

ROSICRUCIAN DIGEST

1955
JANUARY

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Is Aggression Proper?

A vital question of
our time.

Our Delinquent Society

Where the fault lies.

Tombs of 60 Kings

Were these lives
ill-spent?

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- *Mysticism*
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(From a Painting by H. Spencer Lewis)

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NOTED ATHENIAN ASTRONOMER

One of the many distinguished visitors to Rosicrucian Park during the past year was Stavos Plakidis, Director of the National Observatory of Greece and Professor of Astronomy at the University of Athens. During his recent tour of principal United States observatories and planetariums, Professor Plakidis spent a day viewing and studying the extensive facilities and exhibits of the Rosicrucian museums and the planetarium. Above, he is shown observing the operation of the Spitz star projector in the Rosicrucian Planetarium.



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

Vol. XXXIII

JANUARY, 1955

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EDITOR: Frances Vejtasa

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THE
THOUGHT OF THE MONTH
IS AGGRESSION PROPER?

By THE IMPERATOR



At what point does a vigorous application of metaphysical teachings, a very practical use of them in business affairs, become such as to pass the bounds of mercy and consideration for others? Certainly there is a great gap between the idealist who feels he should "despise money" and the person who tends to cast others aside on his way up in business. Sooner or later, one may find that he has surpassed his companions, that he has acquired more riches, that he has more privileges; he has worked for them and used true ingenuity to achieve this success. Has he then necessarily deprived his fellow man, or hurt someone, because he has been aggressive? For example, one is advancing in a business. The next step up would mean the displacement of a somewhat older person who has a family to support. The older person's work could be improved upon—in the opinion of the aspirant—if he were given the position. The entire business might be benefited by such a change. But, is the change proper?

This question revolves around the point of *expediency* versus *principle*. Man is a dynamic being, both physically and mentally. He is a composite of urges and desires. To deny these is, in most instances, to cease to live, or to live miserably, that is, in a state of dissatisfaction with one's own existence. The reality of the being, both physically and mentally, depends upon its persistent asserting of itself. In the physical realm such drives do nothing more than achieve the survival of the individual.

Intellectually, however, the desire to create, to achieve, even though it may directly provide satisfaction for the individual, is also productive of results from which society as a whole may eventually benefit. Even the love of conquest wherein the individual finds satisfaction in personal power and fame has often advanced the world. We readily admit that the spread of culture and technology at the point of the sword is not a preferred way to advance mankind. Nevertheless, the military conquests of Alexander the Great, and of the Persian and Roman conquerors, for example, did much to bring the advanced culture of the conquerors to barbarian peoples.

Men in competition in industry may have as their final goal financial success. To achieve this, they may be required to manufacture a superior product so as to capture a market. Again, they may need to develop a market in order to expand their business. This requires research, the creation of some product as a device that will have public acceptance. Such a device may actually become a boon to humanity, as in the case of a time saver or even a saver of human life. The individual in his aggressive pursuit of this end may injure other people economically; yet, a greater multitude of still other people will benefit accordingly. After all, ambition is but another name for the aggressive pursuit of some objective. There is no ambition or activity on the part of a group or of an individual even with the most ethical motives that does not bring hurt to someone else. This may only consist of disappointment, the loss of a contract or of a big order, or

perhaps of the loss of prominence with its corresponding diminishing of financial returns. Aggression kept within reasonable bounds is necessary if there is to be improvement in human affairs and society generally.

Life is competitive. It is the survival of the fittest. A man has a social and, we believe, the moral right to resort to every legitimate, conventional means to push himself ahead in his job, business, or profession. In accordance with expediency, he has the right to employ effort, initiative, and his intelligence to gain his end, such end being rewards or compensation; these mean promotion, recognition, and material success. In doing so he is bound to displace those who are not as well qualified to be on the top as himself. All men cannot hold a top position in any enterprise. There is only so much room at the top. It is like a pyramid: there is the base representing the masses, but those best qualified become the pinnacle. Those who cannot hold their position must give way to the aggressive ones, those more accomplished. Is this ruthlessness? Is it Cosmically and ethically wrong? We think not. Men are not equal in intelligence and talents. Those who are more accomplished should not be penalized to further those who are not. Each individual, like water, will gravitate to his own level of comprehension and the ability to achieve.

Aggression is morally wrong and is a social menace only when the individual is *ruthless*. The individual is ruthless when his competitive action is not merely concerned in attaining supremacy, but seeks to so curb the actions of others that they do not have the chance to compete equally with him. For analogy, it is one thing to enter a race to determine who is the

swiftest and to win by virtue of one's own power; it is quite another thing to win the race by crippling one's opponent or in some other way preventing his running. In nature, expediency is the rule. The end justifies the means. Ethics, insofar as rules of conduct are concerned, are man-made, even though they are inspired by a sense of rectitude or justice. Consequently, in aggression, one who violates the accepted, the conventional rules of society as to justice, or fair play, is *wrong*. He is Cosmically wrong. He has disregarded the spiritual motivation as well as the logical one by which men have established rules for the discipline of their behavior.

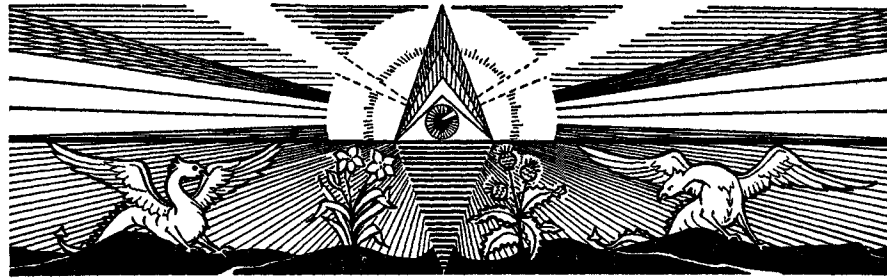
In a modern society where competition for existence is keen, it is to be expected that the aged, or persons who otherwise cannot produce as they once did, must be replaced by younger or more capable persons. To not agree to this would be to let sentiment retard society. This must not be construed as meaning that one who no longer functions as he once did, because of age or illness, must be made destitute or become an economic castoff. Those who can, those whose earnings permit, must be made during the height of their productivity to contribute through taxation to funds which provide for pensions and relief in various ways. Industry and business that benefit by keeping employees at the highest point of productivity through replacements should support a plan of pensions for those who must take lesser positions later in life, or must live on a lower income. In this way, aggression, as a positive, creative force can advance society without serious detriment to its members. Today, the state, industry, and labor are working toward this end.

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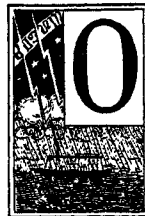
ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA





Our Delinquent Society

By FREDERIC J. FARNELL, M.D., F. A. C. P., F. R. C.



OUR system of society as constituted today is a complexity of interwoven human activities carried on under an established but everchanging standard. An individual must be educated, and have an I. Q. level of at least 12 years, to perform his part in the operation of such enterprises as constitute our society. In this education we look to the home, the school, and the church, and other associative agencies. It might be further stated that all of us assume some of this responsibility.

Society has only two methods of fighting antisocial reactions: (1) treatment by compulsion—in short, treatment by fear of punishment; (2) treatment by education—naturally, this method is the finer and the more delicate of the two but, like all fine things, it is the more rare. Teachers make a mistake when they encounter a problem child and immediately replace the educative attitude with one of coercion. A child coerced or threatened while still a member of a normal group, and so stigmatized, is made to feel that he does not belong in that group and maybe not in any group; even when placed in a special or ungraded class, he is still singled out. It is this feeling of alienation, of a forced abdication, of *not belonging*, that is at the heart of much delinquency and crime.

Nonconformity, whether a child be a criminal or a genius, is very painful and it wreaks its toll. Nevertheless, conformity to the rules of society is pain-

less once it has been learned. Quite true our schools have been accused of too much conformity or of standardization of our children. But, notwithstanding these criticisms, there are some few individuals who preach the doctrine of independence and of self-expression but place the wrong value tags on virtues. They mistake poor breeding for independence; they interpret boorishness as courage; and they call freedom of license *liberality of thought*. Conformity in certain of the fundamentals of life is desirable as well as necessary if we are to have a civilized and *One* world and expect to get along with our fellow men.

One does not have to sacrifice one's personality to be kind; one does not show a lack of courage by respecting the person and the property of another. We all can be reasonably decent, honest, and good, and yet have plenty of latitude for the further expression of our personality. Hence if conformity and standardization means the turning out of children who are loyal, kind, sincere, and honest, then one can only hope the mould will never be broken.

Conformity is a virtue, but when carried to excess, it may become a vice. Conformity through fear and coercion may even start an open rebellion. It means a sacrifice of all those little but valuable traits of thought and action which go to make an individual a little different—those little quirks or attributes which make each one of us a different personality, but never fail to contribute something of value, even if

small, through the expression of that personality.

Conformity should not lead us to accept things blindly nor to have our philosophy of life predigested and handed to us in 'vitamins.' Our concepts, if our mind be healthy and we have been properly educated, should be the result of our own appraisal of the value of things. An intelligent non-conformist, if he has arrived at his decisions, sweated for his own conclusions, and with courage and determination does stand by his 'guns', is wonderful; and even if we do disagree with him, we must admire him for his integrity.

The behavior child is never happy nor does he give any indication that he is going to become a constructive member of society when he grows into adulthood. The peril of the backward and the belated mind is one of the greatest dangers we have to a harmony within the structure of society. No form of unity, unless properly balanced, can avert the disasters occurring within our social set-up with its conduct disorders in children and crime running rampant. Lopsidedness seems to dominate our social development. Precedent appears to be our guiding star. Is it true that the human mind is incompetent to handle efficiently even the slow insidious inroads delinquency is making into our social fabric?

In the sphere of morality there is a weakening of such forces as reason, conscience, and desire which, in the average individual, are restraining forces. Our primitive forefathers were not hedged in by custom or restraint; early man was a child of nature with a native capacity to meet all experiences equally. Quite true he might have been more bound by suspicion than we are today but, nevertheless, he was decidedly more normal and certainly much more healthy mentally than we profess to be.

Dynamic Procedure

One must remember that we are living in an age of dynamic activity, thrust forward by a second World War, and no longer should we be satisfied with the static states which characterize certain groups or even nations. Dr. Nicholas Butler has aptly stated: "America has already the lowest grade

of mental life of any of the modern nations (this is to mean only on an intellectual basis without any element of the emotion). What we need is self-discipline. The unreasonable outbursts of exhortation, fanaticism, ignorance, and intolerance that continue to sweep over our people from time to time are the direct product of this LACK OF DISCIPLINE."

One can undoubtedly understand and can even witness the dire results of this lack of discipline as is in daily evidence. There is also a lack of the spiritual. Unless, as leaders, we are capable of assaying those various factors and unless we act with sufficient vision and strength to bring about certain changes, the upswing of delinquency will continue, definitely enhanced by relief, black market, and so forth. Something is wrong somewhere in the structure of a society that permits this constant leakage of embryonic criminals into our midst.

If one should decide to embark on a career of crime (not that he is encouraged to do so), the odds against his arrest and conviction are very much better than the odds your favorite 'bookie' offers you on your chosen horse. The business of crime, and it is a business, is a comparatively safe venture. At least, there are tremendous odds against detection. Even if a criminal is caught, the odds are still 2 to 1 against his going to jail, and the odds remain 2 to 1 against his being compelled to serve a full sentence.

There are many significant deductions which can be made relative to crime. Crimes against property are essentially those of teen agers. There are certain months in the year when some crimes reach a peak. Crimes of maturity, usually of passion and violence, are and have a distinct line of demarcation as contrasted with crimes of youth which are often erroneously associated with adventure and daring. Burglary is particularly a crime of youth, committed by boys from 17 to 21 years of age. Robbery under assault, even murder, is again usually a crime of the young adult of from 18 to 25. Driving automobiles without the consent of the owner is largely a crime of the late teens. Assault cases *per se* show the average age to be about 30



years. Crime has its seasons just as there are cloak and suit seasons and seasons for jewelry. Murder and aggravated assault reach a high peak in the third quarter of the year while offenses against property, such as robbery and burglary, show a diminution during the summer months and gradually increase as winter comes on. They reach a high peak in January and decline to a low in July which is usually the month of big business in murder and assault.

Average Criminal

Have we an average criminal? Yes! He is about 19 years, not particularly bright and yet not feeble-minded. He usually quits grade school after having had some minor difficulties with the school authorities. Then, he either does nothing or works irregularly at menial jobs, and since he has no skilled trade he is constantly shifting from one job to another. His home is not particularly attractive to him. Usually he lives in a congested section of the city and since he craves a certain social contact he begins hanging around 'Joe's poolroom', where some of the older boys who were to him heroes had always hung out. Being the 'cub' in the poolroom gang he is often elected to 'make the grade.' So our cub 'comes across.'

When the youthful criminal is arrested, there are two possible roads ahead of him: he may be given a deferred sentence, thank his lucky star as well as the judge, and from then on remain out of trouble; or, uneasy, discontented, and continually being educated into the trickery of 'Delinquency, Incorporated,' he may be back in court again inside of two years, for the odds are 2 to 1 that he will continue in bad company.

Attorneys vs. Wits

At the trial, society finds the cards are stacked against it and all in favor of the criminal. Because of constitutional limitations with regard to the procurement of evidence, and the inability of the trial justice to do anything more than referee the contest, the tendency is to make the trial degenerate into a contest of wits between the opposing attorneys. Truth which is supposed to be the guiding light of

a trial is lost in the welter of stage play and oratory. The judge sits helplessly on the sidelines, merely seeing to it that the 'actors' do not get outside the bounds established by precedent; and, if the attorneys wish to change the law, they are promptly informed that the courtroom is not the place to start.

Do not blame the lawyers, nor the judge. They are all victims of a system; it might be called the 'dead hand' of the past, which tells us today how things should be decided because our grandfathers made decisions in that particular way. This system entirely ignores the fact that the past should for better reasons always venerate the future, the future which blazes the trail of knowledge of things once thought unknowable. Undue reliance upon the past, as a standard, is a danger in any age or epoch. No longer is the assumption correct that the next generation will live substantially amid the high peaks or the low peaks which have governed us or our fathers and grandfathers, for we must be aware that we are living through a catastrophic period of uncertainty. It is therefore essential that we create mouldable powers of adaptation and a capacity of readiness to face conditions for which the past could surely be no guide and decidedly should not be held responsible.

Perfection is dynamic—never static. The mainspring of constructive action is creative thought; hence, it is essential to teach one to think and in the right direction. Viewing how the world in general is handling the problem of creative thought, one can do no less than quote a great prophet who said, "Where there is no vision, the people perish." It is a tragedy of this day to witness the early onset of senility of mind. With such loss of adult elasticity the youth of this nation is severely limited.

When routine, which should be a servant of society, actually becomes master, progress will stop. A good philosophy, in the widest sense, requires a great deal of general as well as discriminative thinking: either we go ahead and solve our problems honestly, or we enter upon a confusional retreat and allow our problem to dissolve us.

Law and Science

Under our present system with the clash between the crystallized precedents of the law and the scientific data from the field of science, the real objective of criminal law as it should exist is entirely forgotten. This objective should be primarily for the protection of the average citizen who minds his own business and makes every effort to keep out of trouble.

Let us suppose that in spite of the many loopholes of the law, in spite of his defenses or even of the plea of insanity and all the other devices for cheating the law, the defendant is found guilty. What happens? The judge does not say, "John Doe, you have been found guilty of a serious crime. I think there is something the matter with you. I don't know what it is and I don't know how long it will take to change you into a tractable and socially-minded citizen, but I will isolate you until you can behave yourself." Instead, John Doe is given a sentence to a definite term and when that term is over he may be more dangerous than he is now.

Whenever a definite sentence is given, society is protected only so long as the prisoner is locked up. This is the weakness in the philosophy of a definite sentence. It does not take cognizance of the prisoner. It seeks to punish the crime committed by him instead of placing the criminal under corrective measures.

How does the prison treat those individuals? what effort is made to correct them, to re-mould them? Forms of punishment as a retaliation for their crime, have changed remarkably in the past one hundred years. It is only a few centuries ago that measures against the criminal were essentially the product of group passion. Unreasonable punishment was dispensed for trivial offenses—men were decapitated for stealing a loaf of bread or for shooting one of the King's deer. Only a little over a century ago children were burned for witchcraft.

Imprisonment at that time was a means to an end. It was not punishment; it meant merely the safekeeping of an accused until he could be punished by one of the barbaric methods then in vogue. Gradually the rigors of

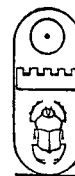
punishment were lessened. Men were no longer beheaded; they were locked in dark, dirty, vermin-infested cells, garbed like clowns, and allowed to vegetate and become so debased that they became unrecognizable, their nerves were shattered, their brains twisted, and their morals corrupted, all to such a degree that viciousness, self-mutilation, and the destruction of self and others ended their career of punishment—today, stories of such situations are still portrayed by escaped or released prisoners of war from concentration camps.

Isolated protests of "man's inhumanity to man" have become more unified, and when they do assume a sufficient volume and strength we may achieve a new reform. This reform, however, must not be accomplished by the intellectual component of the group-mind; conscience must assume control. This group-conscience must insist that the scars of the past be eradicated—that cells be more sanitary, that there be hot and cold water, a radio, and that prisoners be permitted to listen to news flashes. This is a new penology. It is the mechanism of the group-conscience, and whereas it is an improvement over pre-existing conditions it does not begin to use the 'reality test' which is the most secure and sound function of a social mind. We still hold to the theory that the prison is to protect society even though, in fact, this protection consists of keeping a man for a definite period, teaching him more about rackets, black markets, and the crime business, and then turning him loose again.

This new penology is just a bargain with conscience, and the proof of its lack of success is spread before you on the front pages of all the newspapers in their daily accounts of bloodshed and robbery. A punitive spirit must not pervade our prison system; the day of barbarous treatment has gone, but clean cells and radios, alone, are not going to meet the reality test.

For some time, intelligent students of penology have cried out against the utter lack of logic in our methods of administering penal justice. And less than any other department of human activity has the law responded to the

(Continued on Page 12)



The Hand in Art

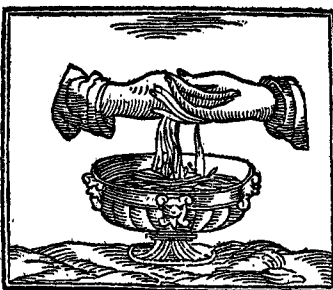
By W. REININGER, Ph.D.

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This magazine is no longer published.

As a powerful magic symbol and an effective means of indicating bodily movements or mental states, the hand has always played a large role in the creative art of all periods and all peoples. In the following presentation every aesthetic evaluation has been excluded; attention has been concentrated upon presenting several artistic portrayals of the hand which are characteristic either because they illustrate a peculiar or a specific conception of the anatomical relations of the human hand, or because certain special possibilities of expression have been realized in them.

In Egyptian and Assyrian art, apart from occasional realistic portrayals, hands were usually treated schematically and sometimes even purely ornamentally. A primitive portrayal of hands is present on an Egyptian tomb painting dating from about 1900 B.C. In the case of the ballplayers represented in this ancient picture only the elements of the hand required to catch and to throw the ball, i.e., the thumb and the group consisting of the four other fingers pressed closely together, are depicted schematically by the artist. Only in one player is the index finger likewise indicated by means of a thin line.

The hands of the Wajang figures employed in the Javanese shadow plays are shaped without any relation to anatomical reality. Here the fingers are represented as boneless strips, capable of carrying out indicative movements, but incapable of performing any work.



In their representations of hands the Greeks and the Romans usually strove to achieve a precise correspondence with reality; an intentional neglect of the anatomical relations of the hand is never to be observed in their art work, apart from occasional attempts at conventionalization in vase paintings and bas-reliefs.

European art of the Middle Ages and the early modern period was no longer satisfied with depicting hands that were anatomically correct and in accord with a general ideal of beauty, as had been common during Antiquity. Even though the portrayal of ordinary hand movements by artists did not really become frequent until the period of the Renaissance, yet much earlier certain positions of the hand had already come to be considered characteristic of specific symbolic gestures, or of individual masters and their schools. Such symbolic gestures were, for example, the position of the hands for the Virgin Mary in holding the Jesus child, the folding of the hands in prayer, etc. A very characteristic example of a typical portrayal of hands by a master is to be found in the few remaining pictures of the Milanese painter, Berlinghiero, who lived at Lucca about 1225 A.D. Similar slender, spiritualized fingers, such as those observed in the pictures of Berlinghiero, can also be found in numerous other early Christian medieval works of art, yet nowhere else is the portrayal carried out with such consistency as in the paintings of Berlinghiero.

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January
1955*

The period of the Renaissance, during which thought and creative activity in all fields of intellectual and artistic endeavor were freed from the restraint exercised by a few dogmas of alleged universal validity, and during which there was practically a rediscovery of the individual, was likewise an important turning point for the portrayal of the hand in art. The individual conception of the artist now became the ultimate authority. A single, simple gesture frequently suffices to indicate the vast differences existing between the intellectual worlds of various artists. The abrupt, upward pointing movement of the hand of John the Baptist, indicating a promise of great events in the near future, is represented very differently by the Italian, Leonardo da Vinci (1452-1519), and by the Austrian, Master of Mauer (c. 1520). The former depicts a soft, delicately rounded youthful hand pointing gently upward, while the latter presents a roughly modelled man's hand with convulsively tensed vessels, striving ecstatically upward. Or to take a second example: Compare the position of the saints' hands in the pictures of Sandro Botticelli (1446-1510) and in another work of the Master of Mauer. The former depicts a peaceful, composed Saint Jerome, secure in the grace of salvation, the latter the passionate plea of a saint seeking protection and still uncertain that his prayer has been heard. Obviously, the effect of these works of art is not determined alone by the hand portrayals contained in them; nevertheless, in all the instances cited above the hands, more than any other element in the picture, express the essence of the represented situation.

As an example of the tremendous power of expression which may be produced from the union of hands with an object of significance for a particular composition, attention may be directed to three studies of hands drawn by Albrecht Dürer (1471-1528) in 1506 for his picture, *Jesus among the Scribes*. The very realistically drawn hand is apparently indissolubly united with the book; it is this union which produces the powerful artistic impression that these studies, despite their fragmentary nature, arouse in the observer.

Fact... or Fancy



THE MAGIC STRING

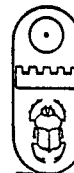
By EDLA WAHLIN, M. A., F. R. C.

Librarian, Rosicrucian Research Library

THREAD as a symbol of the union between human beings and the divine has its origin in the sacred Mysteries. In south India the marriage rite is solemnized by the tying of a thread. This the wife wears about her neck during the lifetime of her husband. The cord of the Brahmans, used at initiations, symbolizes the twice-born. Thus came into use necklaces and bracelets as amulets.

The principle behind the thread has been preserved all over the world, from the Burmese to the North American Indians. Basic to it is the belief that the soul has power to leave the body without being released by death. This idea has been preserved in Mythology and in fairy tales. In one version of Cinderella the Fairy Godmother gives the child a ball of thread which unwinds to guide her home.

Perversions of the idea of the flight of the soul can be traced to the witchcraft of 12th-century Europe. A story relates that a young girl and her teacher were arrested on the suspicion of being heretics. For her ability to defend her beliefs, the instructress was accused of being inspired by Satan. She and her pupil were condemned to the stake. Defying the accusers, she drew a ball of string from her bosom and tossed it out of the window, calling "Take it!" The ball rose in the air. The woman followed it and was seen no more.



It was the intellectual liberation of the individual effected by the Renaissance and Humanism which first made portrait painting a fully accepted branch of creative art, and the subsequent centuries witnessed a progressive development of this art form. It is comprehensible that the hands, which next to the face are the most expressive organs of the body, were depicted with particular care and great technical skill by portrait painters.

If only one of all the artists of recent times, the French sculptor, Auguste Rodin (1840-1917), is mentioned here, it is because in his portrayal of hands Rodin repeatedly went beyond the simple purpose of the portrait, and created several works where the portrayal of the hand has become an end in itself. The deeper meaning of such creation was characterized by Rainer Maria Rilke:

"In Rodin's work there are hands, small and independent, which, without belonging to any particular body, are alive. Hands that rise up, angry and evil; hands of which the five bristling fingers appear to bark like the five throats of a hound of hell. Hands that walk, sleeping hands, and hands that wake; criminal, hereditarily tainted hands, and those that are tired, that have laid down in any old corner like sick animals that know no one can help them. The hand is undoubtedly a complicated organism, a delta into which enter and flow together many life streams of distant origin, in order to emerge in the great river of action. There is a history of hands, they actually have their own culture, their particular beauty; one admits their right to enjoy their own development, to have their own desires, feelings, moods, and their own favorite pursuits."



OUR DELINQUENT SOCIETY

(Continued from Page 9)

point of view of modern science. The dispassionate objectivity of science which reasons with cause and effect, and has proved this method so valuable in the natural sciences, has been wholly neglected in that branch of our judicial system devoted to crime. Our criminal justice shows little or no concern over the causes of crime.

Imprison a man for thirty days because he steals ten dollars, and you are helping neither the criminal nor the victim. Lock up a man because he has deliberately broken into another man's house to steal his goods, and you merely contribute a little more to the proficiency of the robber. Lock up an embezzling clerk, and you break his spirit and so loosen his character that you make him unfit to resume his place in society. Under none of these situations have you reimbursed the victim or the victims.

A sensible system of administering justice must not be based on what has been done before, or on our passions or prejudices, but on scientific conclusions reached after a dispassionate

objective study of what may be considered the most desirable thing from the standpoint of society.

Stagnant Education

In a criminal we see that end result of all the terrible factors which have been an influence upon that person—the inheritance of countless generations. We see the neglect of society; the results of prenatal neglect and improper parental care; and community neglect. And we see something far more serious, more terrifying, quite mysterious—the tragedy of man's complete domination by man.

We are living in an age of turmoil: organization and discipline versus disorganization and lack of discipline. Let us start early with the child and remember that heretofore education has meant requirements which would lead to a work-a-day plan and so, within the required number of years as established by precedent, the mechanistic robot of education has turned out the student sufficiently endowed with subject matter to be prepared to further develop

himself, if he so wished to do. This seemed to suffice when *earning a living* was the expectancy. But it is hardly a proper setting for 'leisure time.' Leisure time has played and is playing a powerful role in the life of many an individual, whether he be a criminal, a genius, a child in age or a child at heart, a communist, a capitalist. Something must be done, and it necessarily will require a very different approach, for the end result is not wholly economic; it is ethical and cultural.

Can we convert idle time into leisure time by merely changing the names? A complete revolution in education is required, compelling us to inculcate into the curriculum a cultural provision, also compulsory. Education must prepare a child for earning a living and at the same time for earning contentment and love for himself and his neighbor.

Do not forget that the behavior or problem child is never happy, that the gangster, the criminal, is never happy—what has become of happiness? In the hustle of business and the Jones' keeping up with the Smiths, it seems that a happy feeling has vanished from our lives—that glorious feeling in doing! In its place is a complicated, complex mechanism dependent entirely upon all-take and a material return.

Cultivation of Vision

Immediately, and at an early age, the creative side of the child should be cultivated so that the personality might have an opportunity to express itself. This includes much more than a few

basic subjects. It means the development of latent abilities, and that necessarily requires a "digging out" which is not a very easy matter. Such cultivation of personality means the helping into action of all powers that will bring about an actual participation in society, with a full knowledge and expression of such altruism and nobleness as may mean a sacrifice of even one's own beliefs. It calls for the encouragement of cooperation in order to foster a sense of solidarity, and it means a search for leaders whose calibre and integrity will signify a vision and a far-sightedness not unlike that of a Washington, a Jefferson, or a Lincoln.

Do you realize that today our life, through reader's digests, cheap books, detective and movie magazines, the 'funnies,' the cinema and television, has initiated a trip-hammer unconscious absorption of material, good and bad? Surely, one cannot classify it as a deliberate and a satisfying conscious craving. What is this doing to us? It is destroying our individual effort.

We must avoid educating our children as tabloid personalities, if we are to avoid a tabloid culture and civilization. Instead of being disgusted at the glorification of crime or the criminal, we need to recognize evil, to recognize perversity and immorality. Also, we need to recognize health and normality in this world of illness. Let us not be like the philosopher who stood detached and cold, viewing the plodding caravan while he mused to himself, "Ah! they have gained knowledge but in gaining it they have lost wisdom."



TWO NEW ROSICRUCIAN CHAPTERS

AMORC members living in the vicinity of Van Nuys, California, will be pleased to know that the organization work has now been completed for the Van Nuys Chapter. Meetings will be held twice a month—first and third Sundays at 7:30 p.m., at The Sherman Oaks Women's Club, 15248 Dickens, Sherman Oaks, California. The Master of the Chapter is Gordon W. Batz, 5752 Matilija Ave., Van Nuys.

* * *

We are happy to announce the organization of a second chapter in the British West Indies. The Bridgetown Chapter in Bridgetown, Barbados, is now having meetings twice a month on the second and fourth Tuesdays at 8:00 p.m. The location is in the Ancient Order of Foresters building, 112 Roebuck St. The Master of the Chapter is Edward S. Branker, Howell's Cross Rd., St. Michael 14.



Tombs of 60 Kings

By PERCY PIGOTT, F. R. C.

IT was quiet on the island of Iona. From the little jetty where the ferryboat had landed to the top of the rise upon which is Reilig Okhrain, the burial ground of kings, there was no one to be seen save one small boy trying to climb up a Celtic cross ten feet high. Later, I was met by a huge Highland bull, whose horns seemed to stretch from one side of the road to the other. He looked very forbidding. Was he the Terror at the Threshold come to see who was approaching the sacred precincts? Hardly! for as he passed he looked at me rather disdainfully, and proceeded onward with his heavy tread. Soon, on this small island on the west coast of Scotland, I had the graves of kings at my feet—and gravestones, most of them with their inscriptions obliterated by centuries of Scottish mists and rain and frosts were all around me.

A sheep, accompanied by her two lambs, approached. She watched me inquiringly, her light tread scarcely disturbing the blades of grass over which she tripped. I similarly moved on tiptoe because of the reverence I felt for this hallowed ground. She and I were the sole pilgrims to this resting place of sixty kings. Cattle and sheep on the island of Iona give the impression that they have had their shyness dispelled, their animosities stilled, and their intelligence heightened by the sacredness of the soil upon which they live and feed.

The religious solemnity of the place was deepened by the presence of those sleeping monarchs. Some had been sleeping for a thousand years. They have said farewell to glory. Its splendour



has passed away. Earth's vanities have been unmasked. As they look back earthward from their immortal heights the royal robes they wore while on earth must look somewhat tawdry besides those in which they are now arrayed.

Thus musing, I had difficulty in realizing that one hour previously, while leaving the larger island of Mull for the smaller one of Iona, I had been tossing and rolling on a rough sea, with wind and rain in my face and sea water, at far too frequent intervals for my comfort, drenching my clothing. Even less than an hour previous to this crossing, I had been motoring in the sunlight over a very rough road, through the solitudes of Mull, surrounded by mountain peaks, enveloped in purple haze. Time is not objective; it is measured by changes in consciousness.

My thoughts spanned the centuries and animated past years. Through toil and turmoil, through unnumbered conflicts and the humiliations of many defeats, those kings, one by one, had journeyed forth and risen to their celestial homes. We, with our world wars and horror bombs, lamely stumble after them. Surely they were glad to be released from Time's torment and to know that the fever of living was finished at last. There lies Duncan whom Macbeth slew. Had it not been for Shakespeare's haunting tragedy the foul deed would long since have been forgotten on earth, as it has doubtless been forgiven in heaven. There is, in fact, some reason to believe that Macbeth himself lies not far from his victim. Does not this symbolize reconciliation?

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Who else rests in this hallowed earth? Does King Edwin of Northumbria? The chronicler tells us that, during his reign, any woman could walk alone from end to end of his kingdom and no one would molest her. Possibly, but we have no records other than the obliterated inscriptions on the gravestones. It was Coifi, Edwin's high priest, who was asked if he would forsake his heathenism and become Christian. He replied that he would gladly, since truthfully he had never found his own religion of much use. It was also one of King Edwin's thanes who when asked the same question made a similar reply. Life, he said, was like a sparrow which on a winter's night flew in at the door and out through the window. Sparrows knew not where they had come from nor where they were going. "If these Christians can tell us," he said, "we will become Christians." But whether King Edwin sleeps there or not, it is certain that for four hundred years, that is for more than twice as long as the whole history of the United States, not only kings of Scotland but the earthly remains of royal rulers from Norway, Denmark, Ireland, and even France were borne over the ocean to find a resting place until "time shall be no more."

Questions and Prophecy

Iona is as rich in prophecy as Glastonbury is in legend. It is said of this sacred isle that when the British people, overwhelmed by some abnormal ocean wave, will perish like those of the fabled

Topics of Interest

● *Unused powers—*

Is it possible to bring into one creative activity several minds at once?

(see page 17)

● *Three eternal truths—*

Not complex but reducible to simply three are the laws governing the universe. What are they?

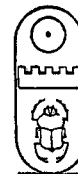
(see page 31)

Atlantis, when the British language, British traditions and history, become merely memories, those kings will be found still peacefully sleeping. Of old they were alerted by the bugle call "to the ramparts." Only Gabriel's trumpet will awaken them from their present sleep. Iona will then be found to have been faithful to the charge committed to her. Why was this island-soil so venerated?

Because a great saint, with his colleagues, had lived and laboured there. Had in fact achieved a work that might well be accounted a miracle. Almost fourteen centuries ago, Saint Columba landed, possibly on the same spot where I had landed that morning. He was accompanied by twelve colleagues. Why twelve? Was Saint Columba a mystic and did he know of some mystic power of twelve? There are twelve signs of the Zodiac. There were twelve sons of Jacob and twelve tribes of Israel, twelve labours of Hercules, twelve Apostles, twelve months in the year—and there were twelve fratres and sorores who originally founded the Rosicrucian Order.

Why did Columba forsake his native Ireland? He loved his native land with a love as deep as that of lovers. He seems to have become involved in politics and a battle followed. Some accounts say he was excommunicated for causing Christian blood to be shed; others, that his own remorse caused him to accept exile voluntarily. But whether he was banished by authority, or whether he was driven into exile by shame, the event emphasizes the deep fall of institutional religion during the intervening centuries. The battle could have been no more than a skirmish as measured by modern wars. Why does not some Church, with genuinely divine authority behind it, excommunicate those responsible for today's wars? Those sixty kings, sleeping so quietly at my feet, would have felt remorse had they been tempted into using such unholy weapons as we now use.

Is it because of this fall that power has departed from organized religion? Contrast the work of Columba with those of his living descendants. He had no books, pamphlets, nor printing press, yet he evangelized the unruly Picts, built churches and founded monasteries



as far away as Inverness and the north-east corner of Aberdeenshire.

One king journeyed to Iona so that he might be crowned by the great saint. In those days crowning was regarded as more than a state ceremony. It was an initiation. This conversion of kings and the preaching to their subjects was happening over all of Europe. The spread of the new gospel was a miracle. Today materialism and atheism have spread where of yore the heathen flocked to receive baptism. Efforts are made to combat this atheism by calling it wicked and saying that conventional religion is divine. But no one explains why the one is wicked and the other divine. No one would oppose anything if once convinced that it served a useful purpose. For instance, if it could heal the sick or solve for us the many problems we all must face before we start on that road those kings had traversed. Are not those materialists saying just what Edwin's high priest said more than a thousand years ago? Are they saying our religion has never been very much use to us?

Here I asked myself sharply, where is this stream of thoughts leading me? Can it be true that established religion, with its creeds, dogmas, theologies, doctrines, heresies, and schisms is of little use to us?

I did not like the thought and tried to banish it. But I could not. Have we not cancer and consumption and many other diseases everywhere? Have we not wars and rumours of wars—and none to say "Peace be still"? Some, not necessarily atheists, but, like King Edwin's thane, serious-minded, ask to be instructed in the mystery of man's origin and destiny. Is there none to enlighten? None to demonstrate the greater life of which our present earth life is but a single day? Has our era run full circle? Do we stand where the

heathen did when Saint Columba brought him the gospel?

My musing was again cut short—this time not from fear of being led into unbelief, but rather the reverse. A light, from the celestial regions where those sixty kings were now reigning, entered my being. I found myself in an old-fashioned church, with large family pews like separate rooms, such as were fairly common in England about a hundred years ago and a few of which still remain. There was an altar and unlike most of those in these old churches it had a cross standing on it. The sanctuary contained a number of books—labelled creeds, dogmas, theologies, doctrines, heresies, and schisms. As I looked wonderingly a beam of light descended. I was agog with expectation. Was I going to see the angel of the presence? Were the ancient mysteries to be given back to our modern churches? No. Instead the sanctuary and the books were consumed by the new light.

I reflected, trying to interpret this symbolism. The church I was in was old-fashioned. In fact, like the heathenism which Saint Columba destroyed, it was out of date. Was then established religion doomed? I rather shuddered as I thought of the consequences. It will leave a big void, I thought.

Again the unspoken question seemed to call forth its own answer. Dogmas, liturgies, creeds, theologies, heresies, must vanish before a greater light. But, like Iona in the midst of the great tidal wave, the cross, symbol of Christianity would remain, deathless and changeless, because of its divinity.

I continued to gaze at this mystic symbol in deep meditation.

Then I saw in the center of the cross a beautiful red rose—the resurrecting symbol.

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WE THANK YOU

The officers and staff assistants of the Supreme and Grand Lodges wish to thank the thousands of Rosicrucians throughout the world and the many *Digest* readers for their kind remembrance with Christmas and Holiday greetings by card, letter, cable, and radio.

Because it would be almost impossible for us to acknowledge personally each kind expression received, we take this means of thanking you, *one and all*. May the Cosmic abide with you!

Faternally, ROSICRUCIAN STAFF

Objectified Ideals

By FRANCES VEJTASA, F.R.C.
(Faculty member of Rose-Croix University)

EACH year, groups of students bring their diversities into the classrooms of a school where the only entrance requirement is sincerity of purpose toward the betterment of one's personality. Many make sacrifices, planning in far areas their one trip to serve them a lifetime. They have envisioned a possibility to acquire a closer affinity with their inner unused powers. In this school of various courses, the Creative Writing Workshop has been my special care. From it, each summer there faces me, not a group of many personalities but some unknown potential of a one group-personality.

Mind is one substance. A group of people assembled for specific instruction represents an opportunity. Is not here a mine of soulful treasure acquired through living but held captive, as if by adhesion, within each student? How is it to be unloosed and brought forth to manifest as a composite thing of originality and beauty? a group-creation but expressing above the level of any one individual of that group? The device to achieve this would require something more intimate than the many instrumental pieces of an orchestra, for example, each contributing to a single unit of tonal power and ecstasy through the ingenuity of human skill. Could not some method, utilizing symbols of writing, simultaneously project hidden potentials of personality into objective reality?

For nine successive summers this challenge has prodded my conscience toward some greater achievement from



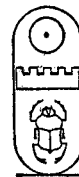
groups of 30 to 60 students. Eager to learn, they arrive with different backgrounds of nationalities, creeds, and races—all richly equipped with human experience lying within the scope of words. They have temporarily left their daily activities comprising humble ways of living, as well as highly specialized professions. Their ages range from young adulthood into the 80's; their education, from a few years of formal study in one country or another to

a college degree or degrees. A handicapped class, is it? No, such diversities through some adequate process of creative extraction should serve as an enrichment.

The students know their need. They take their places side by side and focus upon the instructor that uppermost desire, "I want mostly to learn self-expression."

"If you would create something, you must *be* something," once proclaimed the pen of Goethe. But what is it that I am? each student questions, as he hopes to discover, knowing that nothing in life is stagnant and that the human mind, for its fulfillment, is continually drawing upon the *one* mind. And it is within that oneness that each must search to discover himself.

In that overwhelming anticipation of the individual, there stares at the instructor that potential of the one mind flowing through and endowing the many. In the class of 30, 50, or 60 brains and bodies, the mind belongs to no one—outside the one God offering the privilege of godlike participation in



exactingly highly idealistic qualities. How is this participation to be achieved?

A method of approach to a creative group-production has been evolved through successive attempts. The class must be conditioned to accept the ideal of the purpose, with its possibilities. But long ago Disraeli, too, had logically declared that "a man can know nothing of mankind without knowing something of himself." Therefore, the individual begins with the self—and consequently discovers his position with mankind and with God.

In the personal world, including the childhood world, even though it is of one's own creation, one is to some extent a stranger. To meet his unknown self—his counterpart—to harmonize his world and make use of it, becomes the student's goal, as soon as he comprehends his position. Of his personal world, he must acquire an understanding and assume leadership. This rousing of sleeping experiences will yield stored-up knowledge. But how is one to attune with, to enter into, his dormant kingdom? Through the use of divinely-provided natural laws, of course.

Just as a physical feat requires nerve energy sustained by breath power, so does a mental feat. This formula for achievement in writing has emerged as a practical one: a topic intrusted to the *mind* plus *energy* (breath)—and the simple tools of pencil and paper to objectify the outcome.

Emotion creates energy; breath gives it motivating power; mind directs it. The usage of deep breathing is in no way to be monopolized in the gymnasium or as a counteraction to a needle's stab in a physician's office. The motive for action well in mind, each student takes a deep breath to assist integration of personality through focused energy. He exhales and relaxes.

Now the class is ready for simultaneous action—with purpose in mind, pencil in readiness, and power at command. The signal to write is given and the desire or ideal moves into written manifestation—objectified on paper—through the sustained process of non-stop writing. The will-to-write stops at no obstacle, as it steers forward—poor spelling, punctuation, capitalization, wrong words, incomplete and run-on

sentences have no significance in this moment. Pencils move until the signal to stop is given.

Nonstop Writing

Writing timed by the watch originated as a necessity to put every pencil to work at once and to continue until the signal to stop. The writing hand pauses only if the lead breaks or pen goes dry. If a student's thought suddenly breaks contact and goes dead still, he must move on. This is accomplished by the repeating of the last word until the mental resumption of equilibrium introduces a new word with its associated procession or chain of advance.

The first few trials of nonstop writing, in some participants, demonstrate tension, the feeling of being forced to run a race in writing, or doing something he can't do, or failing to express something that has value. There is no time for deliberation and idea formulation—the mental struggle for survival in the mind-current is not unlike the physical struggle when one is thrown into water to learn to swim. In either case, the necessity to succeed achieves highly satisfying results—and the way becomes easy.

But before that happens, many a beginner surprised into pencil activity reacts with effortful opposition, his mind full of evasions and apologies for himself: "I'm not a writer . . . I have no experience . . . I can't spell . . . I had little schooling . . . or, the right word wouldn't come . . . Nothing good comes . . . I need time to think . . . to be alone."

The suggestion is "take the situation on faith—relax, yield the self . . . ease into the current."

The preliminary approach requires a complete change of viewpoint—a re-orientation, or re-education. Each student learns that he will have privacy in exploring his own personal world, that it will be optional with him whether or not he signs or hands in his paper. He reasons that having lived, his experiences of living warrant him a place among his fellow beings. He knows that the one God has equally endowed his children, even though they may now stand on different levels of achievement.

To allow inspiration to flow freely,

the current of thought must be cleared of driftwood. The mind awaits to be liberated from cares, worries, anger, resentments, doubts, in order that it may express from its true state of purity.

Purpose usually asserts itself by the third day. The student stops twiddling and lets go, knowing that of his creation he is to be his sole judge until he wishes otherwise. He ceases to be his own enemy in the awakening of inner expression, which actually he very much desires.

As the student ceases to struggle with himself, yields his personality and "eases into the current," he becomes aware of his possibilities. Some outside practice is also encouraged. Before bedtime, for example, a five-minute nonstop may clear from the mind some unpleasantness that may have been acquired during the day—anger, resentment, hurt feelings, disappointment. With the tearing up of the paper, the final hold of the hurt disintegrates. Through the same method, sleep may be intelligently invited; or, a new day may be faced by choosing some hopeful symbol—as a key word having emotional and mental potentials, such as courage, love, joy. To record at night the most pleasant event of the day is excellent practice.

Soon reports of enthusiasm, of mystification and wonderment, begin to drift into the class: "I wrote an angry letter (tore it up of course) and felt better . . . I got into an argument but when I put it on paper, it became ridiculous—it gave me a good laugh . . . I've always had trouble finding the right word but now words come much more easily . . . I practice nonstop every morning and am learning things about myself . . . I use nonstop to write prayers and the day begins hopefully . . . at night insomnia departs . . . I have regained self-confidence . . . my work back home was driving me crazy, but now I can return to it."

The Creative Unit

Also, the student soon realizes that he can accomplish through the aid of a group what he is not ready to do alone. For highest achievement this possibility must be recognized by the instructor as well. The secret is to help each participant into a cooperative spirit of one-

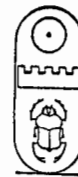
ness, so that thereby he may become creative in the one power centered upon a specific ideal. With this viewpoint, the student is no longer retarded by his self-consciousness of aloneness. Through this method of writing expression, frustrations of extreme inadequacy are eliminated as the participant proceeds to the time when alone he will be able to produce a perfected work.

After an individual has gained an acquaintance with his own world, the desire comes to share, to intermingle his possessions with those of others. Just as the mind had to be centered and directed to the discovery of the true self, it now has to be reoriented to a point of collective endeavor in a cineramic world where numerous individual worlds have merged to create a more expansive realization of the one mind, one soul, one God.

To participate within a creative unit, each individual must desire to add his own building block to a common pile, the blocks (in this case *words*) later to be selected, arranged, and constructed into an inclusive whole by some volunteer student, qualified by his own urge—and to whatever skill or level he is capable to organize the material into a written expression comprising a composite group-unit of completion.

For success in group writing it is essential that a common ground of experience be made alive by a single impulse. This need is well served by a 10-minute nonstop, followed by two to five minutes of additional quiet for those who may need more time to bring their thought to completion. The topic to be expanded in writing is chosen the day before to give the subconscious mind an opportunity to go to work in advance. To eliminate any exterior influence by other students, the topic is not discussed beforehand, except to clarify it if necessary.

Subjects of intangible characteristics, such as compassion, courage, honesty, lend themselves better to group writing than something concrete, which may present a difficulty in qualifying as a common experience, emotionally and intellectually. For example, the subject of *hawk*, chosen for its vibrant qualities, in the hope of stirring the imagination toward the production of a dramatic word picture, failed as a satisfactory



group experience, because surprisingly enough about one fifth of the class knew a hawk only as a dictionary word. The subject of *weed* contributed more realism; however, and naturally so, in the 10-minute writing process it was, by the majority, relegated to intangible or symbolic significance:

"A weed is like a person who antagonizes us"; or, "There are human weeds who are unaware of what their work in life should be, but perhaps they are useful to others by just being different." One reasoned that "Weeds are natural inhabitants; flowers are aliens." And another philosophized that "It seems that Mother Nature's *unconscious* prefers weeds to roses."

Group writing, entered into understandingly, tends to impersonalize and thereby to relieve tension. For the best collective results, even as for individual ones, it is essential to join in wholeheartedly. The first minute of wordiness or loose thought usually indicates lack of attunement. From the focus of 10-minute nonstop writing there soon emerge inspiration and revelation, in simplicity and sincerity, as the mind leads away from its objectified shortcomings. There is no time now for mental rehashing, for camouflage or "putting on" of personality, for chewing on the pencil. The instructor calls time and writing begins. The more freely the writer is responding to his true self, the more openly sincere and soulful becomes the tone of his language. Such wholesomeness of personality soon harmonizes into a group relation of universality, contributing to well-being and peace of mind. It is not a matter of remaking oneself but of discovering, reorienting, and extending the self.

Objectified effects step aside, and causes back of the effects come to the fore. Creative thinking brings to the surface the struggle of each human mind with its interior world and the conflicting elements thrust upon it from all directions. The flow is from an inner source outward—twists and old knots, emotional blocks in the nervous system, unwind and move forward and outward on those strange symbols called *words or names of things*.

There is no detouring in pursuit of some preconceived perfection, no sigh-

ing or groaning in the face of inadequacy; in the wholesomeness of this straightforwardness, a certain charm takes over. The human mind not permitted to recoil upon itself cannot afflict, thwart, or inhibit the universally endowed channel of expression. The personality, trustfully and without frustration, assumes a listening role in the greater inner experience of knowing that it does not work alone. The student offers what he has—at times loosely and at times epigrammatically, as for example:

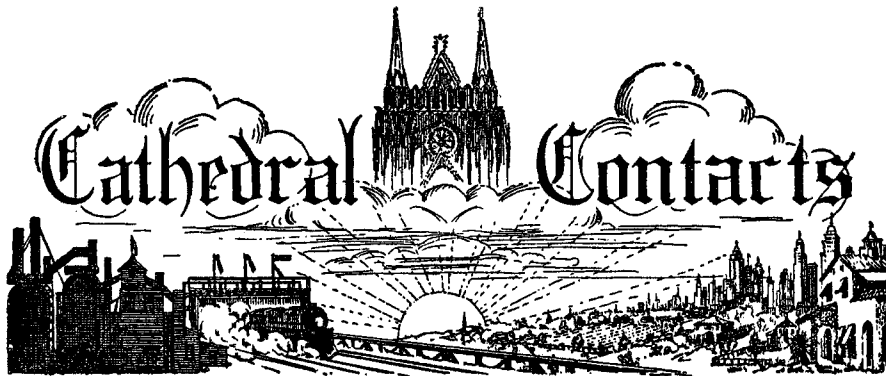
Man's necessity gives God an opportunity . . . Conviction without courage to activate it is like an army without a leader . . . Individuals are like varied terrains . . . To know fear sometimes brings a rock bottom of deep strength and realization . . . Compassion is a quality rooted in Cosmic consciousness . . . (and so on from different pens).

That the nonstop writing device contained greater possibilities than to put a class to work simultaneously was not at once realized. Its significance in psychotherapy came after hours of thumbing through and scanning piles of paper. Here were conscious attempts to find and to will a mental and emotional association within one's being. Behavior came under reflective scrutiny in this "get acquainted" self-examination. Specific problems of character were faced, analyzed, weighed, and balanced. Inspiration, too, was induced in the moment of noninterference by the ordinarily ruling mind.

Singularly fascinating is the study at the crossroads of mental stress, when some emotional association suddenly tugs for possession. These points of stress stand out by means of the repeated word while the student is resisting the distraction, until equilibrium is again established. For example:

"A weed is a flower unloved unloved unloved unloved"; or, on a nostalgic echo of childhood memories, "We had an abundance of Queen Anne's Lace [wild carrot] up North North North North—(and after equilibrium is established) Queen Anne's Lace combines beautifully with cultivated flowers in a centerpiece arrangement." Interestingly, another student attuned simultaneously to the same object, "Queen

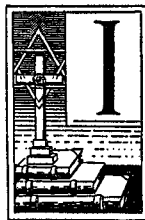
(Continued on Page 23)



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.*)

RELEASE FROM TENSION

By CECIL A. POOLE, Supreme Secretary

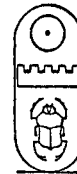


It is now common knowledge that many of the physical and mental ills of men living in a modern civilization are closely connected with the tensions and stresses which seem to develop in the complexity of such living. There was a time in human history when life was not complicated. Beyond securing food and shelter, man made little effort to adapt himself to his physical world.

Ancient men who lived before the periods of civilizations spent their lives in finding a certain degree of comfort and happiness in the simplest adjust-

ments they could make to the circumstances about them. Such living was not complicated; it offered little reward, and it had little purpose. These individuals saw very few values beyond merely satisfying the needs and demands which their physical craving and their innate curiosity developed within them. In various ways, they tried to adjust themselves to the circumstances about them; and in various degrees, just as man does today, they found certain satisfactions in certain things that did not completely satisfy their needs.

It is for this reason that some have come to believe that possibly a simpler life, such as lived by our ancestors,



might be better. Some individuals have gone so far as to claim that civilization is a false veneer and more harmful than beneficial to man. Such an idea is contrary to the changing nature of the universe. The concept of a purposeful direction behind the universe cannot be achieved without realizing that progress is essential. The definition of progress is, of course, a difficult one to isolate. But, in general, we can consider as progressive that which has developed in such a way as to make man use more of his abilities. Man is put here in the universe so that he may associate himself with the forces and circumstances that exist; to develop these potentialities is not merely an obligation, it is also an absolute *must* in the course of mental and spiritual evolution.

Mankind could not go on being a savage. He is endowed with potentialities that raise him above the level of an aborigine or an uncivilized individual. He is given the ability to master and control certain physical obstacles; he is given the ability to reason, to accumulate knowledge, and to utilize what he learns. Fundamentally, the purpose for this is to benefit himself and other human beings. Some will conclude that man has not been very successful, that civilization with all its aids and accomplishments has not made man a great deal happier than he was when he lived under circumstances where simpler knowledge was sufficient. This, of course, is debatable, but man is still in the process of growth. That civilizations to this date have risen and fallen, and have brought about as much pain as they have happiness, cannot be the criterion by which to judge them.

Today we live in what we believe to be the most complicated form of civilization that has ever existed. It is complicated in the sense that we have adapted ourselves to the utilization of more physical phenomena than man has ever previously understood. This does not mean that man has mastered all physical phenomena, but that he is using the components of his environment. The more he uses them, and the more he brings into daily familiarity the complications of the world in which he lives, the more involved becomes his life, and the greater challenge it is to

him to select from the complexity of existence those values which are permanent and which will endow him with characteristics to lead him toward a higher level of life and a fuller accomplishment.

With the complexity of living, with the demands that are made upon man's time in adapting himself to present existent circumstances, he finds himself constantly being pushed for time, constantly having demands made upon him. A higher scale of living forces him to exert himself more so as to meet his demands, and in this process he develops complexes of mental origin. He becomes tense. His entire energy is directed toward a purpose of understanding his surroundings or trying to make a better living than his neighbor. The process itself is not wrong, the results are wrong. It is the end which we seek that develops within us the responses that we as human entities make to our environment. If we become so involved in making a living, achieving fame, or accumulating wealth that we can never relax, then we are planning our own doom. Relaxation is the key toward physical, mental, and spiritual growth, and happiness. Until we can gain a release from the tensions about us, we cannot fully utilize our potentialities and acquire a degree of happiness in the course of our experience here on earth.

How to gain release from tension is the subject of many books, articles, and discourses today, but there is one fundamental means that underlies all the explanations that are brought to those who seek this release under present circumstances; that is, direct properly your concept of value. If you value physical things more than anything else, you will obviously remain more tense because of the worry in accumulating and possessing such values. But if we fully realize the transient nature of the physical world, and the fact that this life is only a process of learning and that we are heading toward a time and place which will be of more consequence than the present, we then know that in the simple appreciation of those values incorporated within the concepts of love, happiness, and consideration of the rights of others, we can gain our physical achievements even as we reiterate

these values within our own consciousness.

For a release from tension, the Cathedral of the Soul is an ideal channel for learning to direct ourselves to such an end by means of relaxation and attunement. It was conceived and dedicated for the purpose of helping man to have a time, place, and means of associating with forces which take men away, at least momentarily, from the stress and strain of physical existence. At the beginning of this year, a time when we

usually determine to select new ways or new paths of living, it would be to the advantage of everyone to learn of this Cathedral and devote a few minutes a day to aid in developing within himself those values which will be permanent regardless of the fluctuation of events in the physical world. There are no requirements to use these facilities. Merely by desire any individual who so wishes may learn about the Cathedral of the Soul and utilize its valuable means to relate himself to his true work and to his true source of being.



OBJECTIFIED IDEALS

(Continued from Page 20)

Anne's Lace upholds the dignity of wild life in the society of plants. But sometimes there is one with a black tear on its round face."

Definitely at the crossroads of stress the two elements in nature (positive and negative) are always in evidence: "Mothers often often often mar their child's welfare by their very love and protective instinct." And from another voice, "Sometimes in our experiences we find that even friends have been known to two-time us us us us."

The moral grandeur of acknowledging, of knowing, often becomes quite disarming when seemingly the cards are laid on the table: "To err and to become ashamed ashamed ashamed and then find a mode or way to live so as not to incur that shame—(then after equilibrium is established) we can pose as perfect but the inward man is still not at peace." And from another student, "One can use courage to do a deed of 'getting even' then then then then one cannot cannot cannot carry it out very well."

From self-examinations and contemplations come wistfulness, longing, hopefulness, from various pens: one would often wish to shut off the radio and other vehicles which bring us news constantly of suffering; I strongly feel my lack of compassion; something lost and forgotten has stirred within me—a longing, an emptiness, a rush of pain;

grass bows down and bends under my foot and rises uncrushed.

From an intensive effort to realize compassion, comes: Is it possible to feel the pain of a nail in the flesh as a bare-foot child would feel? or the struggle of a flying gull fighting a hurricane? to feel the hunger of a wolf upon a field of whiteness alone at night?

Achievements

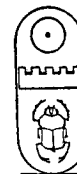
By the end of the second week—consisting of one hour daily—the 1954 class gathered sufficient momentum to write and bring to an organized completion several pieces of material wherein many voices were represented as one voice.

The first trial was on the time-worn but unsolved subject of God. When the compilation was read, the class attention became electrifying in its intensity, as words and phrases beat themselves out with a certain precision:

God is the infinite power of creative essence, the spirit of the universe, the key of life here and hereafter, friend, teacher, ideas, wisdom, beauty, mind, love, harmony, the pulse of the world, endless light.

I find God in the tread of feet, in the breath, in everything I see, read, and think. He is that portion of the Great Cosmic that I can take my troubles to—my joys and sorrows. He is motion, change, the beginning and the end.

God has spoken to me—through the beauty of wood violets, garden flowers, tall singing pines, the brook. He has spoken through my baby's smile, through the Grand Canyon,



through rain after dust and heat, through the mighty sun.

Is there any limit as to how to utilize the group mind? "I would like to know the fine point between helpfulness and interference in human relations," said one student. The class seemed puzzled and uncertain. But they tried—not through hours of discussion and argument but through ten minutes of non-interference from the objective mind.

The resulting piece in its composite expression was accepted as completely satisfactory. It read in part:

All of us basically and fundamentally want to help others because we feel a deep need within ourselves for help from others. Sympathy must precede helpfulness, for in true sympathy there is understanding. But if the person himself doesn't know a problem exists there isn't much we can do.

A year ago I traveled some distance to see an aged relative. Since she had inadequate means it seemed wise to investigate the possibility of seeking help from a Home; she was eligible for such assistance. I talked kindly to her for several days in an effort to persuade her to go there, but she grew increasingly defiant and attempted to turn my attention to other things. In Church on the following Sunday, suddenly the answer came clearly, "Go home, you are doing no good." On the train going home I realized that I had been trying to force my idea upon her rather than attempting to understand her viewpoint. Later she began to desire the protection of the Home and was willing to forego her independence for that protection.

Also, are we truly helping those about us when we take over their responsibilities?

Nature has patterns of true helpfulness. Once there was a man watching a butterfly emerging from its cocoon. Observing its intense struggles to free itself from its prison, he picked up a pair of scissors and snipped a slit from top to bottom. Then he found to his dismay that the butterfly's wings were too weak to enable it to fly. Suddenly he realized that the exercise exerted by the butterfly in working its way out of the cocoon was nature's way of strengthening it for life in the outside world.

Actually we can only help another by an encouraging word and a friendly smile, while we indirectly point the way by relating some parallel incident from our own experience, so that the one needing help may have an ex-

ample from which to draw his own conclusion.

The class appreciation of a production assembled from many pieces is at once personal and impersonal. Each participant listens attentively to hear his own contribution within the mosaic pattern, but at the completion is so impersonalized by the quality as a whole that every individual, in self-forgetfulness, bursts into applause as if in tribute to the creation itself.

Nonstop writing has nothing to do with so-called automatic writing. Each one writes purposefully and in full control—a motivated control. Then through sharing there is constructed a work far-excelling that of any one person.

This system of writing allows complete freedom of expression, both individually and collectively, and from any level of individual qualification. This flexibility evolved naturally through the studied need of classes of a much diversified background of experiences. The process serves the amateur and the professional equally well. And although it provides an excellent foundation in its present state, it is by no means circumscribed. Its unexplored potentials still challenge the imagination.

For example, if this mass production were attempted by a group of, say 50, professional writers, would there result in ten minutes a finished volume of unexcelled genius? Through this same method how would the work of a group of teen agers compare? What would a class of scientists produce? or a group of statesmen?

In this creative endeavor of consolidated positive thinking, the mind is aroused from its depths of seclusion. Its source of supply is the limitless Cosmic consciousness. We are not empty people. An awakened personality keeps striving to transcend its immediate self, to find its place in Infinite perfection.

AMORC INITIATIONS and RITUAL

CALIFORNIA, Los Angeles:	Hermes Lodge, 148 North Gramercy Place. <i>First Degree</i> , Jan. 22 and 23, at 8:00 p.m.
NEW YORK, New York:	New York City Lodge, 250 W. 57th St. <i>Special Convocation Ritual</i> for Hierarchy members, Jan. 22, at 7:30 p.m.—Room 814.
MICHIGAN, Detroit:	Thebes Lodge, 616 W. Hancock. <i>Second Temple Degree</i> , Jan. 18; <i>Third Temple</i> , Jan. 25—both at 8:15 p.m.

Mystical Christianity

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

PART TWO

DURING the early centuries following the transition of Jesus, Christianity particularly appealed to groups of philosophers and learned students at Alexandria and elsewhere in the East and West. These philosophers saw in Christianity the possibility of its surpassing all of the previous religions' contributions to the moral life of man. They thought that Christianity presented a unique opportunity for man's affinity with the consciousness of God. Therefore, they undertook to rationalize the teachings of Jesus. They desired to make the collection of his words, which had come down to them, as acceptable to reason as they were to simple faith. They sincerely desired to give to the teachings of Jesus continuity, logic, emphasis, and as much intellectual dignity as the philosophies with which they were acquainted. They hoped that, with such a rational presentation, they would be able to convert their erudite associates, convince them of the real merit of Christianity.

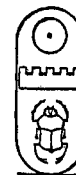
The philosophers who undertook this special work were called the *Apologists*. They were given this name in later centuries because they endeavored to defend the claims of Christianity against those other philosophers who pointed out what they declared to be its logical inconsistencies. The Apologists were particularly aware of the latent mystical principles in Jesus' teachings—perhaps that was what had attracted their attention. In their persuasive arguments, which have found their way into Christian doctrines and are taught today, they reveal the influence of their studies of Stoicism and of Neoplatonism.



Among the greatest of these Apologists were Justin Martyr, Tertullian, and Origen, pupil of Clement of Alexandria.

Tertullian emphasized, as a requisite of Christian teachings, an understanding and absolute belief in the supreme essence of the soul. He believed that for mastery of Christianity it was absolutely essential that one recognize the supremacy of the essence of the soul in man. He wrote, "Stand forth, oh Soul." He exhorted men to make every effort to allow the soul to dominate them because, only if that came to pass, could they understand and feel the spirit of Christianity. He held that, whether the soul is of Divine and eternal substance or of mortal origin, whether it is received in Heaven or springs from earth, whether its existence begins with the body at birth or is acquired and developed in the body during a later stage, no matter what the source of the soul, it is that which makes man the rational and the spiritual being he is. It is the soul alone that is capable of dictating and directing the noble and worthy life on earth. In exhorting that the soul should stand forth, he meant that the spiritual life of every man must first be centered in the consciousness of the soul. Without that, no man can aspire to spiritual doctrine. He must give the soul dominion over his conscious existence. It must rule the mind and body.

Tertullian distinguished the wisdom of the soul from academic knowledge which men acquire from books and from schoolrooms, and which they subsequently, as he puts it, belch forth. He expounded that real knowledge should



be "what thou knowest from thyself." The highest personal knowledge is to be found in reflection, in personal judgment, in the weighing of experiences, in the analysis of external facts. If that is not done, it is not intimate knowledge. It is the wisdom of the soul which segregates and evaluates the knowledge acquired through the senses.

Clement of Alexandria, Apologist and early father of the Christian church, held that the study and practice of the teachings of Jesus result in the "harmony of man." He meant by this phrase that the Divine element in man, the spiritual nature, is definitely formed and cultivated by the teachings of Jesus. When this comes about, then goodness or, as he said, holiness, follows as second nature. We may say that a study of Jesus' teachings, according to Clement of Alexandria, brings about an attunement between the objective and the moral self. Consequently, our outer self has an automatic response to the spiritual inclinations. We do not have to think of goodness. We act in accordance with true moral dictation without conscious effort. He further added that "if one knows himself, he will know God. Knowing God, he will be like God." This is pure mysticism. If we know the inner self, experience it, we are brought in close communion with the Divine in our nature, which is part of the Cosmic. If we are one with the Cosmic, we are one with God.

Since the Apologists were endeavoring to put into a philosophical order the teachings of Jesus, for the reasons set forth, they found it necessary to try to relate God to the world. Here we have dual conditions: Divinity, perfection and the good; and a material world which, by contrast, would seem to be imperfect or at least inconsistent at times with what we attribute to the Divine. How are they related? The Apologists were theists; that is, they believed that God is a personality which transcends the world. He is completely out of this world, yet His knowledge dwells in it. The connection between God and the world they accomplished by use of the doctrine of the *logos*. The *logos* as a conception was borrowed from the Stoics who had received the idea, in all probability, from the an-

cient Memphite School in Egypt. This school taught about a Supreme Architect whose mind permeated the universe and whose words objectified His ideas and put them into action. The *logos* was held to be the rational principle in the universe, that is, the mind of God emanating into the world. It was the creative force which permeated the universe, a series of natural laws giving matter its structure. Thus God Himself did not enter matter but His thoughts were the moving force that brought it about as a system of laws.

Adam, the Word

This *logos* or rational principle was not a separate essence. It did not constitute a dual principle. It emanated from God as the rays of light emanate from a lamp. No matter how distant their emanation, they are directly connected at all times with their source. It was held by the Apologists that the *logos*, the word and law of God, was in fact the Son of God. Jesus the Christ was God's will on earth. Jesus the Christ was the mind of God manifesting in mortal form or, we can say from the mystical point of view, Cosmic consciousness embodied in flesh. The Apologists affirmed that the *logos*, the rational principle of God, was that which caused all pre-Christian enlightenment or advanced conceptions, that which progressed mankind. Every illumination of a spiritual nature was the result of the rational purpose of God or the *logos*. This, then, was a very liberal view. It recognized that every rational or philosophical conception, having a spiritual motive, originated from a Divine source, that the founder of it was spiritually enlightened and was to be accepted as a brother, even though the details of his religious conceptions or philosophy might differ from those of another. How unfortunate it is that this conception of the Apologists could not have been universally observed by the Christian sects that sprang from them!

These mystical philosophers, the Apologists, affirmed that the Adam of the Old Testament was conceived from the *logos*, the mind and word of God. They contended that Adam was the image of God; that is, he possessed godliness, the qualities of imperishabil-

ity and immortality. When he fell from his high and Divine estate, they said that he lost for mankind at that time those qualities of immortality, which necessarily cost man the loss of the full realization of his spiritual consciousness, a break in the complete unity between the two natures of man. Man to recover this imperishability must recover his pristine state, it was held. This meant that he must again unite his mortal consciousness with that of God, become aware of the Divine within himself, through intimate inner experience. They declared that the race must begin again with Jesus the Christ as the new Adam.

In Jesus there was manifested a perfect unity of both the Divine nature and the mortal one. It was an excellent display of the dual nature of man, the ideal and perfect estate of man. Jesus demonstrated that man can recover his Divine estate. Man can again share in the nature of God within himself. He can again enjoy incorruptibility and immortality. Mystically, the soul lives only when it is conscious of its estate. It is not sufficient that the Divine essence be embodied in us. The soul is only fully functioning when we are conscious of it. Mystically, immortality must be distinguished from just an eternal existence. It must be a conscious existence of our unity with our own nature and with the Cosmic as a whole.

Masses not Ready

Dr. H. Spencer Lewis pointed out in his treatises, *The Mystical Life of Jesus* and *The Secret Doctrines of Jesus*, that the mystical principles of Jesus' teachings were not divulged to the masses of the people of his time. These principles he taught privately to his Apostles. They were likewise revealed in secret initiations to these Apostles. Jesus alludes to these in his words. This was not done with the intention of showing favoritism, but with the full understanding that the masses of men of his time were not prepared to accept the profundity and beauty of the mystical principles. These would need to be introduced gradually by the use of parables and other means later. The Apostles were equally cautious. They veiled the mystical aspects of Jesus'

teachings in allegory. However, the early Apostolic Church stressed the mystical teachings, for their true worth was known at that time. Dr. Lewis points out many of these mystical principles. He calls to our attention the principle of entering the silence, which appears so frequently in Jesus' teachings, though not under that particular designation. In the Synoptic Gospels, it is frequently mentioned that Jesus and others went into the wilderness. This was an outer or veiled expression for entering the silence. It meant departure from one's objective ways, from everyday life—and to exclude oneself from temporal activities by introverting the consciousness, finding within oneself counsel and consolation.

There was also reference in the teachings of Jesus to "ascending the mountain." This again is an outer form of a mystical principle. It did not mean that these persons were climbing physical mountains. In fact, in some instances there were no actual mountains in the immediate vicinity which could be ascended. It meant the turning of one's consciousness inwardly and raising it, step by step, plane by plane, until it was lifted above the interests and desires and passions of the body and brought into attunement with the spiritual dictates of the Divine self. Finally, on the summit of this mountain, one would experience great illumination, just as one who is standing on the top of a physical mountain can see the sun to greater advantage and, as well, a far greater horizon.

Dr. Lewis relates that Jesus' conception of morality must be distinguished from morality in the ordinary sense. To Jesus, it had a deep mystical significance—not merely social proscription, recognizing certain behavior and conforming to the dictates of society or to ethical procedure. To Jesus, morality sprang solely from the nature of the individual. It was a duty to God, the result of every individual's harmonizing his mortal conduct with his Divine consciousness. No one is truly moral, unless the conduct to which he conforms is a personal inner conviction, rooted in spiritual inclination and motive. It must be an obedience to the personal Divine impulse. Therefore, to Jesus, morality meant for the individ-



ual to assert the highest nature of his being.

From the foregoing, it must be apparent that the real quality of Christianity, the most important one, is its mystical aspect, for such had its origin in personal mystical experience. The mysticism of Christianity may be very briefly summarized by saying that it is a personal awareness of the soul, a merging of the individual's consciousness with the universal consciousness. This accomplished, he then can fashion his conduct, living, and his relationship to others in accordance with the inner, higher spiritual motives. The things that come about as a result of this personal motivation cannot be taught as real virtues and spiritual conduct. As Socrates said, several centuries before Jesus' death, the spiritual life must be a personal experience. The Apostles had that experience. Paul had to become illumined, to have the subjective mystical experience, before he was converted and became a staunch supporter of Christianity.

If the Christian church, as an institution, as an objective expression of Jesus' teachings, is to survive, it must serve the original mystical precepts. It must further the meditation of the individual and the development of the personal Cosmic consciousness within every individual. It must encourage the subjective experience. All its litur-

gies, ceremonies and rituals, must be instrumental to that end. After all, the whole importance of Jesus' life, his teachings and his crucifixion, was a symbolic sacrifice. It emphasized the need for the illumination of the individual and the need for all of humanity to experience Cosmic consciousness. The most regular conformists to creed, the most conscientious adherents of objective religion, if they fail to have a subjective experience, are but irreligious people.

One of the principal obligations, in the past and present, of the Rosicrucian Order is to preserve the individual's mystical link with the Cosmic. By such means one receives the personal experience from which the spiritual life springs. The Rosicrucian Order, not a religious movement, seeks to teach the technique by which the personal experience can be had. The mystical consciousness, the realization of the Divine, its full import, is that which causes man to be supreme in the Adam or physical state. If he fails to retain his link with the Cosmic consciousness, he is then less than the beasts of the field which have never had it. A fall from any height that has once been attained is a degeneracy. It lowers man's status below that of any other elementary living where the same height had never been attained.

— End —



FOR PARENTS WHO CARE

Love for a child is not sufficient. Parental love is often blind—it frequently overlooks the very elements so necessary to the future of children. A child may have the finest physical care—every objective requirement met—and yet talents and faculties that make for the fullness of living may be unconsciously neglected. Do you know which of the habits that seem harmless, even amusing, should be curbed in the young child? Are you aware of those indications disclosing the *creative abilities*, within the boy or the girl, that should be cultivated *early in life*?

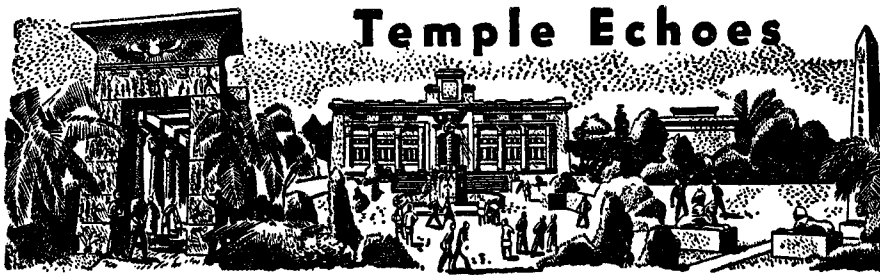
If you want to develop the best qualities in your child, obtain a free copy of the booklet, *Child Culture*.

This book reveals what factors of child life and culture should and can be particularly developed during the formative first seven years.

Address your inquiry for the free booklet to:

CHILD CULTURE INSTITUTE
Rosicrucian Park, San Jose, California

*The
Rosicrucian
Digest
January
1955*



READERS of the Digest have always enjoyed the photographs which appear at the front and back of each issue. Now when visitors come to Rosicrucian Park, they will have the opportunity of seeing them permanently displayed.

Through the kindness of the Imperator representative photographs of his African, Continental, and Far Eastern journeys have now been skillfully arranged by Frater Abbatecola around the walls of the Recreation Room of the Supreme Temple.

After Convocations on Tuesday evenings those who visit the Recreation Room have even a wider choice than ever. They may eat if they are hungry, converse if they are communicative, or just look at pictures if they are silent and meditative.



American Indian Art was on display in Rosicrucian Park in November. Through the courtesy of Philbrook Art Center of Tulsa, Oklahoma, which assembled the exhibit, and The Smithsonian Institution of Washington, D.C., which is sponsoring its travels, some sixty paintings of contemporary Indian artists were shown in the Rosicrucian Museum.

Color, composition, symbolism, all outstanding, make for a direct and straightforward appeal. Three large classifications are represented: Woodland tribes, plains Indians, and Southwest groups. Fundamentally the same approach is made—the significance of the daily round is depicted, although individuality is evident as between group and group as well as between artist and artist.

On Sunday, November 14th, there was a sound-and-color film on *Pueblo Art*.

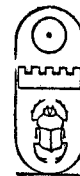


Those attending the Rose-Croix University Friday night series on "The Mystery and History of Initiation" were faced with Indians again early in December. An Indian Ritual Drama of initiation was presented to illustrate the manner in which fundamental laws of philosophy and life were taught among the inhabitants of young America. Some nine Fratres contributed their talents to re-create with subtle realism the solemn ceremony of inducting a young brave into the mysteries of the medicine lodge. The ritual used was entitled "Manabus of the Medicine Lodge." It is one of a series of Ritual Dramas prepared under the supervision of the Imperator for use by Rosicrucian Lodges and Chapters throughout the world.



Rosicrucian Rallies have furnished many members with the opportunity to see these ritual dramas. Word comes from Dayton, Ohio, and from Los Angeles, California, that the ritual dramas presented this year were particularly effective. In Dayton the Greek Mysteries were returned to in a very impressive presentation of "The Rite of Demeter" by Chapter members. At the Southern California Rally held in Hollywood, the Akhnaton Lodge of Pasadena offered the drama based on Christian mysticism, entitled "The Asian Brother."

In Toronto, Ontario, the third Eastern Canada Rally was in itself a real drama and initiation. For two days it drew a record attendance of over five hundred members to participate in an exciting and meaningful program of



activities which initiated everyone into a better appreciation of brotherhood and the cooperative effort.

And be it noted, something new was added. Soror Gladys Lewis did mighty missionary work in behalf of the Children's Hour—a particular project in the interest of preschool children. For many years here at Rosicrucian Park, Soror Lewis and Sorores Alice Appell and Dorothy Muttkowski have been devoting themselves to practical application of Rosicrucian principles to education at the preschool level. It is good to know that Toronto is extending this work.



From an Anchorage, Alaska, paper it has been learned that the recently formed Pronaos there held a Pyramid Building ceremony at the time of the Fall equinox in strict accord with the traditional practice of Rosicrucian Lodges and Chapters everywhere.

This simple ceremony so rich in meaning for Rosicrucians must have had especial significance for those earnest members of our Order in Alaska. In turn, their participation must be an inspiration to others, for it is like another symbolic stone placed on the growing structure which AMORC teachings are helping us to build. Frater Joseph E. Maley, Master of the Pronaos, and all who joined with him to make the ceremony possible made history in thus re-establishing ancient landmarks of the Order.



In traditional manner, those who serve in various capacities during the year in the Supreme Temple are every December the Emperor's guests at a dinner prepared and served in the Recreation Room of the Temple. This is an event that is unique in many ways and thoroughly appreciated by all who are privileged to participate. It is in many respects a family reunion—a time to say thank-you all around—and a time to hear an intimate word of counsel and direction from the Emperor and to meet informally and in

a spirit of rare friendliness with all who serve in the Temple.

This year's event was pleasant, as all have been, and altogether enjoyable in its serious moments as well as in its lighter ones. Those responding gave evidence of their deep thought and feeling—and their words were listened to with gratitude.

Chaplain Paul L. Deputy was at his best as Master of Ceremonies. This year his surprise offering was a Dixieland Jamboree—an audience participation show that brought tuneful old favorites of the minstrel era back with full flavor. Frater James Whitcomb and his daughter, Colombe Sidney, began the festivities with guitar and vocal ditties. End men of distinction flanked Interlocutor Deputy and gave a modern fillip to Joe Miller that would have delighted and flabbergasted him. Hambone and Ephraim, Jefferson and Gladstone, ran the gamut of histrionics in their effort to please—and from examination of the exhausted applause-meter at the end of the evening they were declared successful. Doffing their theatrical disguises they were presented in their everyday roles as Duayne Kelso, Edward Fisher, Arthur Piepenbrink, and Joel Disher. They were released into the custody of their more responsible wives and the curtain rang down agreeably on another successful evening.



One of the ways the Kepher-Ra Club of women employees at Rosicrucian Park uses to provide pleasure and profit for all and sundry is its Christmas Follies. This is a variety show held annually in Francis Bacon Auditorium. The money goes into the club's coffers for its many worth-while but little-publicized charitable ventures; the fun given out is everybody's to make the best use of he can.

This year's show followed the pattern of others of its kind in featuring singing, dancing, pantomime. Performers sprang up all over the place to make it a show to be recalled with genuine satisfaction.



Suspicion is an intangible but nefarious film that insulates human minds one from the other.
—VALIDIVAR



Three Eternal Truths

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

(From *Rosicrucian Digest*, August 1932)

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



HUMAN beings are tempted to think that with the rapid changes taking place and the established value of things falling to lower values and lower degrees of worthiness and dependable foundations crumbling away, that there is no one thing that is permanent and sure and worthy of being the solid rock upon which to cling for safety and security.

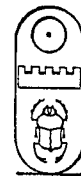
But there are things upon which we human beings can depend and foundations upon which we can build not only for the present but for the eternal future. We can rest assured that as time changes and conditions vary and values of all kinds rise and fall, that these foundations will remain adamant and eternally sure.

We are seekers for truth and pride ourselves that in our search we have contacted the thoughts and philosophies, the discoveries and speculations of the world's great thinkers. We are happy that we are banded together as an organization or a group of individuals for the purpose of exchanging ideas and thereby coming closer and closer to the great truths of life. We look upon these truths as the fundamental stones of a

great foundation upon which civilization can build its structures and superstructures. We are sure that there are many great truths still unknown to us and we never become weary of itemizing those that we now possess as fundamental principles in our lives.

After years of search and study and many years of personal contact with this great quest for knowledge, I have gradually come to the conclusion that there are only three great truths, constituting the entire foundation for the great rock of human knowledge as revealed by Divine Illumination. These three eternal truths are: God abides; man abides; and certain relationships between man and God abide. More than this we cannot be sure of. Our search must center itself around the mysteries of that truth which includes the relationships between God and man, and man and God. Herein lies the foundation of material and spiritual values. Herein lies the entire field of Cosmic law and human obedience to such law. Herein lie the powers that man can exert and the powers that God does exert. Here is the mystery of our being, the mystery of our coming and going.

It is in this field of study relating exclusively to the relationship of God



and man that the Rosicrucians center their searching and inquiring minds. It, therefore, becomes a field of study, investigation, speculation, discovery, and ultimate revelation through experience. The knowledge we seek can come only through experience, which alone will reveal knowledge, and by re-experience of such knowledge we attain wisdom. . . .

This great center field of an analytical study of the relationship existing between man and God has been turned at places into quagmires and beds of quicksand into which men have blindly ventured and have been lost. It has also been the bloodstained ground of religious battles and places of human persecution. It has been the site of monuments of intolerance erected by the self-appointed interpreters of untrue interpretations. It is the valley of Armageddon where millions of souls will be lost or millions saved.

Beyond the Material

In our search for higher and eternal truths, we conceal their simpleness by our false belief that they are many and difficult to understand. We create artificial values whereby we may judge truths, and in doing so we use as a standard of valuation the material things of life.

Right now we are in the midst of a period when material values are losing their former stability and we are discovering that material things have no value in actuality, but merely in temporary reality. We will find that the great rocks and foundations of material life are but the quicksands of our imaginary creation. The things that we have tried to hold fast to as being worth while are now proving themselves to be worthless and of such a corruptible nature that like the wooden beam that supports the walls of a home and is eaten by the termites, the outer form looks solid and dependable while the center is hollow and brittle and ready to crumble to dust.

The world's greatest materialists are learning the lesson, and even those who in the past have centered their faith and hope upon material things now frankly admit that they have been grossly misled and have been fools in their thinking. One of Europe's greatest economists, Sir Josiah Stamp, President of the London Midland and Scottish Rail-

way, as well as Director of the Bank of England, once said to Bruce Barton in a conversation, "We used to talk about moral values and material values as though they were two different and contradictory things. The depression must have taught us that they were the same things, that without moral values there can be no material values. . . . There is only one basis of wealth, and that is character."

The foregoing words were not the words of a preacher or a mystic or a philosopher but of a hard-headed, cold and deliberating economist who with all of his materialistic tendencies discovered what some of our philosophers have failed to discover and that is that the spiritual values constitute the real wealth and power in our lives.

Among other eminent men who have made a life study of material values and who must have walked deeply into the quagmire of materialism in that center field of study and speculation to which I have referred, is Roger Babson. This man has become as familiar with the tendencies and trends of materialistic values as the biologist is with the unconscious processes of the living cell and as the pathologist is with the germs and their actions under the powerful scrutiny of his large microscope. He can feel the distant and unseen pulse of business as keenly as can the trained physician feel the pulse of the human heart. He knows what every action will bring as reaction in the business world. He knows the value of time and its investment, of money and its power, of business and its possibilities, of speculation and its dangers, and of all the material things that human minds can conceive and create. Yet listen to what he says: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness."

Great in Science

The scientific and materialistic world was shocked a few years ago by the sudden transition of one of its most high-powered and most critical scrutinizers of material laws, the eminent

Charles P. Steinmetz, who was such a master of electricity and the other hidden secret powers of the material universe that he seemed to be almost equal with a God in creating and controlling artificial lightning. A distorted, crippled, and grossly unpleasant being to look at, physically, one would have been inclined to believe that with his personal regret at God's gift to him of a crippled figure and with his close study of nature's material forces, he would have been steeped so deeply in materialism that the spiritual values of life would have meant nothing to him. Yet this man said, and it is recorded of him in permanent form, in answer to a question as to what would be the next great field of research and revelation for the human mind, "I think the greatest discoveries will be made along spiritual lines. History clearly teaches that spiritual forces have been the greatest power in the development of men and nations. Yet we have been playing with them, merely, and have never seriously studied them as we have the physical forces. Someday people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

Think of an eminent scientist, with the ability to control nature's forces, casting all of this knowledge and power aside and raising the standard of spiritual values to the heights of supremacy!

Man and Money

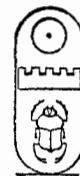
It was by no coincidence of war or man-made conditions beyond our control that all of the world was rocked in its material value and that the great god of money was shaken from its high pedestal some years ago, and thrown to the earth where those who had worshipped it in adoration with gaze upturned and with the great light of the heavens blinding them to the true picture before them, could now examine their god closely and see that it was made of that which was corruptible, that which was changeable, mortal, and the earth's grossest material. It was decreed in the Cosmic laws and plans that man might be given the opportuni-

ty to sail in the heavens of material power and rise to the artificial heights of vainglorious worship in order that he might taste of the poison of material things and then drop to earth suddenly and be awakened from his dreams to true realities.

A New Generation

No government of any land, no ruler of any people, no political power of any class is responsible for the lessons being learned today, for God decreed and the Cosmic carried out the divine will. Out of the ashes of this international fire will rise not only a new realization in the hearts and minds of those who have become old in their idolatry of material things, but there will rise a new generation of people who will cast the money-changers out of the human temples and destroy the golden idols, replace them with spiritual things and characters of high morals and high ideals. Even the rising generation is passing through the crucible and through the fire of transition. In preparation for its great awakening and first stage of evolution, the new generation is intolerant of old customs and habits of man-made morals and creeds, of age-old conventions and principles, and in the period of change they have thrown to the four winds that which we have considered their characters and moral fortitude. But it is only part of the great change taking place and already we see among the young people of the new generation the sign of restlessness. The sins that tempted them out of the high places of security into the valleys of evil and sorrow are no longer powerful in their ability to tempt and have already revealed their shallowness and their lack of ability to fascinate and enthrall.

Gradually the young people are realizing that in sin and evil there is an end to all pleasure and to the variety of life. They have tasted of the inside of the cup and have drunk to the very dregs to find that the bottom was too close to the top and that life was not a mystery that could be found within the cup but rather on the outside of it. Out of this discovery is rising a conviction that character counts, that goodness has its own inevitable rewards, and that purity of mind and soul will bring joy and peace as nothing else will.



The closer we study the lives of those now in high schools and colleges, the more we find that the abandonment of several years ago and the utter disregard of moral laws and principles of last year are being thrown into discard, and that now goodness of some degree and spiritual values of some kind are entering into their consideration. The boys and girls alike, even in their teens, have learned the lesson that we adults learned only late in life. The weak are being led onward while the strong ones are being led upward. Character is being remade, spiritual truths revealed, and new values placed upon life. This will continue until these young people, reaching adulthood, will constitute the new generation in a few years. To their hands will come the duty, the work, the labor, of rebuilding nations, rebuilding our business principles, our home lives, and rebuilding our spiritual existence here on earth. Into their hearts and minds will come the inspirations and the urges from Cosmic decrees to re-create life upon a new basis.

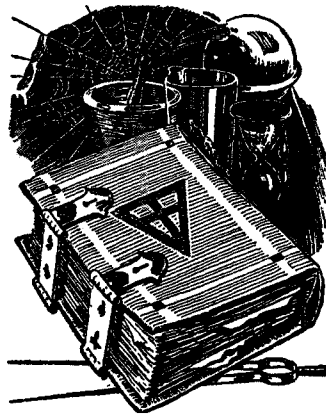
We, who are the losers today as adults, will have to retire and remould our thoughts while looking upon the stage of life and seeing our offspring, the rising generation, daring to do that which we dare not do. They have dared to find whether the material

things of life really held the power that we had claimed for them. They have seen us struggle and save, labor and stint, accumulate and sacrifice in order that we might place with our dependents these same material things that they are now finding worthless, deceiving, shallow, and easily discredited in the light of truth. They have dared to discuss freely and analyze those things that we looked upon as taboo or improper, unconventional or mysterious. . . . They have dared to do what we did not dare to do, and they will dare to accomplish in the future what we have hesitated to do.

Character will become the standard of personal evaluation. Gold will become the footstool beneath their feet and physical and material power will be but as simple weapons in their hands compared to the spiritual power they will create and mature within their beings.

Three eternal truths will constitute the triangle that will represent the emblem of their lives—the three truths that you and I must prove to ourselves now through our studies and our efforts to re-create our lives. Again, I say, these truths are the eternal truths which constitute the foundation of all existence—namely: God abides; man abides; and the relationships between God and man abide.

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Digest
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1955*



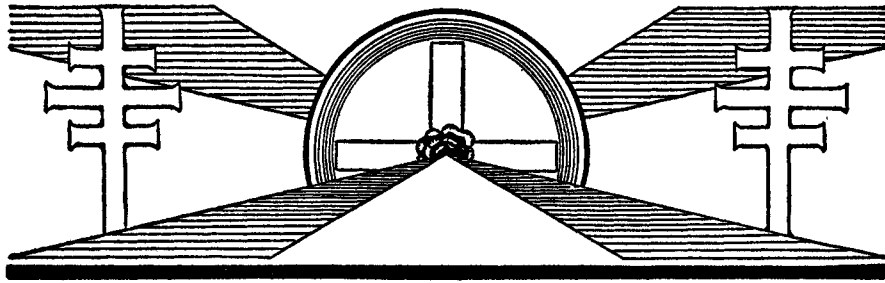
STRANGER THAN FICTION

Clothed in the fascinating language of the alchemist, the secret formulas and mysteries of nature as taught by the Rosicrucians were cautiously preserved and deftly practiced in the late 18th century by one, Alessandro Cagliostro. Widely misunderstood by his contemporaries, as well as by modern historians, Cagliostro continues as a man of mystery to the public today. Yet in his laboratory, and within the confines of his home, he spurred on the investigation and demonstration of the ancient wisdom. His contacts included the highest nobility of his time—his enemies were numbered among the largest group that ever preached intolerance and damned free inquiry.

Learn to know this master of the ancient alchemical arts. His escapades with royalty, his court trials and travails, and his travels and adventures make his life story truly as thrilling as any fiction tale.

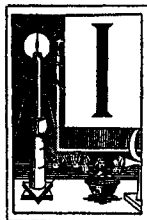
SPECIAL OFFER: The entire series of 39 lectures which make up the story of Cagliostro normally sell for \$14.60. NOW AVAILABLE for only \$10.00 (£3/11/5 sterling)! When ordering ask for *Cagliostro, Course No. 10.*

ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA



The 1955 Rosicrucian Convention

By CECIL A. POOLE, Supreme Secretary



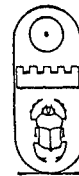
It is easy to become so familiar with certain words that the terms no longer carry their full meaning. Our modern means of communication with the rest of the world bring an awareness of so many events that the word *convention*, for example, fails to transmit the original meaning intended for it. Almost every organization has at least one annual convention. Business groups and various associations of many divergent purposes also hold conventions. Some have a very specific purpose. They may be for the promotion of a business project, or exclusively for recreation; or the events may have other purposes and motives that are only evident to the participants.

There is an important meaning to a convention of a fraternal organization, and this is evident at a Rosicrucian Convention. Year after year members of the Grand Lodge of AMORC meet at Rosicrucian Park to participate in this annual event, which is the largest gathering of the year for members of the Order. This Convention has for its purpose and its keynote what we can define by the word *fellowship*. Fellowship is also a word that we hear frequently and sometimes fail to comprehend, or rather to sense its full meaning. Fellowship means a community of interest; that is, a group of people form a mental unit which constitutes a community even though they may not be settled in one particular place, geographically speaking. These

individuals are molded into a community because of an interest that unites them. This interest is reinforced by activity in which they mutually choose to participate, and it is even further reinforced by the fact that fellowship—that is, the true meaning of fellowship—exhibits a community of feeling. In this sense, fellowship carries an entirely different idea than that of individuals merely associating themselves to seek something for their own benefit, or to attempt to gain something that they may selfishly use, whether or not the other person benefits by it.

A true fellowship consists of individuals composing a unit or a community of like interests, wherein they participate in similar activities and enjoy a feeling of loyalty, respect, and devotion to the ideal which is represented by their interest and activity. These persons meet not only for personal gain and for any results of the participation which they as individuals enjoy, but also so that they may contribute. The outcome is a rich experience as a reward or gain of such association.

The Rosicrucian Convention definitely meets the requirements of these definitions. The individual Rosicrucian who comes to the annual Convention, and those who plan and wish to come, are certainly sharing a community of interest, of activity, and feeling. This community extends throughout the civilized world. Wherever man is free, he expresses a desire in one way or another to attain development physically, mentally, and spiritually to the fullest



extent of his possibilities. For man to be allowed to freely express himself, to choose his intellectual and spiritual pursuits, is one of the greatest gifts of freedom that is prevalent in the world or in those nations of the world where men are allowed that choice. It is within the realm of that choice that Rosicrucians exist.

To walk among the members at Rosicrucian Park during a Convention is an experience that few people have in a lifetime. At this Convention, one meets people of different beliefs, creeds, educational backgrounds, social levels, professions, and nationalities. Not only are these traits of individuality noticed, but interest in them is multiplied by their association with numerous geographical locations from different parts of the world. Individuals from South America and its many countries, from the continents of Asia, Europe, Africa, and Australia unite as members of one organization. The International Jurisdiction of AMORC knows no limit of time and space, of interest, of profession, of social standing, of race, creed, or level of birth. In itself, this association, this true fellowship with many individuals is a reason sufficient to make each member anxious to attend a Rosicrucian Convention.

Of course, there will be many other features besides this association with other members. There will be the chance to meet the Supreme and Grand Lodge officers, to hear them speak; to

hear your class master discuss the principles which you are studying as you proceed through the Rosicrucian degrees; to relax in the Supreme Temple and witness the presentation of the ritualistic work and the conferring of the Order's degrees; to see demonstrations in the realms of science and art, as well as those things particularly applicable to the principles taught in the monographs. In addition to these regular high lights of the Convention, there will be features this year that have not been presented before. It is our intention to have some type of demonstration or dramatization every night in the Auditorium during the Convention after the opening night's program. In other words, there will be a variety of visual and oral instruction, and there will be recreation. California extends many opportunities for your vacation. Plan your trip to the West Coast of the United States and enjoy the week of July 10 to 15, inclusive, in the Rosicrucian Park as a part of the Convention of your organization. Make it your Convention.

On behalf of the Supreme and Grand Lodge, I wish to extend to every active member of the Order a cordial invitation to attend this year's Convention and to assure you of our desire in turn to make that attendance a memorable event in your life—one you will never forget, and one at which you will enjoy every minute of the time you are at Rosicrucian Park.



ATTENTION, HIERARCHY MEMBERS

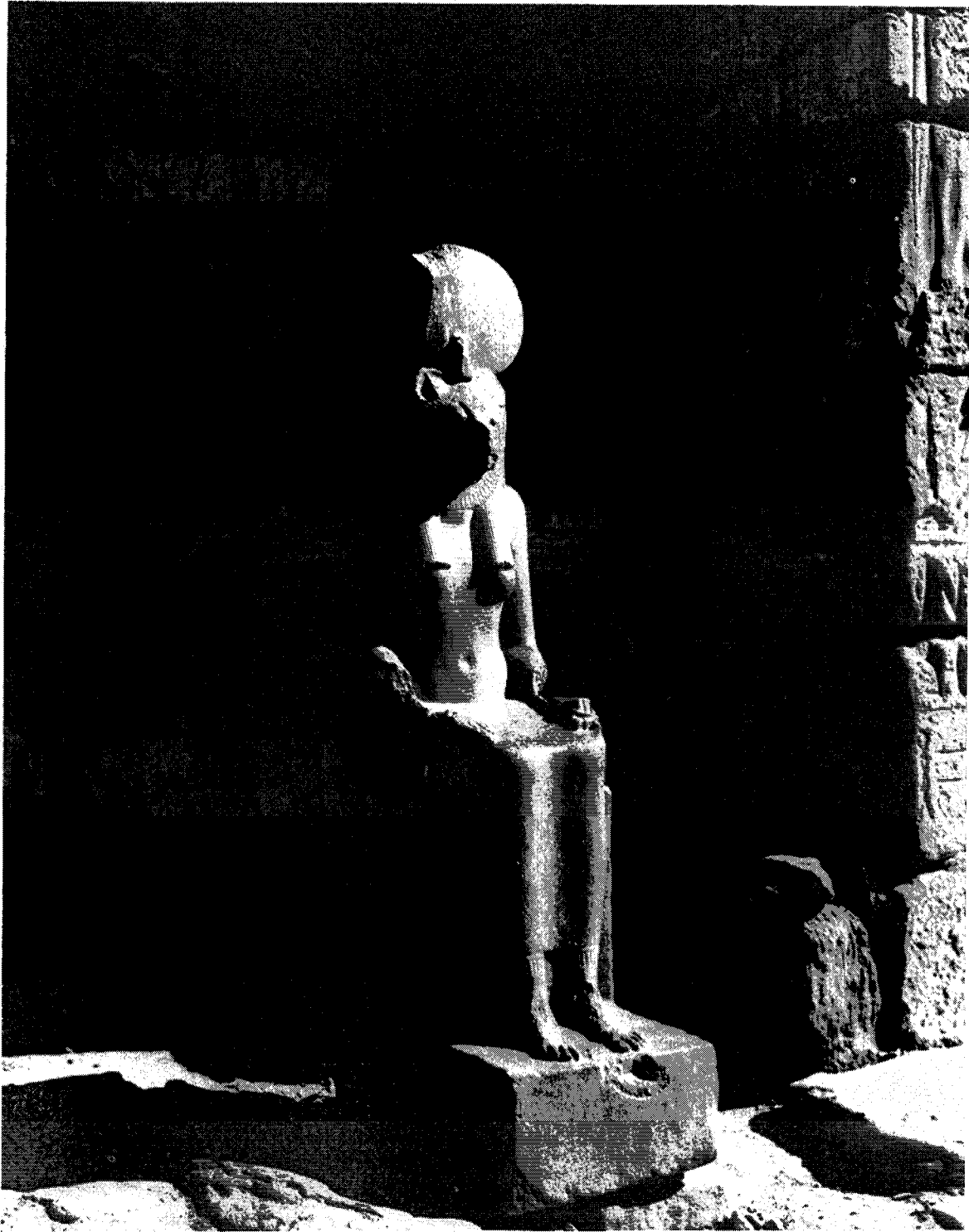
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions.

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

Thursday, February 24, 1955
8:00 p.m., Pacific Standard Time

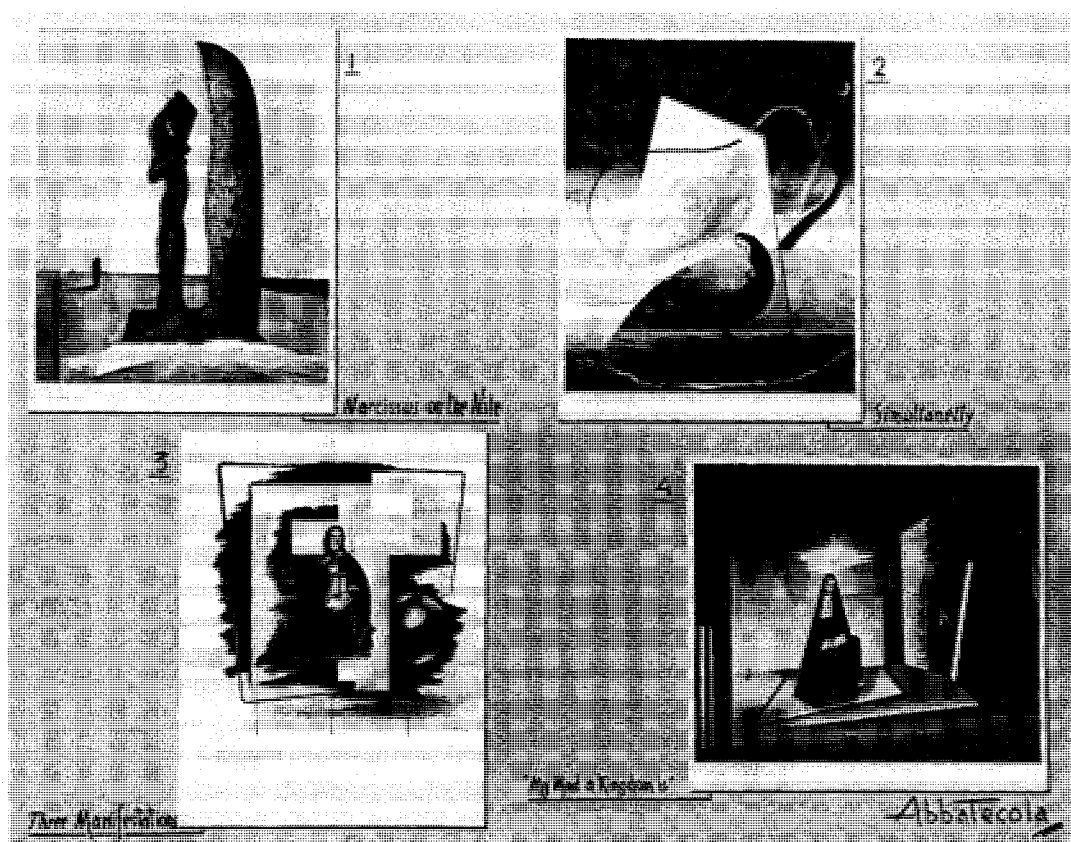
Thursday, May 19, 1955
8:00 p.m., Pacific Daylight Saving Time

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SYMBOL OF ENDURING VIRTUES

Symbolic of certain virtues and powers, this ancient statue in a mortuary temple looks out across the centuries. It represents the cat goddess, Sekhmet, and is situated on the west bank of the Nile opposite Luxor. Made of black basalt, the statue appears to endure as certainly as the virtues for which it stands.



Futurism!

. . . in brilliant color

Oronzo Abbatecola, world-famous artist and stage-designer—the only representative of Futurism in America—now has available full-color lithographic reproductions of four of his most noted paintings.

Replete with symbolic significance, the beautiful reproductions come in large 10" x 12" sizes.

For the next few months these prints will be *exclusively* sold by the Rosicrucian Supply Bureau at an exceptionally nominal price. Minimum order is any *two prints*. Order by names and numbers.

POSTPAID, any TWO PRINTS: only \$3.50 (£1/5/- sterling)

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- Full-color Lithographic Reproductions of famous artist's oils
- Personally Autographed
- Picture size - 10" x 12"

ANY TWO: \$3⁵⁰

(£1/5/- sterling)

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, 3003 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:*
Abdiel Lodge, 2455 Atlantic Ave. Rolland Hill-
man, Master, 2708 Van Buren St.
Los Angeles:*
Hermes Lodge, 148 N. Gramercy Pl., Tel. Holly-
wood 5-1230. R. A. Lashlee, Master, 149 N. Gram-
ercy Pl.
Oakland:*
Oakland Lodge, 263 12th St. Roger Rush, Master,
3311 Kingsland Ave.
Pacific Grove:
Pacific Grove Pronaos. Wilhelmina I. Merbs,
Master, 232 Pine Ave.
Pasadena:*
Akhnaton Lodge, 20 N. Raymond Ave. Arthur
H. Raymond, Master, 10012 Covert, Tujunga.
Sacramento:
Clement E. Le Brun Chapter, I.O.O.F. Bldg.
Herman Leader, Master, 914 23rd St.
San Diego:
San Diego Chapter, 4567 30th St. Roland S.
Fadden, Master, 321 Spruce St.
San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel.
WEst 1-4778. Hazel Lehnerr, Master, 2207 45th
Ave.
Santa Cruz:
Santa Cruz Pronaos. Paul J. Veatch, Master,
115 Trinity St.
Stockton:
Stockton Chapter, 1345 N. Madison St. Chas. T.
Bragg, Master, 1827 S. Grant St.
Van Nuys:
Van Nuys Chapter, The Sherman Oaks Women's
Club, 15248 Dickens, Sherman Oaks. Gordon W.
Batz, Master, 5752 Matilija Ave.
Whittier:
Whittier Chapter, 8315 S. Greenleaf Ave. Willis
H. Garey, Master, 639 Dittmar Dr.

COLORADO

Denver:
Rocky Mountain Chapter, 1512 Gaylord St. Har-
vey Jordan, Master, 1446 Gilpin St.

CONNECTICUT

Hartford:
Hartford Pronaos. Aaron G. Cohen, Master, 471
Fern St.

DISTRICT OF COLUMBIA

Washington:
Geo. Washington Carver Chapter, I.O.O.F. Hall,
9th & T Sts., N. W. Mabel E. Ford, Master, 252
Warren St., N. E.
Thomas Jefferson Chapter, 1322 Vermont Ave.,
N. W. Paul O. Plenckner, Master, 3600 Rhode
Island Ave., Mount Rainier, Md.

FLORIDA

Miami:
Miami Chapter. Biscayne Temple, 120 N. W.
15th Ave. Mrs. E. H. Smith, Master, 2222 N. W.
6th St.
Tampa:
Aquarian Chapter, 105½ Zack St. Thomas
Holmes, Master, 407 Pennsylvania Ave., Clear-
water, Fla.

HAWAII

Honolulu:
Honolulu Pronaos. Lili P. Berndt, Master, 4534
Kahala Ave.

IDAHO

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

ILLINOIS

Chicago:*
Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Ever-
glade 4-8627. Eugene P. Groot, Master, 5531 S.
Kenwood Ave.
Springfield:
Springfield Pronaos. Charles K. Prichard, Mas-
ter, 3023 Hoover Ave.

INDIANA

Evansville:
Evansville Pronaos. Allen Raymond Nevius,
Master, 1955 Herbert Ave.
Indianapolis:
Indianapolis Chapter, 38 N. Pennsylvania St.,
Rm. 302. Lottie Davis, Master, 1038 N. Hamilton
Ave.
South Bend:
May Banks-Stacy Chapter, 519 S. St. Joseph St.
Gladys Moore, Master, 1702 E. Hively Ave., Elk-
hart, Ind.

IOWA

Davenport:
Davenport Pronaos. Leita H. Kaufman, Secre-
tary, 1503½ Clay St.
Des Moines:
Des Moines Pronaos. Al Razor, Master, 3740
Vandalia Rd.

KANSAS

Wichita:
Wichita Pronaos. Louis W. Wright, 1420 Uni-
versity.

(Directory Continued on Next Page)

KENTUCKY

Louisville:
Saint Germain Chapter, 226 W. Walnut St. Ruth Compton, Master, 226 W. Walnut St.

MARYLAND

Baltimore:*
John O'Donnell Lodge, 301 W. Redwood St. Chris R. Warnken, Master, 1239 Linden Ave., Arbutus.

MASSACHUSETTS

Boston:*
Johannes Kelpius Lodge, Hotel Brunswick. Aarne Kolhonen, Master, 399 Newbury St., West Peabody, Mass.

Springfield:
Springfield Pronaos. Arthur H. Pratt, Master, 20 Kelly Place.

MICHIGAN

Detroit:*
Thebes Lodge, 616 W. Hancock Ave. Ellen P. Williams, Master, 6165 McMillan Ave.

Flint:
Moria El 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, Dyckman Hotel, 27 S. 6th St. 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.

MONTANA

Billings:
Billings Pronaos. W. D. Miller, Master, 3117 4th Ave., N.

NEVADA

Las Vegas:
Las Vegas Pronaos. William B. De Long, Master, Box 214

Reno:
Reno Pronaos. W. W. Rhodes, Master, 1370 Charles Drive.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 84 Clinton Ave. Frank Huber, Master, 508 Livingston St., Elizabeth, N. J.

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Syracuse Pronaos. Bert Coleman, Master, 327 Wadsworth St.

OHIO

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Takhoma Chapter, 508 6th Ave. John H. Wilder, Master, 8418 Tacoma Ave.

WISCONSIN**Milwaukee:**

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(* Initiations are performed.)

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

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

The Invisible Council

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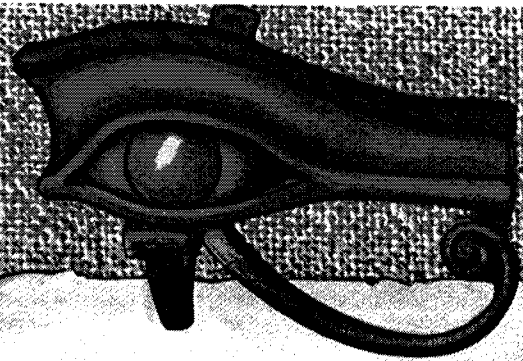
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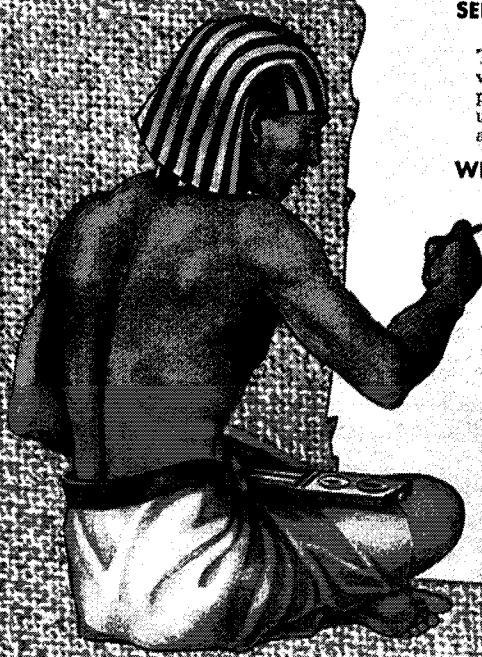
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