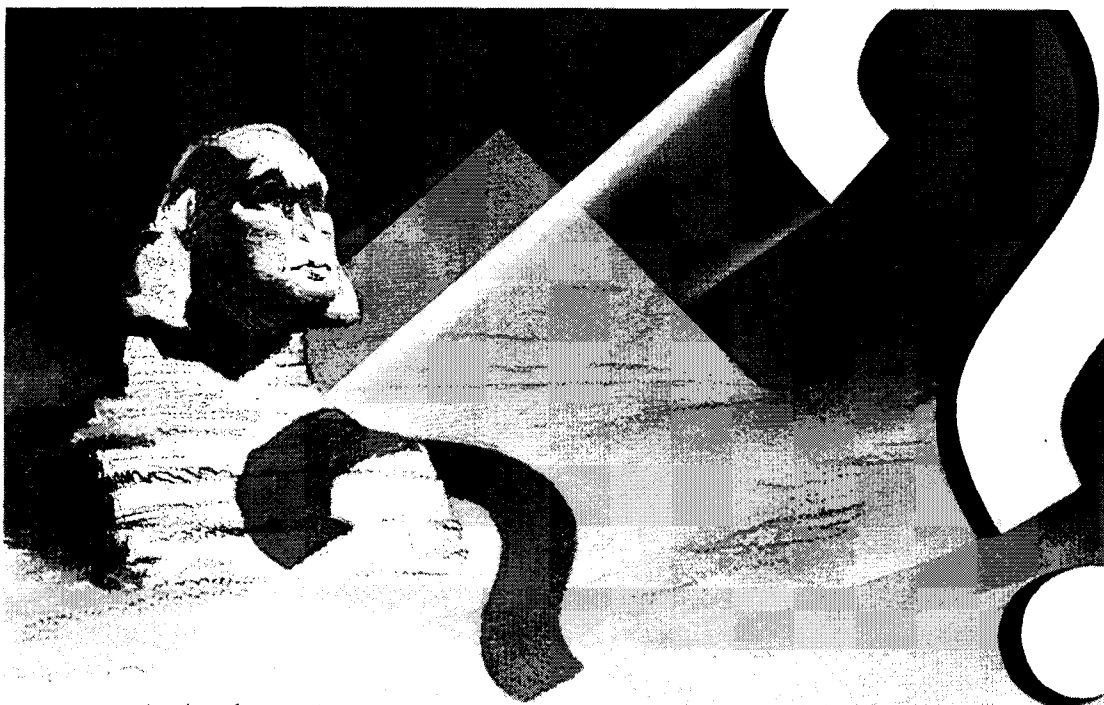
(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



MICHAEL FARADAY'S LABORATORY

The eminent 19th century English chemist, physicist and Rosicrucian, Michael Faraday, served as an assistant to Sir Humphry Davy in London, in the laboratory shown above. In 1825 Faraday was appointed director of the laboratory of the Royal Institution of Great Britain. Michael Faraday is particularly noted for his discoveries in electromagnetism. His crowning achievement was his discovery of the inducing of electrical currents. The Rosicrucian teachings, at an early date, related his discoveries to principles underlying other natural phenomena tending to show the unity of the Cosmic forces.

(Photo by AMORC)



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Slowly down the corridors of time the Rosicrucians have added students in every county, in every state and in every land. Wherever there are men and women who are not content merely to exist from day to day—wherever there are humans imbued with the sound belief that man was gifted with a mind for use, for understanding, for thinking—there you will find Rosicrucians. They belong to every race and every creed, rich and poor alike.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXII

MAY, 1954

No. 5

Michael Faraday's Laboratory (Frontispiece).....	161
Thought of the Month: African Trails.....	164
"The Renaissance of Physics".....	169
The Irredeemable Moment.....	170
Delinquent Children?	174
Cathedral Contacts: Giving is Expression.....	178
Esoteric Initiation in Religion.....	180
Fact or Fancy: "A Little Bird Told Me".....	184
Comenius, Educator and Philosopher.....	185
Temple Echoes	190
A New Ontology.....	194
The Invisible College (Illustration).....	197

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

AFRICAN TRAILS

By THE EMPEROR

This article is the fifth of a series being written by the Emperor after his return from a world journey in behalf of the Rosicrucian Order.
—EDITOR



We are accustomed to making a distinction between what we consider as primitive culture and civilization. It is as though, when certain conditions have been complied with or exist, there abruptly begins that society which we call *civilized*. As a noted ethnologist has remarked, there is no society which is without culture. Consequently, all peoples are civilized to a degree if, by that designation, we mean variation of refinement of their natural desires and impulses. It is not so many decades ago that America was referred to, in certain European cultural circles, as a land whose customs and peoples, by contrast, were primitive. Each society, then, is considered less civilized in relation to those whose standards are accepted as higher. From the sociological and philosophical points of view, what constitutes a civilized society? Shall it consist only of its technological progress, its electronic devices, transportation and communication facilities, its mass production of commodities?

For centuries—and today—there has been an implication that the religion of a people was indicative of their cultural superiority. This superior religion in the West, of course, was conceived as being Christianity. However, the art of Christianity, for example, as well as many of its doctrines, is syncretic. These have been borrowed outright from the East and from the religions

of Zoroastrianism, Judaism, Mohammedanism and the early mystery schools. Civilization, then, is the moving development of mankind. This development is the refinement of man's natural appetites and passions by their circumvention and discipline through application of the reason. Civilization is a gradual cultivation of the intellectual powers and what we term *conscience*, or the moral sense. The distinction between man and the lower animals is the fuller expression of the former's *self consciousness*, with its consequent moral, ethical, and aesthetic idealism. This idealism is not necessarily concomitant with material and scientific progress. Among people who are economically impoverished and almost wholly lacking in scientific achievement, there may often be found strong moral impulses and aesthetic values. They may be termed *pagan* or even *primitive* and yet in no sense are they wholly *uncivilized*. As we observe and study these less developed cultures, the primitive, we see reflected our own past, and we are often proud of what we have since achieved. We are likewise at times made very much aware of those natural heritages which we have sacrificed to gain what are said to be the rewards of our civilized society.

Kenya's Nomadic Culture

Kenya in British East Africa was to afford us still another opportunity for the study of man in his indigenous habitat. The crown colony of Kenya

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was formerly an East African protectorate. It was held by Britain under concession of the Sultan of Zanzibar to the Imperial British East Africa Company from 1888 to 1920, subsequently becoming a crown colony. Its capital and principal city is Nairobi which is situated in the highlands. The altitude of Kenya varies from sea level on the Indian Ocean to a plateau of 9,000 feet. Nairobi, being on the highlands, is not only healthful but, in having normally sufficient rainfall and being adjacent to fertile lands, it also holds a strategic place in the colony. The city, though having a population of 119,000, gives the visitor the impression of being much smaller. Its modern facilities, paved streets and shops of international wares, however, contrast with customs and conditions which have changed little with the passing of centuries. There is a graduation of European culture, diminishing toward the city limits and abruptly stopping thereafter. The center of the city is representative of Western culture. However, as one approaches the limits of Nairobi, one sees such stratum of society and standards of living as constitute a hybrid of the cruder methods with those which are more prosperous and progressive.

So far as the white or European population of Nairobi and surrounding territory is concerned, the city is a kind of oasis in a thinly populated area. Only four miles from Nairobi is the great national park by the same name. This park is actually a large undeveloped area in which droves of game roam and live in their natural state. Herds of zebras, thousands of gazelles, impalas, and wildebeests, giraffes, and lions are to be seen, as well as innumerable species of smaller game. A huge wire fence, extending for several miles, alone keeps these animals from entering the city. In years past, hungry beasts attacked unarmed natives and children within the bounds of Nairobi.

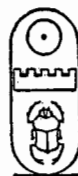
The principal tribes of Kenya, the Kikuyu and the Masai, like most primitive people, are pastoral and nomadic. The more primitive is the man, the more he is inclined, like the animals about him, to accept the bounties and adversities of nature as he finds them. This is, of course, mostly due to the

lack of knowledge of the phenomena of nature and how to employ them to his needs. The primitive mind, in its first ascent, may become familiar with a phenomenon, know when to expect its effects, and yet be quite ignorant of its causes. This ignorance, usually combined with a terrifying assumed knowledge of the causes, prevents an early harnessing of the natural forces. Consequently, the primitive human lives off the land, its flora and fauna, not greatly unlike the beasts around him. Driving herds of cattle and flocks of sheep before them, the primitive peoples are always in search of better pasturage. The natives for centuries have led such nomadic existence. Having no permanent dwelling, art, architecture, and handicraft products of a more stable existence, they are slow in developing.

Native Family Life

In Kenya and the Tanganyika territory, the latter being immediately to the south of the former, the dwellings and living areas of the natives are of two general kinds. One of these, and the crudest, is known as a *boma*. It consists of a large oval area fenced with brush varying in size. The brush is usually stacked to form an enclosure six feet in height and about two or three feet in thickness. The brush is cut from the dry shrubs which abound on the African veldt in this region. Those shrubs which contain long sharp thorns are preferred. When stacked, the brush makes a formidable barrier, the primitive equivalent of the military barbed wire entanglements. In one section of the oval enclosure is the opening, beside which is placed a movable stack of the brush to form a gate. The enclosure is intended to keep out large predatory animals such as the lion. At night the opening to the enclosure is blocked with the brush gate.

In the center of this oval, which varies with the size and number of families, the Masai, for example, build their huts. Each of these provides accommodations for one or two families. These huts are constructed of mud and cow dung, held together, or rather reinforced, with long strands of dry grass. The structures vary in height from four to five feet. They are, therefore,



only high enough for a man to kneel or to be seated on the ground. The entrance is small with no door, requiring one to crawl or stoop low to enter. A few feet inside is a part wall which is directly in front of the entrance, forming a barrier to partly keep out the rain and, incidentally, much of the air. As one looks in, it is dark, foul in its odors, and far less inviting than the kennel of the average dog in Europe or America.

The boma at night serves as a corral for the cattle as well as a protected area for the natives. The cattle are rounded up and driven through the aperture in the brush enclosure. The natives crowd into their dark huts, and the bellowing cattle are herded into the compact area against and between the foul-smelling dwellings. We well recall our first intimate association with a boma. Heavy ominous rain clouds hung low over the slightly rolling terrain. The soil was a rust red. The long drought had made it powdery. We were on *safari*. Our station wagon was loaded high with camera equipment, sound recorder, sleeping bags, food supplies, and numerous incidentals. The available space cramped us and our native Kikuyu guide, Johannes. We welcomed the sudden stopping by Johannes because it was a relief from the constant jarring caused by the unpaved and corrugated roads. As we stopped, the cloud of swirling red dust, which moved in the vacuum of our wake, engulfed us. We were already ochre in color and this deepened the layers of red dust on our faces and clothing. "Boma," said Johannes laconically and pointed with one sweep of his arm. It was some distance away, perhaps a quarter of a mile. At first it was difficult to distinguish it from the wild brush, scrub trees, and dead limbs scattered about the terrain as far as the eye could see. The vista had not changed for the last hour. It was the same view we had seen for miles.

Standing now upon the ground, we stretched and enjoyed the liberation from our cramped position in the station wagon. We started from the roadside out across the terrain to the brush enclosure. Our first realization of the filth in the boma came to us on the wings of the breeze while yet some dis-

tance away. The stench from animal and human excretion increased in proportion to our approach.

Cattle in the region are tormented by virtually clouds of flies and other winged insects which descend upon them, particularly in the dry season. Since the cattle are kept in the boma, that and the accumulation of filth in the enclosure cause these insects to breed there in tremendous quantities, and hover over the animals. When we were within twenty feet of the opening in the brush oval, we were detected by the flies and in a few seconds we were sheathed in a buzzing, sticky, stinging, crawling mass of them. They had risen, like a cloud, from the foul refuse on the ground within the boma to light upon us. They are not warded off by striking at them. One brushes or, perhaps a better verb would be, *peels* them off in handfuls from his face. They seek moisture and try to crawl into the mouth and the corners of the eyes. Since one species of these flies, the tsetse, is the transmitter of lethargic encephalitis or sleeping sickness, which is prevalent in certain areas, the experience had its threat as well as being repugnant.

The Masai occupants who stood staring at us or who pushed out from their huts to look at us with the same curiosity as we did at them, were covered with crawling insects. They, however, seemed impervious to them. Small children and infants barely able to walk had clusters of them at the corners of their eyes and flies were actually crawling in and out of their mouths. The children would occasionally blink when the flies entered the eye proper but neither they nor their parents sought to prevent them. We were forced to put our equipment on the ground, to free our hands, in a futile attempt to rid ourselves from this repugnant assault. Our gestures were amusing to the natives.

The Masai, in their primitive state, live mostly on milk and meat. The container in which the milk is placed is a narrow elongated leather sack, similar to ones used for thousands of years for like purpose. In the Rosicrucian Egyptian, Oriental Museum may be seen illustrations from tomb walls of nobles of 2000 B.C., where workers on their

estates carry elongated leather pouches similar in appearance to the ones possessed by the Masai natives to contain milk and other liquids. There is no attempt at sanitation. Flies are naturally attracted by the milk which splashes down the edges of the pouch, and they cluster about its top. A parent, in offering a child milk, merely takes her unclean hand and brushes off the flies and then allows the child its fill.

The wealth of a native anywhere in Africa who is still quite primitive is not determined by land but the number of cattle he possesses. As a consequence, the natives neglect the land by overgrazing it and then proceed to abandon it. This accounts for the numerous deserted bomas we found scattered throughout Kenya. During the day the cattle are guarded by statuesque Masai warriors or young lads to whom this great responsibility is entrusted. They are usually seen standing erect, holding an assagai, a short spear like a javelin for throwing, or a much larger and heavier one like a lance. These are intended to be used in killing predatory animals which would attack the cattle. Wild game are not the only threat to the herds. Marauding tribesmen will steal the cattle at every opportunity. Such acts constitute a serious menace as they are likely to precipitate an intertribal war.

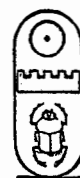
European Influence

The other form of native dwelling is commonly referred to as a *banda*. It is a more evolved type of structure. Some of them definitely show the influence of European associations. The *banda* is either round or square but with a thatched roof. It is the one commonly shown in fictional motion pictures simulating African native dwellings. The boma is too primitive and perhaps too repulsive for the average cinema production to present to its audiences. The *banda* has an actual but narrow door; there are no windows except in those which adjoin European or white communities where the influence of evolved architecture is stronger. The floor is usually the natural earth which, from continual usage, becomes hard-packed. A *banda* is high enough for the occupants to stand erect. It is not lighted except for what day-

light enters through the door. The whole family occupies the *one-room* *banda*. This kind of dwelling is principally occupied by the non-nomadic tribes, those who have become localized and till the soil. In other words, they show the effect of their European associations. The women may wear dresses; and the men trousers and shirts, but rarely shoes.

The Masai are more physically appealing—that is, attractive—than, for example, the Kikuyu. They are tall—six feet or more—slender and lithe and generally muscular in build. Their features are sharp and reflect intelligence. If they were in Western attire and properly groomed, they would be acceptable in any cultured liberal society insofar as their appearance is concerned. However, the Masai are generally not concerned with how much dirt they have accumulated upon their person. In the dry season they are often covered with the indigenous red dust. We recall, on occasion, when back in the brush, being hailed by a lone Masai. We stopped to determine his needs. He wanted to ride some little distance to his boma. He carried on a conversation with Johannes, our native guide, in *Swahili*, a dialect understood by all the tribes. His hair was worn long and plaited and was coated with a kind of ochre paste, giving it a hideous appearance. He wore a woven cloth which hung from one shoulder—which never gets laundered. His legs, feet, arms, and right shoulder were bare. He had smeared some substance, as a shiny paste, on his face and the flies swarmed around it and his head like a halo. When he put his head into the station wagon to speak, the flies followed. The fact that we were valiantly trying to drive them away without success did not impress him. We were very much relieved when Johannes pointed out to him that there was absolutely no accommodation for extra passengers. He withdrew, and raised his arm in a salute of farewell as we departed in a cloud of dust and flies.

The Kikuyu, having overspread their reservations, have come into conflict with the Masai who are not as aggressive a people. Cattle stealing from each other by the tribes has become a dangerous sport in which the young



warriors like to indulge. The white authorities have not been successful in suppressing the practice. The cattle are not branded by the natives with any insignia or mark to indicate ownership. It is difficult, therefore, for the guilt to be determined unless the thieves are detected in the act.

We had departed from the unpaved road and were now crossing open terrain. The only road before us, if it could be designated by that appellation, consisted of the tracks of previous vehicles in the soft red soil. Nowhere was there any sign of habitation—not even a boma. Low shrubs, like the sagebrush of the prairies of the Western United States, formed a checkered pattern extending to the distant horizon on every side. Here and there was a savannah, an elevated area, treeless and desolate. The trees that were to be seen were typical of those throughout this region, relatively short and with foliage clustered at the top of the trunk. They are so even at the top that the trees give an appearance of having been cropped uniformly by some instrument.

Being early spring and at a comparatively high altitude, the temperature did not exceed at any time 80° F. The dust was extremely irritating to the nasal passages and the eyes. We had to moisten handkerchiefs and hold them over our noses to filter out the clouds of dust. We could not wear goggles because the dust would obscure our vision. The color of such foliage as did exist was hard to determine, unless one vigorously shook a plant or

shrub to remove its coating of soil. We were entering *Amboseli*, a large game reserve. It is an area set aside for the game in its natural habitat. The game was not nearly as plentiful as in Nairobi National Park. The drought had severely affected the water holes, most of which in this immediate region had dried to a mere cracked soil cavity. The animals, as the zebra, giraffe, gazelle, and baboon, had retreated to the distant mountains where rainfall was more plentiful.

The dark clouds suddenly parted and there, like an island in the sky, with an aura of light about it, its lower extremities not visible, was Mt. Kilimanjaro. Its *flat* crown is covered with snow. It is not nearly as fascinating or majestic as the great peaks to be seen in Switzerland, the American Rockies, the Andes, or the Himalayas. An extensive volcano in the remote past, it had erupted and blown off its conical top. Mt. Kilimanjaro has an altitude of about 19,500 feet and is the highest point on the African continent. We looked at it quizzically, but to the thousands of eyes before our time and to the thousands of natives, who could see it when the sky is clear, it was a supernatural personality. Its height, attaining majesty as it towers above the plateau, to them was ominous, suggested perhaps by the rugged mystery of its great mass. About it, to these simple peoples, there was an eternal aura of legends, myths, and tales of terror.



LONDON ROSICRUCIAN RALLY

Francis Bacon Chapter, London, are happy to announce the third Annual Rally of Rosicrucians in the United Kingdom. The Rally will again be held at: Holborn Hall, Grays Inn Road, London, W. C. 1.

In answer to numerous requests we are extending the Rally this year to cover a period of 1½ days commencing at 2 p.m. on Saturday, July 10 and throughout the day on Sunday, July 11.

Many new features have been added this year, so do not miss this wonderful opportunity to meet other Rosicrucians and to be a participant in the inspiring Rituals and other activities of the day. By kind permission of our Beloved Imperator the Ninth Degree Initiation will be conferred upon eligible members.

All Rosicrucians in good standing with the Grand Lodge of the A.M.O.R.C. are invited to attend. Applications for programme and details should be made to: Miss I. E. A. Lewis, 15, St. Leonards Avenue, Kenton, Middx.

*The
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May
1954*

"The Renaissance of Physics"

A lecture by Dr. Karl K. Darrow, Research Physicist of the Bell Telephone Laboratories,
delivered before The Lowell Institute



SHORT of the contrast between life and death, no contrast in Nature can ever have seemed greater than that between matter, on one hand and light upon the other. . . . Unlike as are the photon, which is the corpuscle of light, and the electron, which is the smallest particle of matter, either may vanish and be replaced by the other. . . . Matter has been augmented out of light, but even in that reaction there has not been complete creation of a new piece of matter out of light. May we aspire to convert a corpuscle of light into a corpuscle of matter where there was none before? This is so vast an ambition that we must moderate it to the last possible degree. The rest—energies of nuclei, being as I have described them, we shall require a photon of more than a billion electron volts for creating a nucleus of an entire atom. Neither any apparatus of ours, nor any radioactive substance on earth, provides us with such photons. Perhaps they occur among the Cosmic rays, but if so, they are not at our command. But energy enough to create a single electron is contained in the much more modest corpuscle of light; one possessing but half a million electron volts; and photons such as these are available at will. . . . In 1932, such particles were discovered and the manner of their discovery suggested strongly that they had just been born out of light in this very way. These positive electrons were found among the Cosmic rays. . . .

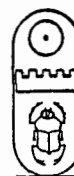
When we expose a plate of dense matter to a stream of photons such as these, we find electrons springing two by two from the plate, negative and positive leaping from the same point, and when we assess the Kinetic energy of the members of the pair, we find

that they add up to the sum which was foretold. A photon has died in giving birth to each of the pairs. . . . This then is the reaction in which electrons are formed out of light. May not the reverse reaction occur, in which a positive and negative electron meet each other while roaming thru space, merge with each other, and form a corpuscle of light? . . .

The fixity of matter itself has vanished, for we are able to convert its substance from the form of electrical particles into the form of light. No element, not matter itself, not light itself, is permanent. All that is perpetual is something of which they are all made, incarnating itself in all of them by turn, and passing unimpaired from form to form.

For this immortal substance, the least inadequate name, I presume, is 'energy', *but the name is of little concern*. To this have we come by applying the methods of physics to the rubbing of amber and to all that followed from it; how great a way, from so humble a beginning! The stone which so many builders rejected became the cornerstone of the temple; the little effect which seemed so trivial to so many of the wise became the key to wisdom, and supplied a physical meaning to two of the most ancient tenets of philosophy. Atomic theories existed long ago, but ours is the generation, which, first in history, has seen the atom. The belief that all things are made of a single substance is as old as thought itself, but ours is the generation, which, first in history, is able to receive the unity of Nature, not as a baseless dogma or a hopeless aspiration, but a principle of science based on proof as sharp and clear as anything which is known.

—From the book *The Renaissance of Physics*, by Dr. Karl K. Darrow. Publishers: The Macmillan Co., New York City.



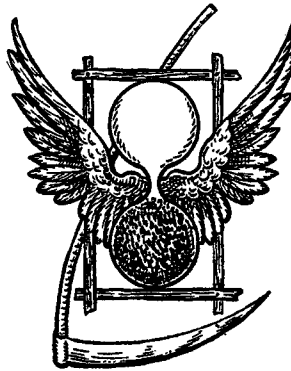
The Irredeemable Moment

By RAYMUND ANDREA, Grand Master, AMORC of Great Britain

GOETHE once said: "Every situation—nay every moment—is of infinite worth: for it is a representative of a whole eternity." A modern writer had the same idea in mind when he referred to the "sanctity of the present moment." Statements like these reveal the reflective mind; the kind of mind that pauses long enough and probes deeply enough to seize upon the truth of life and conduct. Such person refuses to be torn away from the centre of reality and hurried headlong with the thoughtless and superficial crowd which is carried unheedingly over the surface of life and through the years only to be awakened abruptly one day by the sting of pain, or loss, or tragedy, and to wonder in his last hours what life has done to him.

This is far from an imaginary picture. It is prevalent on a colossal scale and in the lives of multitudes. Few pause long enough, or are quiet enough in mind, to give to the passing moment its true value. The majority are so bewitched by the endless round of personal problems and the larger circle of world events, perplexing, tormenting, and challenging, that the present moment slips away almost unnoticed in the stream of time; and the present situation falls into a wrong perspective and becomes the victim of a biased judgment. Such persons *are* subconsciously aware of the passing moment for they have to live in it, but the subsequent effect of their action upon the present situation is the result of chance or fate.

The picture is a real one. I suppose it has been so in every period of society in the past. But the postwar period in which we live bears witness to



it beyond any previous one. A thinker now and then becomes a relentless critic of it. He has no remedy for it. There is no remedy whereby the general tone of a nation's thought and action can be magically raised to a level of mental and spiritual sanity which constitutes the ideal of complete manhood. Many thought that the crucifixion of the war years in Britain would

so temper mind and heart, that a new manhood, even a spiritual one, would rise from that bitter cross of Karmic chastisement—and I write that deliberately. They were mistaken.

What we call *society*, recovering from the merciless blows of the first war, carelessly threw off the shackles of a temporary, more dedicated living and increased its pace with the world as its master. The second war threatened its very life and existence, but it survived, rose from the ashes of destruction and, resuming its former role, tossed ideals to the winds, incurred the censure of religion and culture, ignored both, and gave firmer confirmation to Spengler's prophecy of the decline of the West.

"What concerns us," says Spengler, "is not what the historical facts which appear at this or that time *are*, but what they signify, what they point to, by *appearing*." That is all very well for those who think in centuries. But it does concern us very much that the facts we are dealing with are what they are. We cannot ignore them. We should not be indifferent to them. On every hand, we see their corrosive influences—repellent and destructive. What they signify by appearing is another matter. It would require some unpleasant writing even to indicate it.

Worldly High Tempo

One fact may be mentioned. World events run to their crisis at a high tempo. This is what blinds so many people to the importance of their individual part in those events, for the present moment is swallowed up so completely that its very existence is almost unheeded. If our daily reiterated radio news and discussions do partially enlighten the people on world events, they are no less depressing. The distorted views of commentators and half-truths of politicians sketch a picture of the sordid drama which would excite the risibilities of a misanthropist. That the unthinking and a high percentage of the intelligent are alike fascinated by the shifting colours of this bizarre canvas and live mentally in the fog of sensationalism, biased opinion, and half-truth, which hovers over them, is a tragedy. It is the main burden of their conversation, hope and faith. They permit themselves to be hypnotized by a set of "critics," "experts," and nobodies, men and women who have all the facts of this riotous world at their finger tips, tabulated and pigeonholed with Pelmanlike methodicalness, and who mix the crude colours to their liking and splash about with a little brief authority, the truth, the half-truth, and nothing like the truth to him who will be saved from thinking for himself. Why, it is a foretaste of purgatory! When Dante was making his dismal way through that region of surprises, one of the spirits cried aloud: "Rumour and the popular voice they look to, more than truth." As the crowd was there, so it is here. It must have been a sharp-sighted and courageous spirit that spoke the truth so openly.

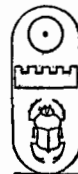
There is only one remedy for this absent-mindedness in full consciousness: to turn the light of the silent self just for a moment upon this maelstrom of babel of tongues which would stun us into ineptitude, and observe just what it is doing with us and for us. The present moment should not find us off guard as to its presence or value; and the present situation should not deflect us in judgment and action, to our own undoing and the detriment of others. If every moment is a fraction in a life cycle, and every situation a revealing of past evolution and a test or liquida-

tion, a challenge or opportunity, then a definite responsibility rests upon us every moment for conducting ourselves wisely and making it master the situation before us. "A wise man's heart discerns both time and judgment."

We should shut our ears to the discordant voices of the air and refuse their standard of thought and taste, and their desire to speak for us. A discriminating mind and taste would discern an amazingly small amount of real value or enlightenment in them. The thought element is often poor and feeble, often destructive: the taste is mediocre in quality, often coarse and vulgar. Our studies should thoroughly disharmonize us with both. If they do not, then we are still under the spell. And so long as we remain under it, it is useless to talk about development, culture or spirituality. The two are sworn enemies of each other.

If a Rosicrucian is not a thinker he has missed his vocation. The initial step for him must be, if the experience of life has not done it for him, to cleanse his mind of rumour and of the popular voice. Nothing will so keep him down and make him subject and a slave to others than respect for the guesswork and the bottomless controversies of these insidious and parroting voices of the air. By all means let him make a drastic selection from that which is offered him for his passive consumption, to the end that he may be rightly informed and morally elevated, not cajoled or bullied by inconsequential authorities whose value lies in their much speaking, not in their vision.

That is one aspect of the facts as they are. It is not difficult to deduce from them what they signify. Our religion, such as it is, and our culture, such as it is, have signally failed to cleanse the temple of contaminated air. "But," cries an objector, "we have a religion: we are a religious people: we have religious broadcasts." If these are facts they should be good for something. I fail to see that the nation's taste or the tone of society is raised by them. A consensus of opinion is in the opposite direction. Moreover, I see a marked difference between having a religion and being spiritual. I do not recall that Jesus ever referred to a man's religion. He never desisted stressing the



life of the spirit and all that it should mean in the lives of men. It is perhaps singular that to point the value of these remarks one may instance the example of a high church-dignitary who strongly corroborates them. It will not be amiss to use the sanctity of the present moment to look at our religion since some are so voluble about it. As to our culture, no one should make haste to boast about that.

A Noble Man

Recently the transition of Dr. W. R. Inge took place—the Dean of St. Paul's Cathedral from 1911 to 1934. He was a learned and a good man, a Platonist and a mystic; a prolific writer with a caustic pen that chiseled out the truth without fear or favour, sometimes much to the distress of his clerical colleagues. His many contributions to various journals on the signs and affairs of his day formed a body of the most trenchant writings in modern journalism. Whenever he wrote, and whatever he wrote about, he was acutely alive to the present moment and situation; and when the reading public woke sufficiently to grasp the subtle implications contained in his writings, it excused its own guilt and ignorance by nicknaming him "the gloomy Dean," thereby soothing its conscience with that most hazardous of all sedatives, having a religion.

When the noble Dean passed, there was just enough comment to remind the public that he had lived. Had he ascended a high mountain he would have descended in glory and honour and been proclaimed an example to his fellow men. But he ascended a more difficult mountain, with Christ and the mystics in solitude, and the inspiration of his communion is revealed in the truth and beauty of his works. One could fill a book with quotations appropriate to our theme, but one will be quite sufficient.

"There is no evidence that the historical Christ ever intended to found a new institutional religion. He neither attempted to make a schism in the Jewish Church nor to substitute a new system for it. He placed himself deliberately in the prophetic line, only claiming to sum up the series in Himself. The whole manner of His life and teaching was prophetic. He treated

the institutional religion of His people with the independence and indifference of the prophet and mystic; and the hierarchy, which, like other hierarchies, had a sure instinct in discerning a dangerous enemy, was not slow to declare war to the knife against Him. Institutional Christianity may be a legitimate and necessary historical development from the original Gospel, but it is something alien to the Gospel itself. . . . Lovers of peace have not much to hope for from organized religion."

If this is not dangerous doctrine in the mouth of a dignitary of the Church of England, I have yet to learn what is. But the Dean was no common churchman. He was a prophet and a mystic. Because he spoke the truth and refused the role of a hypocrite, obsequiously complying with the vulgar opinions of the times, *they* (it would be surprising to know what names were among them) nicknamed him "the gloomy Dean," and forgot him. Yet he is far from forgotten. I recall what Hazlitt once said: "Conquerors, statesmen and kings live but by their names stamped on the page of history. . . . We have all that Homer or Virgil did, as much as if we had lived at the same time with them: we can hold their works in our hands, or lay them on our pillows, or put them to our lips. Scarcely a trace of what the others did is left upon the earth, so as to be visible to common eyes. The one, the dead authors, are living men, still breathing and moving in their writings. The others, the conquerors of the world, are but the ashes in an urn."

The Hour

Let us pass on. The moment has become the present hour, and we are very much alive in it. We, in our studies and work, are much in the same case. We are, or should be, thoroughly aware of the present moment, of its value to ourselves, and also of how insignificant and worthless it is to the minds of an overwhelming majority. There was a time, some years ago, when in a moment of high optimism, I wrote to the effect that the day of mysticism had dawned, that the era of higher culture and endeavour had come. I would not write it today. We can see what tide is flowing now: the flood tide of

science, mechanism, and competitive mastery. "Give me matter and motion," said Descartes, "and I will construct you the universe." The spirit of Christ can wait. At present, let us look clearly at it: we are up to our necks in materialism. It is amazing what forms it takes and in what minds. But there it is: the rampant demon of modern times, creating a tottering universe of matter and motion. And the Church? It is as helpless as I am to call a halt to it or change it. Indeed, the archbishop of York, in his recent pastoral letter, admonished churchmen to read the Bible! If churchmen need that admonition, the inference is that another war might frighten the masses into reading it.

Have we, as Rosicrucians, a sane and responsible sense of the value of our own time in the midst of this mock show of the advance of civilization? I know well that my colleagues in Britain have it. They know that any moment may prove to be a unique moment, when enlightenment from a higher source may fall upon a man, or a call come to a higher service for which he has unknowingly prepared himself. It will never come to the thoughtless and superficial, nor to those who fritter the precious moments away in a weak surrender to the fears and rumours, the trivialities and vulgarities, and the veritable hotchpotch of stewed news and empty gossipry which characterize the radio technique. It would be less than just to lay the onus of censure upon those who provide this

kind of fare. It is the demand that lays the curse upon all improper, or questionable, or illicit traffickings in whatever form. So in this instance. Let the culture of a nation once reach that level of refined tone and taste where decency, truth, and sound instruction become a public demand, and the air would soon become wholesome and fit for a child to breathe. At present the child is living in the same purgatory as the rest, and he is coming to enjoy it. If that is not a straight road to decadence, perhaps someone can tell me where it lies?

These are hard truths, but we must get used to them. The times are hard and vibrant with the threatening tension of harder things to come. If others allow themselves to be rocked into unconsciousness in the cradle of democracy while they are fed with the soft pabulum calculated to keep them docile and amenable and not to think too seriously, we will have none of it. We have taken the measure of adolescence and of age and are able to judge what becomes both. But when adolescence continues into ripe age it is time to call a reckoning. Neither prophet nor mystic, and the Rosicrucian is often both, can set a judgment day. He knows it will come and is only solicitous to raise his voice or do what he can to help those who are awake to the issue. He will then have the satisfaction of knowing that he has lived to some purpose and left firm footprints upon the path of time for those who have the incentive to follow them.



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Delinquent Children . . . or Delinquent Parents?

By THOMAS J. CROAFF, JR., F. R. C.

(Member, State Bar of Arizona and Bar of U. S. Supreme Court)

TODAY thoughtful citizens are becoming increasingly disturbed by the grave and critical problem of juvenile delinquency. Widespread maladjustment of our children represents a sweeping challenge to society, for in the background of every youthful offender is the failure of parents, as well as of schools, churches, and the community, to provide acceptable alternatives to aggressive, antisocial behavior.

In this age of unrest, insecurity and fear, the children of the nation have become confused, rebellious, and uncertain of what the future holds. This uncertainty is reflected in some truly alarming statistics.

Data from the Uniform Crime Reports of the Federal Bureau of Investigation for a recent representative year reveal that 117,562 children under 21 were arrested and fingerprinted. Added to this number were 129,509 between the ages of 21 and 24—a total of 247,071 persons under 25 or 31, 2 percent of the nation's total. Approximately one half of all crimes against property were committed by youth under 25, including nearly 60 percent of all the burglaries and 67 of all auto thefts.

But juvenile delinquency represents a general threat that is even far graver than these figures would indicate. Not only are more than 20,000 boys under 18 years of age committed annually to our reform schools, but the majority of



adult criminals begin their careers as child delinquents. Figures compiled by the Wickersham Commission show that nearly 55 percent of the population of adult penal institutions was under 21 years of age when committed.

Beyond this is a more distant but distinct danger pointed out by Sheldon and Eleanor Glueck in *Delinquents in the Making*, a study of 1,000 delinquent and nonde-

linquent children. Many of the characteristics of delinquents (such as aggressive, sadistic traits, and hostile, defiant, resentful attitudes) are similar to the characteristic traits of Nazi, Fascist, and Communist leaders. In the area of Juvenile delinquency, point out the Gluecks, it must be constantly remembered that "the child is father to the man."

Reasons advanced for the rapid increase in delinquency are as many and varied as the training, attitudes, and special interests of the men and women who have studied the problem. Church and civic leaders are apt to point to the lack of spiritual training in the home and the insidious influence of crime movies, radio, and television "blood-and-thunder" dramas, "comic" books, and the lurid publicity given the more sensational crimes by the daily press.

Sociologists and economists favor the socio-economic factors in juvenile delinquency—poverty, slum areas, low standards of living, submerged minori-

ties and the "caste system."

Some educational leaders put the blame on improper home environment, as well as the lack of sex education and inadequate recreational and leisure-time facilities; while many jurists, writers, scholars, and intellectual leaders maintain that an important causative factor is the prevalent "gimme" attitude, the emphasis on mere acquisition of material gadgets with a corresponding decline in morality, ethics, and respect for law and order.

On the other hand, many law-enforcement officials, including J. Edgar Hoover, Director of the F. B. I., believe that youthful criminals are the product of parental neglect and improper home training, and call for higher moral and religious standards in daily living.

Problems and Solutions

Let us briefly examine these reasons, weighing them in the light of the latest findings of law, medicine, psychiatry, and education.

No one can deny that scenes of violence, bloodshed and terror, as exemplified by the film products of Hollywood and the radio and television "thrillers," unduly stimulate the imagination of the young, often turning their thoughts into destructive channels. Experts in the field, however, have been able to find little direct correlation between crime stories and juvenile delinquency rates. Nor does arbitrary censorship of these important media of communication appear to be the answer. Rather, the answer lies in self-imposed censorship by parents as the best means of influencing children in their choice of entertainment.

So far as the more lurid "comic" books are concerned, interested civic groups can often bring pressure to bear on comic-book distributors in their cities to remove from circulation comics that violate the code recently adopted by the Association of Comics Magazine Publishers.

Sensational newspaper reporting of crime and delinquency poses a most serious problem, although a minority of daily papers do exercise restraint in their handling of crime stories and one, the *Christian Science Monitor*, prints no crime news at all. Since a free press is one of this country's most vital

continuing needs, public censorship is definitely not the answer. However, community action by interested service organizations might lead to disciplinary action by the publishers themselves.

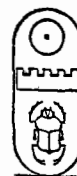
Although the highest delinquency rates are to be found in blighted, poverty-stricken areas of our cities, most experts say that poverty, *per se*, is not a direct cause of delinquency. Even in slum areas where low-living standards and wretched housing conditions flourish, crime and lawlessness are the exception rather than the rule. The majority of children in these areas, thanks to the courage, honesty, and moral integrity of their parents, grow up to be good, and occasionally outstanding, citizens.

As Teeters and Reinemann point out in *The Challenge of Delinquency*, such children are not basically inferior to the children from the "other side of the tracks." Their delinquency, when it occurs, springs from the squalor and frustrations of their environment and from comparison of their own poverty with the many material advantages enjoyed by the children of the upper economic levels.

Denied comfortable homes, good food, clothes, and spending money, some children become bitter and resentful, feeling that "the cards are stacked against them" and that they can never acquire these things except by illegal means. In this respect, one wonders how many cars are "borrowed" by impulsive youngsters, not because they are vicious and depraved, but because they want to "show off" and perhaps take their girl friends for a ride.

Another factor that must be remembered in correlating delinquency with poverty is that much delinquency exists even in respectable and often luxurious middle- and upper-class homes. Many of these youthful wrongdoers, however, succeed in avoiding official action through the influence of their parents and occasional different treatment by the law.

It is revealing to note that low-cost housing projects reduce rates of delinquency. One area in New Haven, for example, produced a juvenile delinquency rate of 3.18 per hundred during the years from 1924 to 1940. After this slum area was converted to a mod-



ern, low-cost housing project, the annual delinquency average dropped to 1.64 per hundred children in recent years.

The eminent British authority, Dr. Cyril Burt, aptly summed up the relationship between poverty and delinquency with his conclusion that, "If the majority of the delinquent are needy, the majority of the needy do not become delinquent."

Where minorities are concerned, statistics indicate that racial groups, as the Negroes and the Mexican-Americans, have a higher delinquency rate than native white children. However, such authorities as Gunnar Myrdal, who have given much thought and study to this problem, are generally agreed that Negroes, Mexicans, and other minority groups are basically no more criminally inclined than whites.

Higher crime rates, Myrdal says, stem from discrimination, poverty, ignorance of the law, lack of "connections," differential treatment and (in the case of the Negro) from traditions of slavery and caste. In short, if crime rates are high among racial minorities, it is due largely to social and economic handicaps and to conflict with the ruling whites.

Another cause of delinquency, many believe, is the lack of adequate recreational facilities. Supervised playgrounds, in sufficient numbers so they are not too far from the child's neighborhood area, will keep many juveniles off the streets and out of trouble. Since such playgrounds are expensive to equip and operate, they have not been widely provided by the city fathers of most communities.

Playgrounds, of course, are only one factor in badly neglected programs of community betterment. Other wholesome influences are boys' and girls' clubs, settlement houses, church and school programs for youth, and the activities of character-building agencies such as the Boy Scouts and Girl Scouts, as well as the Boys' State sponsored by the American Legion.

Another important factor in delinquency, often overlooked, is the disparity between what we, as American citizens, preach to our children and how we actually conduct our daily lives. Cynicism, emphasis on material goods

rather than upon spiritual values, unethical practices of some business and professional groups, and occasional tie-ups among police, politicians, and criminal elements are widely at variance with the moral precepts emanating from the editorial page, the classroom, and the pulpit. Observation of this double standard by our children often fosters bewilderment and a subsequent breakdown in values, in concepts of what is right and wrong, moral and immoral.

With widespread flaunting of the law, with a "He got his, I'll get mine" attitude so prevalent in modern American life, is it any wonder that our children get the idea that honesty, thrift, and hard work don't "pay off," that it is possible to get "something for nothing," and that the end justifies the means?

Home and Family

But while the general economic, social, and cultural environment is important, by far the greatest percentage of delinquency can be traced directly to the home. It is scarcely an exaggeration to state that "delinquency is a family affair"—that in the background of almost every juvenile delinquent is a delinquent parent.

No substitute has been, or will be, found for the wholesome, well-rounded personality development that stems from the warm, close relationship between responsible, thoughtful parents and their children. Nor, as Teeters and Reinemann point out, will a few hours daily in the classroom, in Sunday School instruction, and in the activities of character-building groups, fine as they are, counteract the influence of a depraved home environment.

That the general public is in substantial agreement with juvenile authorities on this point was shown by the results of a public-opinion poll conducted in New Jersey a few years ago. Prime cause of delinquency, said 70 percent of those interviewed, is parental neglect and lack of home training. Lack of recreational facilities came second, with only 12 percent; then followed crime and gangster pictures, with 6 percent.

Contrary to popular belief, delinquent parents are not recruited solely from the areas "south of the tracks." They

are of many types, drawn from all levels of society. Almost equally culpable are the drunken, shiftless father of the slums, who abandons his children to the care of society, and the cocktail-drinking society matron, immersed in a whirl of parties and social affairs, who entrusts her children's upbringing to ill-trained maids and other servants.

Delinquent parents fall into five main categories, said Judge Paul W. Alexander of the Domestic Relations and Juvenile Court of Toledo, Ohio, in an article in *Federal Probation*. These five types, according to the jurist, are: *runaway* parents, who leave their children with little or no supervision; *vicious* parents who expose their children to vice and immorality; *aiders* and *abettors* who encourage crimes against property and other offenses by their offspring; *triangular* parents who are involved in extramarital love affairs; and (most important of all) *inadequate* parents who fail to supervise, train and instruct, the young in good citizenship and the higher ethical and spiritual concepts so essential to human growth.

Broken homes have often been blamed for juvenile delinquency, but the fact remains that many mothers and not a few fathers who have lost their mates through divorce, separation or death, have reared, and are rearing, children who are an asset to the community.

We must always remember that homes can be broken psychologically as well as *physically*. Psychologically broken homes are ones where both parents still live under the same roof with their children, but where the household is in a state of chaos because of quarrels and conflicts, nagging, authoritarian attitudes of parents, lack of respect for the rights of each individual family member, infidelity, and alcoholism.

It is this type of home that produces children who feel rejected and frustrated. Such juveniles may develop hostile, aggressive attitudes, and commit antisocial acts that bring them to the attention of the courts.

In their study of 1,000 boys, the Gluecks found that the majority of the 500 delinquents came from broken or "distorted" homes. Is it any wonder

that such homes, which offer little love, understanding and stability, produce a high proportion of maladjusted and delinquent children?

Before discussing what can be done to alleviate such conditions, it may be well to consider what parents *owe* their children by virtue of having brought them, unasked, into the world.

Family responsibility begins long before birth, in adequate parental preparation and planning, and in proper prenatal care to insure that infants will be born healthy in mind and body. Yet today, in a country that boasts advanced technological facilities and the world's highest living standard, thousands of babies start life with serious physical afflictions, and congenital mental defects.

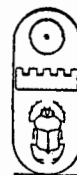
Certainly, children have a right to the love and affection of their parents. The unwanted child, whether rejected consciously or unconsciously, is inclined toward serious personality disorders whose effect may never be fully erased. Some critics of the old-fashioned school contend that too much affection results in "spoiled brats." Rather, may it not be that the "spoiled" child feels inadequate and emotionally insecure? Lavishing of toys, gifts, and material advantages on children is no substitute for frequent displays of genuine affection.

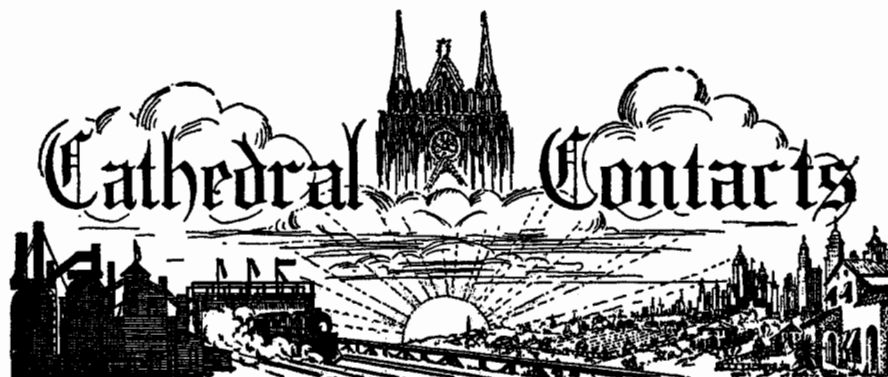
As the child grows older, he must adjust himself to the discipline demanded by the customs and mores of society. The basic conflict between his innate, aggressive drives and the inhibitory obstructions of adult society must be successfully sublimated. Parents can be of invaluable assistance in helping their children make satisfactory adjustments between their own selfish desires and the larger need of the community, state, and nation.

Teaching children a sense of responsibility to others must, of course, be accompanied by emotional security and carefully supervised freedom of expression. The child who is loved and wanted, who knows that he can retreat to the haven of the family while learning life's painful lessons, will have little difficulty in growing into a mature, well-adjusted, socially conscious adult.

The first five or six years of a child's life are most vital to his future welfare.

(Continued on Page 188)





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.*)

GIVING IS EXPRESSION

By CECIL A. POOLE, Supreme Secretary



Most of us learned early in life to recite the phrase, "It is more blessed to give than to receive." Possibly as children, we questioned the wisdom of this statement. It seemed that one of the most enjoyable experiences in life was to receive something, and often we were very hesitant to give because every time we gave, it felt as if we were sacrificing something that we preferred for ourselves. As we grew older, we developed a philosophy concerning this phrase. Some people accept it literally; others find real enjoyment in giving and dedicating their lives to bringing value to other people, however small it may be. Also, there are

some who reverse the idea entirely. They work upon the principle of getting all they can and of giving nothing unless forced to do so.

These two points of view reflect two forms of the philosophy of modern life, examples of which are expressed in human behavior. It has been particularly evident in the relationship of the individual who works for a living. There are those who are conscientious employees, who give the best of their ability for the salary which they are paid by their employer. There are others who work upon the principle of doing as little as possible for as much as they can receive. Unfortunately, particularly for young people, we find evidences that both types of individuals seem to do pretty well in life; that is,

there is no clear mark of distinction between the results of the two forms of behavior.

Actually, however, the statement with which we began, setting forth the value of giving, is more true than most of us seriously consider it to be. Giving is actually the key to life. It is a process of expression, and life is expression. Life is a function that is given us; a privilege to use and at the same time an obligation. It cannot remain static. Life is a vital force that functions continually. We cannot stop it; we cannot just sit by, as it were, and let it go on and do nothing about it. Life motivates us even if it be no more than to cause us to exert ourselves enough to secure something to eat and a certain amount of rest so that we can physically endure the strenuousness of living.

Life, being such a vital, functioning thing at all times, constantly seeks to express itself in one way or in another. This expression is a part of its learning; it is a part of its growth. Without growth, without the attainment of knowledge that is closely linked with the function of life itself, it would become static and the human being would be no more than a plant so far as the appreciation of life is concerned. There are those who live almost a vegetative existence, but even they are brought out of their lethargy from time to time by events and impulses that cause them to be aware of their existence. Life cannot cease, cannot stop, cannot be a passive, inert thing.

Giving is one important expression of this function of life. It is the means by which we escape from the slave condition of selfishness or even of selfness, if there is such a term. To constantly receive, to constantly accumulate, is to place the whole accent of living upon the self—which grows smaller as things are added to it by limiting its expression. It is through life's function to express that it grows broader. By giving, we bring help and

possibly pleasure to other people, and indirectly add pleasantness to our environment. We therefore change the situation in which we ourselves function and live, and in finding this expression in our own lives, we create a condition about us which causes us to be able to utilize the very things which we have helped to create.

It is well to remember, therefore, that in any way we give, we are opening one more form of expression for ourselves. We are creating a release from the tension that may be ours at the moment. We are letting ourselves out of our own confinement. We can attempt to practice the principle that it is better to give than to receive, and we can carry that practice further in application by even feeling pity for the receiver as we find wealth of growth and expression in the process of giving.

As we give, so do we grow. Even if we feel at times that advantage is being taken of us through our willingness to give of ourselves and of our possessions, we still know that in the end we are the gainer and he who only receives is the loser. As we expand, as we find expression in this function of life and in the process of giving out of our experience and of our possessions, we grow. Those who live entirely for selfish means and ends only shrink into their own objective self, into the limitations of their own physical brain which shuts them off from the real benefits of living to the extent that self ceases to function as an expressing, vibrant thing. Selfish individuals find that happiness, contentment, and peace of mind are not to be contained within the narrow limitations of a physical organ. The fullness of life comes from the fullness of living, and the fullness of living means expression of life itself. Giving is a way of release, of letting ourselves outside the physical limitations which would otherwise confine us.



Man does not die, he kills himself.—SENECA, first century A.D.



Esoteric Initiation In Religion

By WINSTON MANSFIELD, D. D., F. R. C.

The writer of this article is in charge of a very large parish. Also, he has spent many years in studying the relationship between Mysticism and Christianity. He hopes that his research will be a help to others. The name is a pseudonym.
—EDITOR

RELIGION teaches that the human mind came into existence as a result of the Fall of man away from God. It was the desire of humanity to obtain knowledge of self, and of the material world, which caused the human mind to grow and experience the fruits of the Tree of Knowledge of Good and Evil. From this urge to comprehend good and evil, there has come pain and suffering and pleasure. In a parable taught by Jesus, the human mind is referred to as the "prodigal son." It wanders away from the "father" and decides to spend its substance and energy to gain pleasure in worldly affairs. After spending everything it has in riotous living, learning all it can about life in the world, it finds itself finally living like a pig in a sty. Mind looks back upon the Father who is waiting for its return and suddenly realizes how wonderful life was before it wandered out to gain "pleasure."

When the human mind comes to this point in its experience, it suddenly desires to return to its Father's house and to receive from Him that which was its own in the beginning, but was renounced with the decision to leave home. This is a supreme moment in the life of the individual, and is known in mysticism as *Initiation by Water*. In religion, it is called *Baptism*.

It takes eons of time and the experience of many incarnations before the personality of an individual can become strong enough to sense that there must



be more to living than it has known, and to direct the objective human mind back to the Father. When one's belly has become filled with the husks of the swine, and there is no more taste for this kind of life, there is a deep and powerful urge to return to the former life which the Ego knew at one time, and still intuitively as being its real life. The prodigal son then realizes for the first time the infinite love his Father has always been giving to him. In Mysticism, the steps which are considered necessary for the return to the Father's house and the use of His *substance* in doing His will have been described in various ways, but, in general, they are four in number and are known as the Four Great Initiations.

Four Great Initiations

In mystical lore much is made of the necessity for initiation, and it is apparent to the student that without initiation, without the full consciousness of a process, and what that process achieves in one's life, there can be no conscious cooperation with the inner unfoldment of the personality. These mystical initiations are called by the terms of Water, Air, Fire, and Earth. In Christianity, these have their parallel in *Baptism* by water, which concerns the emotions; in *Instruction* of the intellect, which trains the mental faculties; in *Confirmation* by the Powers of the Holy Ghost, which changes the spiritual nature; and in the Rite of

The
Rosicrucian
Digest
May
1954

Holy Communion, which theoretically brings the whole personality into an alignment for some definite work in the world. If the Christian church were truly a mystical school today, as it was in the beginning, it would be able to use Baptism, Instruction, Confirmation, and the Holy Communion as real initiations of the personality into an ever-widening circle of spiritual experience. However, the individual today does not realize as he goes through these rites that they are really matters of profound and deep importance and take many years to understand.

By Water

Baptism by Water is the individual's reversal of the emotional life as he comes to the realization that he no longer desires the ordinary life of the objective world and of the material body, but truly yearns for the expansion of consciousness, and the intellectual and psychic knowledge of the spiritual life. This is a conversion, with which the individual apparently has nothing whatsoever to do. It occurs as an influx into his consciousness which produces a profound effect and causes the reversal of his will. The lifetime struggle for physical existence, with all of its fears and anxieties, suddenly sloughs off, and in its place appears a desire for Beauty which is not of this world. The emotions experience a wonderful sense of peace, like the calm and quiet after a terrible storm. The old tensions and fatigues pass away, and a desire to sit back and enjoy this peace is experienced.

The student who enters a mystical school, such as the Rosicrucian Order, with high hopes of immediate attainment, experiences this reversal of the emotional life and often mistakes it for the final goal of mystical insight. But this initiation does not annihilate the selfishness of desiring to continue in the consciousness of this peace, which is such a contrast to the world jungle in which he has lived. It is only when the student is forced to face the fact that he must acquire knowledge through sheer living and intense study, in order to attain an intellectual clarity and an emotional stability, that he realizes his first initiation was not the final answer to his problem. He must through many

difficult tests force himself to discipline the mind, and acquire and use the knowledge received from his instructors.

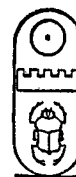
By Air

The instruction of the intellect presents many terrible temptations to the student: the old opinions and prejudices and habitual reactions to persons and circumstances all must go. The difficult but necessary tests in disciplining the mind constitute the Initiation by Air. The true knowledge of God, of human nature, and man's relationship to God must gradually be built into the intellect so that the human mind can eventually become the fit instrument for the life of the soul. There are two ways in which this knowledge can be obtained: (1) By living the ordinary life of humanity and gradually acquiring the necessary experience through many incarnations, for thereby the individual will finally come to know what God and man are all about; (2) by taking the training of an authentic mystical school, a quicker and surer way to achievement. In the Church, this instruction is prefatory and at best only begins to outline the glorious knowledge which a human being can and should have.

Today the Church is so organized that it is impossible to take a person who has a tenuous relationship to the Church and cause him to realize the importance of instruction. A mystical organization, however, perpetuating the teachings of the ancient mysteries is so arranged that the student must study when he needs to, and in a rhythmic pattern that is well-nigh infallible, assuring the intellect of a natural growth toward maturity, and the fullness of the understanding that can come only with time. Also, the intellectual comprehension must be accompanied by psychic expansion.

By Fire

As the student's emotional and intellectual faculties grow into a harmonious relationship, there transpires a consciousness of the Third Initiation which is called by the Church, Holy Confirmation or the receiving of the Power of the Holy Ghost. This is known in Mysticism as the Baptism by Fire. It has to do with the psychic nature, and is recognized in the Church as a Gift of God.



This is a state of Cosmic consciousness which the Church divides into seven parts. These seven parts or Gifts are: Wisdom, Understanding, Divine Counsel, Spiritual Power, Divine Knowledge, True Godliness (or god-like-ness), and Holy Fear. These seven Gifts added together describe the functioning of the mind of a person who has attained to a state of Cosmic consciousness. He is given the ability to look into the future, to know the past, to comprehend the stages of the human minds around him, to have insight into the meaning of circumstances and events as they transpire in his experience, and in general, to have a wisdom and understanding which is incomprehensible to the ordinary human mind. It is, in reality, the use of a new faculty, another Mind.

One of the greatest mistakes that a student of mysticism can make is to feel that he can be a servant of the Cosmic without a well-trained intellect. It should also be understood that the emotional nature must no longer be subject to the vagaries of its own desires—the old bad habits which have been trained into it from the earliest childhood of the race and of the individual, the tendencies to act on the slightest stimulus which would set off the old patterns of fear, anxiety, envy, hatred, pride, greed, lust, vanity, et cetera. Our usual reaction to the circumstances of life is to rebel and moan and feel self-centered and isolated, with a tendency to get our feelings hurt, feeling that we are not appreciated in what we do, all of which has caused the emotions and intellect, in short, the whole of the psychic nature, to be involved in a terrible war with itself and with the world. However, as students of mysticism we realize that we are not looking for appreciation—we are in the world to be militant soldiers on the Path and to make life as it should be.

All of the confusion within the faculties of the student must go before he can expect to experience, in thought and emotion, the "wonderful, beautiful Kingdom of Light," the consciousness of the fullness of the bloom of the rose, the silent opening of the lotus on the quiet lagoon; in these the human consciousness can perceive in one glance of mystical perception the ineffable workings of the Cosmic.

By Earth

Once again the student may make the mistake of thinking that this is the end of his search, but this, in truth, is only the beginning. It is only at this point that he may truly sense that, to some extent, he is prepared to become a servant and work under the direction of the Cosmic in some form of service for God and his fellow men. It has been pointed out in many types of literature that this service can be varied—in education, religion, business, politics, economics, or in the social activities of the world. It can be confined to one's family life or to apparent chance associations with individuals. But one must know that all of this evolution, the steps taken through the emotional, intellectual, and spiritual life of the human vehicle must be offered back to the Cosmic and be sacrificed for the common good. There is no other chance for survival of the individual or of the human race. This is the meaning of the Crucifixion of Christ. It is what he, the Master of all life, the King of the universe, meant when he said that in order to find your life, you must lose your life. And it is this realization that comprises the Initiation by Earth. It is the Baptism or Initiation through Holy Communion in which one realizes the unity of all life.

Holy Communion is the means by which the Christian regularly offers himself in the symbols of bread and wine, representing his body and soul, that God might receive him and prepare him to do His will in a specific act of service through receiving back, under the sacramental forms, the consecrated bread and wine, the Divine Power of Christ. This is the reason the offering or sacrifice is so necessary, and it is in the use of the bread and wine, the products of the earth, the symbol of human life, that the importance of our everyday life is revealed to us.

After the student of Mysticism has reached the stage where he is conscious of the Cosmic purpose of life, he realizes that in order to continue progress he must give himself in some way. This comes naturally in the study of Mysticism since the student gradually attains to an understanding of life, his self and the Cosmic, through instruction and psychic unfoldment. We must

live our life by daily using the precious knowledge which is given to us in all of our manifold contacts and associations with persons and the circumstances of life. We must be willing and able to do this and to accept the results of these contacts, whether it be pleasure or pain, whether it be a life of personal satisfaction or of terrible suffering. We must be willing to give ourselves to these circumstances, knowing that the Divine Power of the Cosmic will cause the growth of our understanding and unfoldment, and it will also use us so that others too may learn.

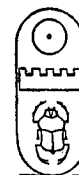
How terrible it is to see a student who after many years of study has only succeeded to pull himself up tight in his own selfishness and is unable to give himself to his fellow man. He has become involved in his own life, and his own personal desires, and no matter how loyal he may be in theory to the Great Work of the Rosicrucian Order and the Cosmic, he is practically valueless unless he contributes in some manner to the mystical life of the world. As a matter of fact, if the student does not do this, he finds that as he approaches the higher degrees, he begins to run dry. He becomes bored because he is no longer receiving knowledge from books or from the special instruction given to him. In reality, he is bored because he is no longer receiving knowledge from within which he should be using in some creative way to the Glory of God and the benefit of his fellow man. It is only by giving that he can hope to receive. It is only by looking within and seizing upon the wonderful knowledge of the Cosmic through the inner faculties, and giving that knowledge in some form of sacrifice that he can grow and become a part of the Great Brotherhood made up of those who have been, and still are, willing to give themselves "a reasonable, holy and LIVING sacrifice" that God might be made known to the world.

Partaking of Divine Love

These four steps of initiation must be, and indeed they are, one sublime and beautiful love affair between God and the individual on the spiritual Path. In reality, these four phases of initiation are all occurring simultaneously even though they may be ex-

perienced in four different stages. They comprise the one Baptism for the remission of sins, as stated in the Nicene Creed. The ability of the student of Mysticism to go through these initiations makes him a certain type of person able to do certain things. But he can do things only by the Power of the Cosmic. Jesus said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself." The Great Love of God enables the student to grow to the point where he is able to understand his emotional nature. Thus he gains the realization and the assurance which he so needs that God really does love him. He responds to this love by submitting his faculties to moulding, to instruction and discipline. This culminates in God's giving to him, out of sheer Love, the Gift of Cosmic consciousness. The student's response to this unbelievable Gift is the willing and loving sacrifice of himself, and all that he is and has, to God and to humanity. The Love of God for humanity is so indescribably great that the average person simply does not believe it, nor can even conceive it. And yet the Church and Mysticism have always taught that God's Great Love, through the Holy Ghost, is permeating the whole of humanity at all times, and it is only the individual's inability to receive and understand this Love that makes him unable to respond.

These four initiations are described in other mystical terms as the ability to stand, to hear, to see, and to speak. The ability to stand with confidence in his relationship to God and to the world is the Gift of God the Holy Ghost of Wisdom and Understanding which makes the student a neophyte. The ability to hear is the Gift of Counsel and Spiritual Power and gives the faculty of recognizing God's Voice; it enables one to listen to Him and interpret what He has to say, from within and without. The ability to see is the Gift of Knowledge and True Godliness. This is true insight and makes it possible for the student to observe and understand the affairs of life, and to interpret the heart and mind and soul of those he contacts. This faculty or Gift causes the neophyte to become an aspirant. The ability to speak is the Gift of Holy



Fear. This enables the aspirant to really do something with his life and the lives of those around him in a mystical and practical way. This action makes it possible for the aspirant to become a disciple, with the power to minister to those around him, and to attune his nature with God in such a way that he wholeheartedly desires to do God's Will, and literally fears to do anything that will break that Divine relationship of Love. This whole process is one of giving and receiving, the Law of Action and Reaction—in other words, Love.

It is interesting to note that the word *disciple* means "one who learns," and it is one of the basic experiences in the mystical life to realize that the student does not even begin to learn until after he becomes a disciple. All that goes before is preparation, training, and unfoldment. We can never be worthy of the name *disciple* until we know how to give ourselves back to God and our fellow man. In the true and sincere offering of ourselves we may really know that through the Love of God we are protected in all that we do and think and say. In giving up ourselves and our personal life, in love, to God and the Great Work of using the mystical teachings, we shall acquire a new life which will grow and bear fruit. In the consciousness of this Great Gift we shall know how to really be happy in the midst of the confusion of life. We shall learn how to work and play and laugh and sing and speak from the spontaneity that comes from the Love of God in the soul which makes us thankful for the ever-present moment of life. We shall know the word and the thought which will answer the need of the moment, to truly give evidence in our life that we are children of God and not just orphans of the world.

We have not really wandered away from our Father, we only think we have. In reality the Father is here and now, waiting for us to turn back to Him. It is true that we have accumulated many bad habits of thought, feeling, action, and aspiration, and that it sometimes takes much longer than we would like for us to replace all of these habits with those of peace profound and the consciousness, the spiritual blessing, which can come only from the realization of one's union with God.

The
Rosicrucian
Digest
May
1954

184

Fact... or Fancy



"A LITTLE BIRD TOLD ME"

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

In the earliest Mysteries, animals and birds were used to symbolize the soul. Legend relates that the Goddess Demeter of the Eleusinian Rites was able to change herself not only into an animal but also into a bird, presumably a dove. The phrase "a little bird told me" therefore makes reference to the still, small voice of the soul speaking in man.

In the folk mind, birds as well as animals, in the course of time, acquired sanctity in place of being symbols of that which was sacred. A prehistoric legend, still current in folk-thought relates that birds and animals hold meetings which are more sacred than human assemblies. One gathering place is said to be on Kullaberg in Sweden where all the animals come to play during the time of the spring migration of the birds. During this conclave all instinctive animosity has to be set aside, for all the animals know what is being said, and any beast that attempts to harm any other creature is immediately outlawed by others of his kind.

In the Koran, Solomon is quoted as having said, "O men, we have been taught the speech of birds, and have had all things bestowed on us." In Ecclesiastes, he also affirms, "Even in your thought, do not curse the king, nor in your bedchamber curse the rich; for a bird of the air will carry your voice, or some winged creature tell the matter."

The Rosicrucian Research Library has books telling old legends about birds.

Comenius, Educator and Philosopher

By FRANCIS KORDAS, F. R. C., of Hungary

AMOS JOHN COMENIUS OF Komensky, the great son of the Czech people and the most outstanding pedagogue of the 17th century, had the experiences and vision of a world citizen. The universality of his philosophy, which had survived the tests of numerous well-known humanitarian movements, could prove fruitful in its application to present-day international conflicts in human relations.

Comenius was born March 28, 1592, at Nivnicz, Moravia. At sixteen he attended the Latin school of Prerov; then the University of Herborn; and, in 1613, he studied theology at the University of Heidelberg. Following his return to his home, he was elected clergyman and headmaster of the school at Fulnek. Even at that time he was engaged in the improvement of the system of education as well as in the writing of good textbooks.

The horrors of the Thirty Years' War forced him to leave his country. He found shelter in Poland. At Lissa he was elected bishop and educational inspector. It was here that he wrote his epoch-making works: *Didactica Magna* (Great Didactic), 1628; *Janua Linguarum Reserata* (The Open Gate of Languages), 1631; *Vestibulum*, 1632-33; *Pansophia*, 1637.

In 1642 we find him in Sweden, and then in the Prussian city of Elbing where he was chiefly engaged in writing Latin grammars. Later he returned to Lissa, and was invited by the Hungarian prince, Sigismond Rákóczi, to become a professor in the college of Sárospatak. Here he worked out in detail the curriculum of a school consisting of seven forms, and actually opened the three first classes. He also completed his most famous book, the *Orbis Sensu-*



alium Pictus (A Picture of the Visible World) which was printed in 1657.

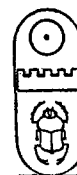
He spent four years, rich in results, in Hungary and returned to Lissa. When the town was looted by the Poles, Comenius lost all his fortune, library and manuscripts. He was again obliged to take the wanderer's staff and, after having roamed about Europe for a long time, he at last settled in Amsterdam. Here were published all his works, *Opera didactica omnia* (I-IV vol.). He died

November 15, 1670.

Powerful movements and conditions influenced this energetic personality and were also influenced by him. These provide a network for social and political understanding, the impact of which is felt even today!

Social Conditions of the Early Renaissance. Comenius' life and lifework fall into the beginning of the Modern Age, a period of the most significant change for mankind in the course of known history. Within feudal society, the capitalist conditions began to take shape. Commerce and trade developed to a large extent, and the city dwellers, the bourgeoisie, became important political factors on which the central royal prestige primarily relied in its struggle against the power of the feudal nobility. The peasant movement also developed simultaneously with the conflict between the nobles and the bourgeoisie. As it happened, the serfs lived in very miserable conditions; they were oppressed and exploited.

The Hussite Movement. John Huss (1369-1415), the national hero of the Czech people, was the historical personage of the struggle against feudal



and Catholic oppression, and the exponent of liberation from this oppression. His teachings considerably influenced Comenius, particularly his religious views. Huss proclaimed the rebirth of the ancient Christian church, and was against those of the highly placed clergy who led dissolute lives, as well as against the German nobility in the country. After the execution of Huss, the Hussite war broke out. It was an open revolution joined by the lower clergy and the progressive stratum of the intellectuals. This was essentially an uprising against the Church and the feudal power of the nobility; it proclaimed equality and community of interests.

The Taborites. The revolutionary group of the Taborites wanted to implement a Utopistic community. They thought they could realize their ideals through education, so they laid great stress on the teaching of children in general. After Tabor's fall in 1434, the movement fell asunder and remained without a leader.

Czech Brothers Community. This Community was formed in Czechoslovakia in 1467 from the remnants of the Taborite revolutionaries. They demanded not only a new Church but a new state as well. According to them a true Christian could not possibly acknowledge the Roman Church; in fact, he must also deny the feudal state. These teachings contained progressive ideas in that age because they weakened the power of the ruling class, but they no longer had the impetus and driving power as when sponsored by the Taborites. To this movement Comenius belonged, and for a long time was its leader.

After the battle of White Hill (in 1620), the Hapsburg power and the consolidated Roman Catholic Church relentlessly persecuted the Czech Brothers and sent them into exile. Thus, again, Comenius became an errant refugee, together with 30,000 of his compatriots.

Comenius loyally followed the Taborites' traditions, though in his views a certain kind of appeasement could be noticed. The revolution had failed, had lost its impetus; and the warlike conditions forced the leaders to surrender.

Comenius no longer fought openly against the feudal system, instead he tried to blast it from within—that is, with the aid of a quickly spreading educational reform. He regarded the social order as a historical necessity—destined by God—which could be attained only through education.

Renaissance Philosophy. The Renaissance philosophy in the beginning of the Modern Age shaped—as a result of the quick advance of the natural sciences—a modern natural philosophy from the original one of Plato. The scholars of this period were diametrically opposed to the backward teachings of the Church and the crumbling social order of feudalism.

A World-wide View. Comenius in his works made more and more frequent references to Plato and Aristotle. He was well acquainted with the works of the philosophers of antiquity. Those of the Modern Age, especially *Campanella* and *Vives*, influenced him decidedly. For the most part he relied on Bacon and Descartes instead of on the scholastics.

Bacon's philosophy, which included the premise that Nature stood as a positive force, exerted great influence on Comenius. "Natural Science," Bacon said, "is the true science." Bacon practically revolutionized the scientific way of thinking when he discarded the deductive method and considered the inductive method to be the only possible method of cognizance. According to him, only experience gained through inner perception is real. "Knowledge is power," Bacon proclaimed.

Comenius demanded a new universal, genuine philosophy. He sought for fundamentals of the truth in his teachings in the ancient Christian doctrines. He held the view that social divergencies stem from the differences of the peoples' philosophical and religious ideas, and that when we succeed in realizing mankind's community of ideas, these divergencies will cease. To his great credit, Comenius directed philosophical research toward the recognition of truth and strove to sum up the result of these researches in a uniform system.

"We must strive to achieve," Comenius writes, "that mankind regain free-

dom of thought, freedom of worship, and civic freedom. As to the fight for liberty, we can safely say that it is the greatest human asset inherent in man and inseparable from him while he lives. Let us, therefore, lead man into freedom, ridding him from all compelling dogmas, cults, and blind obedience."

His greatest wish was that "this last reformation which we covet may soon be created, for this would put an end to all strife between peoples and denominations, rallying everybody in a huge camp of united Christendom. Let us not be followers of Plato, Aristotle, the Stoics, etc., but let us be philosophers; let us not be Lutherans, Calvinists, Catholics, etc., but rather let us be Christians. Let us not be Austrians, Spaniards, and French, but let us be, wherever we live, the good citizens of a free world state. Let us be free and let us freely serve human society." (From the *Arrangement of all Things*.)

What new ideas did Comenius bring as compared with his predecessors? Comenius was one of the most progressive thinkers of his period. In his works he fought for the happiness of all mankind, for the freedom of the individual and of peoples, as well as for friendship among the nations and for world peace. He believed that his ideas could be realized with the aid of general education.

In the works of Comenius, philosophy was no longer *ancilla theologiae* (the handmaid of theology) but its sister; all his researches were directed at getting acquainted with life on earth and with Nature. He professed that it is only knowledge that really makes man of a man, and that was why he demanded general education for everybody.

What is pansophy? By pansophy, Comenius understood a system of scientific knowledge collected and checked throughout the century. "I call pansophy," he said, "that science which may serve as a living mirror of the world, and in which all things are connected with one another."

In his youthful days, Comenius planned to eternize his pansophical ideas in a huge work. In 1612, he wrote a work entitled *Theatrum universitatis rerum* (The Theater of the

Universality of Things) which he intended to continue in 28 volumes. According to him, the ultimate aim of pansophy is the unification of humanity on the ethical principles of the Christ, the discontinuation of the social differences between man and man, and the creation of a social balance resulting from this.

Comenius indicated perception as a starting point for philosophical cognizance. He admitted an objective outside world, independent of our consciousness, but he said this was created by God. The basis and the final aim of everything that exists is God (*Omnia sunt: Deus, mundus, homo*). The divine force and divine order can be found in everything. Every thought originates in God, the primary ideas are also in God, and He brings these ideas into the objects. The object engraves its picture into the senses; the senses introduce it into the consciousness; the mind expresses the thought through the tongue; and the tongue conveys it to the minds of others.

Everything has a reason in Nature, and this has to be established by scientific observation and thinking on the basis of the natural laws recognized. Such true recognition leads the logical thinkers to a supernatural power—to God. According to Comenius, the world consists of three principals: *matter, light, and spirit*. Matter and light continually fight each other but cannot essentially bring about anything alone. For it is the spirit which balances the divergencies between matter and light, and which assures the harmonious relationship between them. These three principals do not stand apart but form an inseparable unity in every object; that is, they constitute the very essence of all things. The whole Cosmos is pervaded by the vivifying spirit or Vital Life Force.

In Comenius' opinion all living beings are animated, but not all are equally perfect. The animals differ from plants by their movement; while man can be distinguished from the animal through his more perfect soul. Man, too, consists of three principals: *body, soul, and spirit*. Body is only an instrument for the attainment of the perfect expression of the soul; it furthers the soul's preparations for life



eternal. According to Comenius, "Man is a *microcosm*, an extract of the *Macrocosm* of the vast Universe."

Comenius was an objective idealist, full of theological and utopian ideals, yet he was the most progressive thinker of his period, for he not only founded modern pedagogy, but also enriched human thought in the field of philoso-

phy with many new concepts and methods.

In the universality of Comenius' philosophy, we find a number of Rosicrucian fundamentals; in fact, we should study and propagate some of his theories and hand them down to posterity as our cherished bequests.



Delinquent Children... or Delinquent Parents?

(Continued from Page 177)

These are the years spent almost entirely in the home, far removed from the influence of school, church and community organization. Beyond improving the general cultural environment, it is to the parents we must look for the training and guidance that will enable the child to thread his way through the pitfalls of youth and adolescence, fully prepared to take his place in the complex adult world of the 20th century.

Solutions to the challenging problem of juvenile delinquency, then lie largely in the direction of strengthening all aspects of family life. Few delinquent children, for instance, are found in families that share their leisure activities. Unfortunately, this practice is not widespread among American families today. A Detroit study showed that only one boy in 12 had parents who regularly joined in his way; yet wholesome recreation, undertaken by the family as a group, is one of the most effective deterrents to delinquency.

But strengthening the family entails far more than this. All the resources of the school, the church, welfare agencies, civic, service and fraternal organizations, community councils, and juvenile court agencies should be trained on the goal of family integration. And not only the parents of this generation, but each generation of prospective mothers and fathers must be instructed in ethical and spiritual principles of conduct, as well as in the elements of physical and mental hygiene.

An important field for immediate action is the preparation for marriage. Studies have shown that most juvenile

sex offenders are either utterly ignorant or grossly misinformed on sexual matters. This indicates a failure of schools and of parents (many of whom are themselves ill-advised or steeped in Victorian inhibitions) to take sex out of the back alley and the poolroom, and replace misconception with fact taught by trained personnel.

Some high schools and colleges have already made gratifying progress in this important field of education. The Toms River (N.J.) High School, for example, offers courses in family relations and marriage preparation that have attracted wide attention.

Toward sex, as toward crime, the attitude of the general public is inclined to be emotional and often hysterical. This attitude is often aggravated by the sensational treatment given sex and crime stories (and the two are often closely associated) by circulation-conscious newspapers.

The answer would seem to lie in a long-range public education program planned and prepared by educational, social, religious, law-enforcement and community groups, and disseminated by means of the daily and weekly press, mass-circulation magazines, radio, television, and other important media of communication.

Such a program, properly coordinated, would accomplish several vital objectives. It would enable the public to appraise more objectively and less hysterically the aggressive activities of the juvenile delinquent and the importance of the family group in coun-

teracting these antisocial acts. It would create a desire to replace age-old methods of repression and revenge with the scientific, curative approach of the psychiatrist, the social worker, and the forward-looking and progressive juvenile court judge. And it would instill a willingness to pay the additional taxes and community chest contributions that would provide needed expansion of treatment and rehabilitation facilities for present offenders, and of preventive education to decrease the number of potential and future delinquents.

Essentially, as previously has been pointed out many times, there are no "good" boys or "bad" boys (or girls). Because of "bad" or "thoughtless" or "ignorant" parents, some children have been neglected or misled and need help in the difficult process of growing up. By educating this and future generations in marriage relations, child preparation, and good citizenship, the number of "good" parents will continue to increase. And good law-abiding parents seldom bring up delinquent children.



OUR NEW DIRECTOR

On the occasion of the annual meeting of the Board of Directors of the Supreme Grand Lodge on Friday, March 19, Frater J. Duane Freeman was elected to fill a vacancy. The Supreme Grand Lodge of AMORC is the legally constituted supreme body of the Ancient Mystical Order Rosae Crucis. The five members of this body are known as the "Supreme Council." The departments of government of this *nonprofit* corporation are divided into two independent, coordinate departments: the administrative and the doctrinal-ritualistic.

Frater J. Duane Freeman was born at Newark, New Jersey—March, 1891. His early schooling was in that city. He later attended the University of Illinois and the Pratt Institute, New York. As a young man, Frater Freeman was associated with the Technical Division of the New Jersey Telephone Company. During World War I, because of knowledge of both telephony and telegraphy, he was placed in service related to those fields. In recent years before becoming a member of the Grand Lodge staff, Frater Freeman was employed in an executive capacity with the Bendix Aviation Corporation. Frater Freeman's activities with AMORC have been extensive. He was a charter member of the New York Lodge of AMORC. He also served as organizer and first treasurer of the H. Spencer Lewis Chapter, Newark, New Jersey, and later served a two-year term as Master of the New York Lodge, AMORC.

In 1944 Frater Freeman became a staff member of AMORC. He now officiates as Secretary-General of the Junior Order of Torch Bearers, Secretary-General of the Sunshine Circle, and Personnel Manager. He is also Regional Grand Recorder of the Traditional Martinist Order. Frater Freeman thus brings a wealth of experience to the responsible position of membership in the Board of Directors of the Supreme Grand Lodge of AMORC.

FOOD FACTS!

What to Eat—and When

"Mind over matter" is a necessary foundation for health. Your moods, temperament, and *thoughts* can and *do* affect digestion. Are you overweight—or underweight? Appearances, even what the scales read, are not reliable factors in health. Your age, sex, work—all these factors determine whether your weight is right or wrong for YOU.

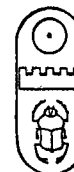
Have you an allergy? Learn how foods affect you hours after eating.

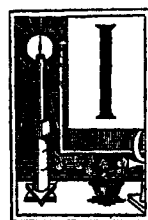
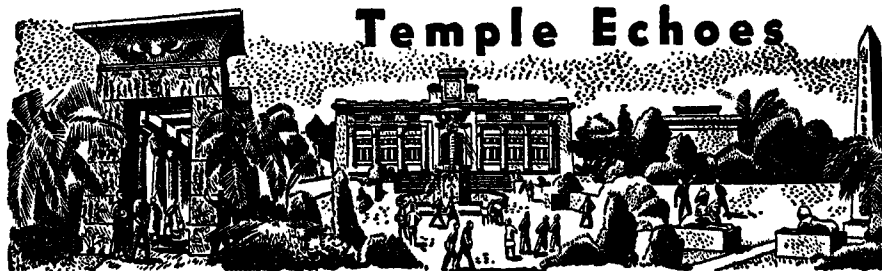
The author of this book, Stanley K. Clark, M.D., C.M., F.R.C., was for several years staff physician at the Henry Ford Hospital in Detroit. He is a noted gastroenterologist—specialist in stomach and intestinal disorders. Dr. Clark's insight into mysticism makes his advice doubly helpful to you.

What to Eat—and When is compact, free from unnecessary technical terminology. Includes a complete handy index, a *food chart*, and *sample menus*. A convenient reference for a lifetime.

Price, postpaid..... \$2.00 (14/4 sterling)

ROSICRUCIAN SUPPLY BUREAU • SAN JOSE • CALIFORNIA • U. S. A.





It is not particularly news to AMORC members that Rosicrucian Park in San Jose is a delightful spot where the world-wide activities of a scientific, educational, and philosophic brotherhood are directed, and where exist two museums of unusual excellence. It was news of a most exciting character that such things existed here, though, to Herr Fredrich Katcher, a young Austrian newsman assigned to the *Oakland Tribune* under the exchange program of the United States Department of State.

After three months in the Bay Area as a reporter, Herr Katcher came to San Jose and made his personal discovery of Rosicrucian Park and its contents. He reported his discovery in the *Oakland Tribune* of February 12, 1954.

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Abel G. Warshawsky of Monterey, California, exhibited a collection of portraits, landscapes and still life, in the San Jose Gallery at the Rosicrucian Egyptian, Oriental Museum during March. It might be said, though, that with Warshawsky, the portrait is the thing, for people, children and grownups, interest him. What he paints is not a surface matter either—it is the something within that makes the outward self an individual. The viewer is immediately won by the humanness revealed. It doesn't seem a creation of canvas and tones of paint. He waits before a portrait expectantly—the eyes are alive, the mouth seems ready to open, the hand to extend itself in friendly greeting—at least the men; the women were more reserved, a trifle mysterious, as they no doubt appear to the poet in Warshawsky.

And the children—they are wistful, prim, innocent, exuberantly self-assured. Study the self-portrait of Warshawsky and it becomes evident *why*. As a warmhearted, unaffected human being himself, he sees his fellow creatures in the best light possible. Take his *Soup Drinker* whose deep, deep thought shows itself in each simple and necessary daily act.

Warshawsky's landscapes are classic in a fresh and almost quaint fashion. Romantic, poetic, youthful—his places—*Espalian*, *Augles* are as fanciful as Germalshausen, or any other fairy-tale village that never was. Yet they are there, real and authentic.

The still-life paintings are equally intriguing with their juxtaposition of objects and play of color tones. One of the most delightfully conceived and surely executed of these to one visitor, at least, was that still life called *Venus and Pearls*. If this doesn't find its way to some curator's or connoisseur's heart, nothing ever will. It must have been a pleasant and exacting exercise for the artist, for a variety of problems is evident. Yet it remains extremely simple. Botticelli's *Primavera* is seen as in a frame over-draped with a purple cloth—in the foreground are various shells, from the center one emerges a string of iridescent pearls. The classic lines of Botticelli's *Venus* in her scallop shell stand in contrast to the rough and broken contours of the shells and in turn these are modified and metamorphosed into globes of pearl. It almost tempts one to say, "If we could have only one picture, here is the one to have." Certainly, it fairly entices any visitor to extravagance of praise.

The Gallery was literally jammed on Sunday afternoon, March 14, for a

showing of Mr. Warshawsky's sound-and-color film, *The Creation of a Portrait*.

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Two very interesting letters came to the notice of this Department recently. One concerned dogs—Boxers—and the other had to do with the Council of Solace. The first one said:

As you probably know we raise pedigree (Boxer) dogs. We have used our Rosicrucian teachings, and the biology course I took at the R. C. University, in our breeding. We have been at this work for four years. In our first litter of puppies, we bred and showed a female to her championship. She was shown on a Southern Circuit with all the top dogs and won three shows out of six, and finished at Pensacola, Florida. She was the first home-bred Champion in the State of Iowa in the Boxer breed. I am telling this to you to show that we couldn't have accomplished this without the tools the Order gave, and still gives, us in inspiration.—Soror O. F. H., Iowa.

The second one said:

My husband underwent a gastrectomy a year ago. Last summer he had a recurrence of his trouble, with an internal hemorrhage from a perforated ulcer. The doctor told him to come in at once to be operated on. Instead, he wrote to "The Council of Solace" and received such metaphysical aid that today he feels better than he has ever felt. Since he was in a Military Hospital, his surgeon called him in for examination six weeks ago. He asked why he had not obeyed orders to be hospitalized. When my husband told him what had happened, the surgeon said: "Do you believe in this?" My husband replied in the affirmative. Then the doctor said, "I want you to, because this is the *Truth*." This man is an eminent surgeon, not a Rosicrucian, yet he evidently makes "God" his partner in relieving human suffering.—Soror M.R., Alberta, Canada.

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In *The Washington Rosae Crucis* published monthly by Thomas Jefferson Chapter AMORC of Washington, D. C., there appeared last January an article which is worthy of wider notice than it possibly achieved in that bulletin. It is called "The Questing Mind," and appears here substantially in its original entirety:

The questing mind thinks, inquires, analyzes. It desires to KNOW. It is not closed to new ideas nor to relatively unfamiliar concepts. It does not accept these ideas and concepts with a childlike trust, neither does it reject them categorically. It compares what it knows with that which is new. It notes points of contact and similarity, also variants and apparent contradictions. When it has reached its decision, that decision becomes an integral part of it.

The true mystic must have a questing mind. He cannot be rigid, for he is aware of the Law that "all things are becoming." Since this is true, he knows that, while change is always

present, the Law which governs change is fundamental. So he seeks behind the apparent to seize the actuality. New forms speak to him of development and progress, not of deterioration and chaos. He accepts change and absorbs it into his own growth and understanding.

—Pensatia

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It may be that all things are possible; but some certainly have their limits—newspaper stories to the contrary. *Folha Da Manhã* of Sao Paulo, Brazil, reported some months ago—other newspapers no doubt did too—that an escalator had been recommended for the Pyramid of Cheops.

Digest readers of the February issue, looking at a close-up of the Pyramid and calculating the effort needed to climb even as far as the Gateway of Illumination, might have momentarily thought how nice it would be to have a lift of some kind up the 2½ ton blocks. It is hardly likely, though, that a proposal would be seriously offered by them or anyone else to have so ancient a monument overlaid with a moving stairway. What an anomaly to land at Gizeh in a helicopter and be drawn up a mechanical stair to enter an electric-lighted and artificially air-conditioned King's Chamber! It would be much easier and far more pleasant to imagine entering subway cars fashioned after Venetian gondolas and drawn by camels. Surely we shall be spared something in our twentieth century to remind us of the past as it was created by the men who lived then. May the Pyramid be one of them.

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And before we forget: RCU opens in June. That's right, the 20th annual 3-week session of Rose-Croix University will begin in Rosicrucian Park, San Jose, California on Monday morning, June 21. Courses will be offered in three colleges: the Fine and Mystic Arts; Humanities; Mundane and Arcane Science.

All Rosicrucians are eligible to apply for the matriculation lectures of any one college. Send immediately for your copy of *The Story of Learning* if you can arrange to be in San Jose for at least three weeks this summer. This is a yearly opportunity that you should not continue to postpone. Make it your opportunity now.

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Out of experience, we are constantly reminded in our studies, comes the stimulation of thought that leads to knowledge. Such knowledge benefits us individually and may have a larger benefit as well. Frater Dr. Konstant Koski of Michigan has proved the above true. As a chiropractor of many years' practice, he has come to some convictions regarding certain human ailments. Recently he sent to the Rosicrucian Research Library his book, *Non-surgical Cure for Appendicitis and Mastoiditis*, as evidence of the convictions to which he has come.

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In April the Scarab Club, which has been working so unselfishly for others for so many years in Vancouver, held another successful "Spring Tea." Whether it was Orange Pekoe, Oolong, or Sassafras doesn't matter—it made money for the enterprises which are the Club's concern—among them Vancouver Lodge of AMORC. Here is an example of what other lodges and chapters might do for themselves—even if tea isn't quite their dish!

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A Pompeii Hero



ABOUT thirty years ago certain men were digging out a part of Pompeii, that Italian city which, in the first century, was suddenly destroyed by an eruption of the volcano "Vesuvius."

Outside a dwelling they discovered the body of a small lad as if he had fallen asleep. The little chap had been overtaken by the clouds of poison gas and torrents of red-hot ashes from the mountain.

Beside the boy was a big dog with its teeth caught in its master's cloak. It

looked as though the dog had made a great effort to save the boy.

Around the dog's neck was a big silver collar. The metal was all tarnished, but when cleaned it was seen to have this inscription in Latin: "This dog has thrice saved the life of his little master. Once from fire, once from water, and once from thieves."

Even at this last hour, when destruction poured down from the sky, it was plain that the faithful animal had tried to save his little master a fourth time.

—From *Tail-Wagger Magazine*
(London), July 1952

CIVILIZATION: SHALL WE LIFT IT HIGHER?

Civilization is the product of man's creative mind. From the elements of the earth, man has shaped it. As man has given unto civilization, so will it give unto him. It will advance only to the degree that man is its master. Whenever civilization enslaves the human mind that gave it existence, then it will crash, and beneath its weight humanity will be crushed. In the present it is the duty of every man and every woman to exert, at all times, the power of their minds, to lift civilization higher so that the advantages it affords may be theirs. We ask every Rosicrucian to please write for Rosicrucian literature to distribute among friends, or place informative leaflets where people may find them.

It is a Rosicrucian duty to cultivate human intelligence so that this intelligence may elevate civilization. Don't delay. Write now, to the address below, for the free package of attractive, assorted literature (also ask for the booklet, *Things You Can Do To Help*).

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

*The
Rosicrucian
Digest
May
1954*

Can You Explain This?



THE December, 1953, issue of the publication of the Bacon Society of England contained a writer's reference to the interesting and to him inexplicable manner in which he made a literary discovery.

He had been carefully examining the title page of the first edition of Cervantes' *Don Quixote* in facsimile because he believed it to contain more meaning than would appear to the casual observer.

One evening, having devoted himself to a rereading of Shakespeare's plays, he retired only to be awakened with a quotation from his reading running

through his consciousness like a refrain. The line was "Perspectives I'd (eyed) awry, distinguish form." He immediately got out of bed with the thought that in some way the Shakespeare quotation had a relationship to the title page of *Don Quixote*.

He took the title page, turned it aslant (awry) and there (after the fashion of *find-the-farmer* puzzles) he distinguished form—a man looking like Cervantes' portraits, wearing a boar around his shoulders like a cape. The boar was throughout Elizabethan cryptic literature associated with Bacon in his role as Shakespeare. Thus Shakespeare's lines had led the writer to the discovery of Bacon and Cervantes joined in *Don Quixote*. Perhaps you can explain it.



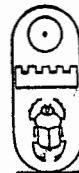
A NEW AMORC CHAPTER

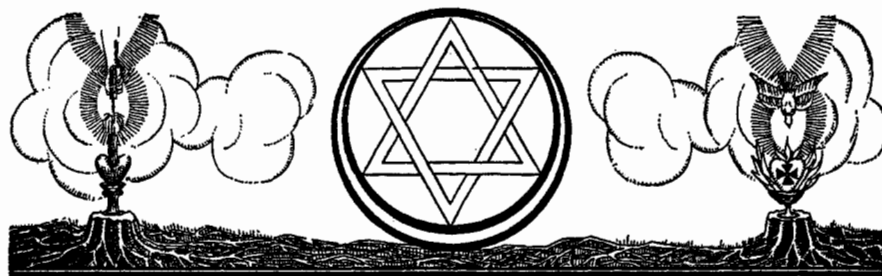
Rosicrucian members living in the vicinity of Whittier, California, will be pleased to know that the organization work has now been completed for the Whittier Chapter, I.O.O.F. Lodge Hall, Corner Philadelphia and Comstock. Meetings will be held every Sunday evening at 7:30.

* * * * *

ROSICRUCIAN INITIATIONS

CALIFORNIA, Oakland	The <i>Oakland Lodge</i> , 263 - 12th St. First Temple Degree initiation, May 16. First part to begin at 1:30 p.m.; Second, 7:00 p.m. Gertrude A. Platt, Registration Secretary, 80 via Tovita, San Lorenzo, Calif.
NEW YORK, New York City	The <i>New York City Lodge</i> , 250 W. 57th St. Fourth Temple Degree initiation, May 30, at 3:00 p.m.
ONTARIO, Toronto	The <i>Toronto Lodge</i> , 2249 Yonge St., Toronto, Ontario, Canada. Ninth Temple Degree initiation, June 6, at 10 a.m.; First Temple Degree, June 13, at 10 a.m.





A New Ontology

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

(From the *Mystic Triangle*, November 1928)

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.



THE other day I read this paragraph in an interesting book:

"Something in us believes the Beatitudes, even though as a matter of business we should never dream of putting them into practice."

The thought expressed by the writer of this paragraph challenges the Rosicrucian or the mystic. He naturally agrees that there is something in each of us that believes the Beatitudes and revels in them; but the modern Rosicrucian would instantly say that the writer of this paragraph was wrong when he said that as a matter of business we should never dream of putting them into practice.

Nearly everything else in the world of business has failed, and all that is left for the average man or woman to do, in order to be successful in business at all, is to idealize it and to bring the Beatitudes into his business methods.

The real trouble has been that man has feared to bring the ideal, the mystic, the metaphysical into his practical affairs. Fear of some unknown result, or the operation of some unknown principle, has held him in bondage. This is because man has had essentially

a materialistic training, and has become almost an unconscious slave to the materialistic ideas of life. For centuries man's mind has educated itself in the belief that certain effects noticed by him are due to certain material causes, and that these effects are inevitable. He has come to believe that matter in its gross or refined form has the ability to develop its own discords, independent of any thought or action on the part of mind. He has come to believe that even the mental part of himself can manifest only through matter, and that matter is the channel for the expression of mind. The idea that mind may manifest through mind, or that the mind of man can affect that which is not matter or produce a demonstration or manifestation not wholly of the material realm, has been reluctantly accepted by the average human. Man has tended toward thinking that every exertion of mind must leave an impress solely upon matter, and then if its impress is not upon matter, it has made no impression at all. We find this materialistic idea expressed even by such an eminent authority in physiology as Dr. William M. Sadler. In one of his books, he said:

"Mind never fails to impress itself upon matter. For every mental process, there never fails to follow some physi-

The
Rosicrucian
Digest
May
1954

cal response. Every thought of mind, every process of consciousness, is unfailingly translated into some sort of material movement."

Years ago, when Mary Baker Eddy issued one of the early editions of her famous book, in the introduction thereof she had this significant remark:

"What the world needs today is a new ontology."

She meant to say that what the world needed was a new science of being. The Rosicrucians have ever been advocates of this new ontology, and their teachings of today present this new ontology in a better form than it has been presented by any metaphysical or occult school.

What man needs to learn today is that matter does exist, but that its existence is not an independent one, and as the Rosicrucian teachings state. In the desire to place matter in its proper category, some of the metaphysical schools of today attempt to say that matter has no real existence, with the result that the student who is not analytical in his thinking believes that the statement means that matter does not exist at all. The Rosicrucians, realizing that such a statement is not fair and not explanatory, state that matter has no independent existence, but that its existence is dependent upon our realization of it. Therefore, even if we assumed that matter is a real substance, with body, weight, hardness, and other objective qualities, we must admit also that without mind

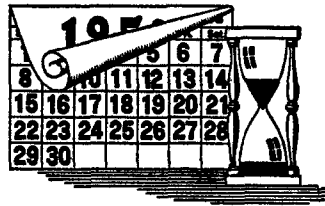
in man, matter could not exist to us or have any manifestation to our consciousness.

Furthermore, the teachings of our higher grades show that these qualities of matter which our mind seems to ac-

cept, such as weight, size, hardness, softness, opaqueness, and so forth, are not really qualities at all. We find as we develop our comprehension, our consciousness, and our mystical understanding and relationship of Nature's higher laws, that matter is not opaque, that it is not the many things that we have attributed to it. The gradual discovery of these mistakes in our understanding reveals to us that the material qualities of matter have been accepted by a materialistic mind, in us, while the Divine or spiritual Mind in us has no comprehension at all of these materialistic qualities.

This brings us to what is looked upon as the highest revelation that ever comes to the mystic, namely, that only in mortal mind, or only in the materialistic mind of our objective consciousness, does matter exist with all of its limited and limiting qualities. The important discovery is made that matter exists in a material sense only as a mental concept on the part of the material mind. In the mind, as a mental concept, exists the human body and all of the other material manifestations of this earth plane. To the Divine Mind or spiritual mind in man, matter is nonexistent. The limitations of the material world cease to

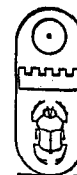
This Month and Its Meaning



BECAUSE all months of the old Roman calendar, from which we derive our calendar names today, were sacred to one god or another, it frequently happened that a particular month was named after the god to whom it was devoted. Thus May (Latin, *Maius*) was most likely named after Maia, the mother of Mercury, to whom the Romans were accustomed to sacrifice on the first day of the month. Sacrifices were also offered to her on the fifteenth day of May.

From April 28 to May 2 was a festival time in honor of Flora, goddess of flowers. The celebrations that centered about this event probably marked the origin of May-Day festivities.

The month of May was regarded by the Romans as unlucky for marriages, a superstition which persists till this day. Originally, this was probably due to the celebration of the *Lemuria* in that month, or the festival of the unhappy dead. This entailed a fear of the dead prowling about, for in May sacrifices to the dead were made. This also gave birth to many rites of purification among which was the practice of washing in the early morning dew to scare the witches away.



be, so far as the consciousness of the spiritual mind in man is concerned.

Two Concepts

And so the mystic comes to learn that he is living in a world where two classes of humans attempt to live and become happy, healthy, successful, and prosperous. The one class consists of those who have a highly developed mortal mind, with a keen objective mortal consciousness, and a consequent materialistic concept of all that exists. The other class is composed of those who have developed the spiritual mind to its normal degree of comprehension and understanding, freed from the enslaving dominancy of the materialistic mind. These persons, in the latter class, conceive matter with the materialistic mind at the one moment, but instantly have the spiritual concept of these things as a companion concept. Such persons are masters of both the visible and the invisible, the material and the spiritual, the higher and the lower forms of universal existence.

Man may become the master not only of his own environment and of his own present and future place in life,

but he may also become the master of the creative processes of God, which operate through the spiritual being which is the only part of him. Just as matter in its gross, material form has no other existence except in a materialistic concept of the mortal mind in man, so many of his problems and most of the obstacles which prevent his progress and advancement are things which have no existence other than in the concept of the mortal mind. To the spiritual mind, there is no body of flesh, therefore there is no disease, there is no death. To the spiritual conception there can be no failure—only joy and peace. There can be no limitations—only the unlimited eternal. There can be no staying of progress, no prevention of the onward march of civilization, no closing of the book, no limitation of time, no end of space. To the spiritual concept, life is continuous, eternal, and beautiful.

With such conceptions, man may bring the Beatitudes into the practical things of his life and find a place for them, and even through them be inspired and helped toward the goal of his ambitions.



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*The
Rosicrucian
Digest
May
1954*



THE INVISIBLE COLLEGE

The Royal Society of London, whose imposing building is shown above, is the outgrowth of a gathering of philosophers once called "The Invisible College." The Royal Society was originally founded in 1660 but it is estimated that, as a philosophical body, it had a much earlier beginning. Some of the Rosicrucians of the 17th Century took part in the private philosophical discussions which gave rise to this, one of the most eminent scientific institutions in the world today.

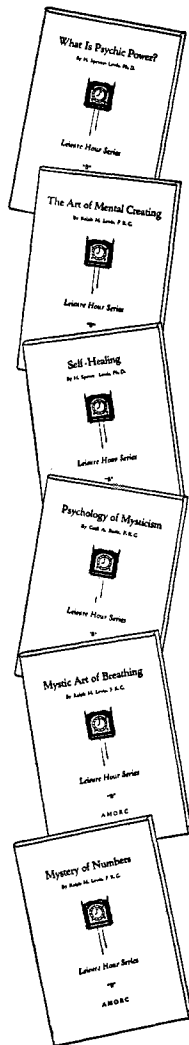
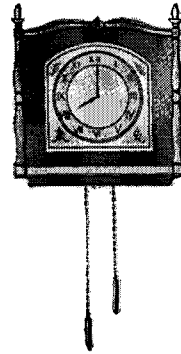
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HOW does one establish an intimate relationship with God? What are the psychological principles which mystics use to attain mystical enlightenment and God relationship? Let this book explain.

MYSTIC ART OF BREATHING

DOES the soul essence permeate the air which we breathe? What psychological and mystical principles lie behind the ancient and Oriental methods of breathing? Here is a revelation of the practices of breathing for quickening the **inner consciousness**.

MYSTERY OF NUMBERS

HAVE numbers an inherent power—is it true that such numerals as 3 and 7 are related to hidden universal forces? How did numbers begin? What are the occult traditions associated with them?

THE ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

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

AMORC TEMPLE • Rosicrucian Park, San Jose, California, U.S.A. • (Cable Address: "AMORCO")

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, CHAPTERS, AND PRONAOI OF THE A. M. O. R. C.

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

ALASKA

Anchorage:
Anchorage Pronaos. Joseph E. Maley, Master,
P. O. Box 1404.

ARIZONA

Phoenix:
Phoenix Chapter, 1738 W. Van Buren St. Martha
J. Wood, Master, 3612 N. 51st Pl.

Tucson:
Dr. Charles L. Tomlin Chapter, Knights of Pythias Hall. Lucie S. Mellis, Master, 3008 E. Adams.

ARKANSAS

Little Rock:
Little Rock Pronaos. Robert K. Brown, Master,
3000 Fair Park Blvd.

CALIFORNIA

Fresno:
Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Ted R. Souza, Master, 3515 Home Ave.

Long Beach:
Abdell Lodge, 2455 Atlantic Ave. Rolland Hillman, Master, 2708 Van Buren St.

Los Angeles:
Hermes Lodge, 148 N. Gramercy Pl., Tel. GLadstone 1230. R. A. Lashlee, Master, 149 N. Gramercy Pl.

Oakland:
Oakland Lodge, 263 12th St. Roger Rush, Master, 3311 Kingsland Ave.

Pacific Grove:
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Boise Pronaos. A. W. Dawson, Master, 1111 N. 6th.

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Springfield Pronaos. Charles K. Prichard, Master, 3023 Hoover Ave.

INDIANA

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May Banks-Stacy Chapter, 519 S. St. Joseph St. Gladys Moore, Master, 1702 E. Hively Ave., Elkhart, Ind.

IOWA

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Des Moines:
Des Moines Pronaos. Al Razor, Master, 3740 Vandalia Rd.

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(Directory Continued on Next Page)

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Flint Chapter, Y.W.C.A., 201 E. 1st St. Harry Thompson, Master, 920 Kennelworth Ave., E.
Lansing:
Leonardo da Vinci Chapter, 603 S. Washington. Chester S. Hulett, 342 Stoner Rd.

MINNESOTA

Minneapolis:
Essene Chapter, 938 22nd Ave., N. E. Jessie Matson, Master, 5301 Osseo Rd.

MISSOURI

Saint Louis:
Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Aves. Herman P. Saussele, Master, 1123-A Union Blvd.

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Roger Williams Chapter, Sheraton-Biltmore Hotel. Percival O. Martin, Master, A-108-181 Benefit St.

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Salt Lake City Chapter, Newhouse Hotel. James M. Berling, Master, 159 E. 3rd, South.

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Spokane Chapter, 12000 E. Sprague, Opportunity, Wash. Lowell Dalberg, Master, 708 E. 6th St.
Tacoma:
Takhoma Chapter, 508 6th Ave. John H. Wilder, Master, 8418 Tacoma Ave.

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Karnak Chapter, 744 N. 4th St. Marcelle Schoeneman, Master, 3174 S. 57th St.

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Latin-American Division

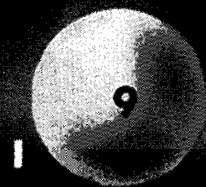
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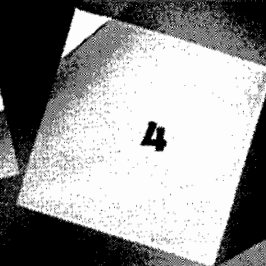
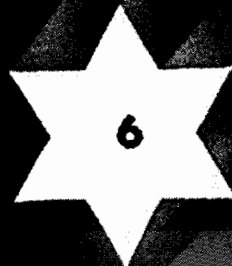
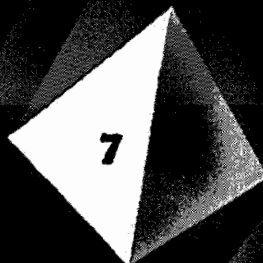
The Mystery of Numbers

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result, again, is an even number. Axiom: even numbers always add or multiply to even numbers.

Add any two odd numbers; the sum is always an even number. However, in multiplication, odd numbers multiply with one another to produce only odd-numbered totals; likewise, adding any odd number to an even one will produce odd-numbered sums.



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WHAT DO THEY MEAN?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping thereby to be able to understand and control the affairs of his life. Why have most of these systems failed? Is there a true method—a practical one—for wresting from numbers their hidden values? By what essence do numbers relate to each other, and to other laws in nature?

In man, for example, we know that nature insists on numbers in certain obvious manifestations: one nose, two ears, two hands, two feet, five senses, ten fingers, ten toes, seven important glands, etc. Why? Why not one hand or three eyes or eight fingers or twelve toes?

The great philosopher, Pythagoras expounded (569 B.C.) many esoteric ideas about the function and value of numbers and their relation to Cosmic Law. Even the very words *mathematics* and *philosophy* are said to have been originated by him. Also, there are the Kabbala and the ancient Hebraic teachings about numbers and the Power of the Deity. Why did the Hebraic alphabet consist of only 22 letters? What is the mystical use and meaning of each of them?

3

2 II




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