

THE ROSIKRUCIAN DIGEST

An illustration of an ancient Egyptian temple interior. The scene is dominated by several massive, papyrus-bundle capitals on columns. The walls are covered in hieroglyphs and painted reliefs. In the foreground, a group of about ten people, dressed in traditional Egyptian attire, are gathered. Some are sitting on the floor, while others stand. A long, wide staircase leads from the foreground towards a bright, open area in the background where a city with domes and minarets is visible under a clear sky. The lighting is dramatic, with strong shadows and highlights, suggesting a sunlit interior.

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The ROSICRUCIANS

San Jose (A M O R C) California

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XV.

MAY, 1937

No. 4

CONTENTS

Page

Rosicrucian Tour Party (Frontispiece)	121
The Thought of the Month: Health and Beauty	124
The Holy Guide: The Feast of the Rosy Cross	126
The Greatest Crime	130
Pages from the Past: Jan Van Ruysbroeck	133
Along Civilization's Trail (Part IV)	136
Cathedral Contacts: The Purpose of Worship	142
Psychic Development	144
Sanctum Musings: Science Within Religion (II)	146
Summaries of Science: Mental Development and Employment	152
Imagination, The Wonderland of Childhood	154
Ancient Baalbeck (Illustration)	157

Subscription to The Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents each.

Entered as Second Class Matter at the Post Office at San Jose, California, under the Act of August 24th, 1912.

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

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

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

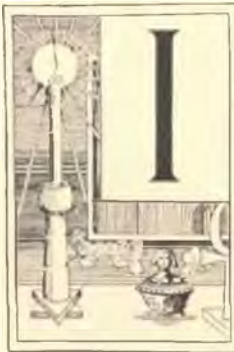
SAN JOSE, CALIFORNIA



THE THOUGHT OF THE MONTH

HEALTH AND BEAUTY

By THE IMPERATOR



LIKE to imagine Rosicrucians as being a God-like race of men and women — beautiful to look upon, of vibrant health, keen of intellect, poised, balanced, of wide sympathies, living examples of a great and noble philosophy. Are we not cognizant of the

tradition that the Rosicrucians possess the secret of youth and vitality? Have we not read about the extraordinary vigor of the adepts? I remember how fascinated I was by Aselzion, the Master, when I first chanced upon Marie Corelli's *Life Everlasting*. Although he was an old man, he gave the impression of being in the prime of life. The heroine in *Romance of Two Worlds*, although thirty-seven years old, looked no more than seventeen.

When I attend a chapter meeting, or a gathering on a special occasion, I am invariably disappointed at seeing so many pale cheeks, forms that are too thin or too stout, eyes that lack sparkle, faces that lack animation, personalities that lack power. Of course, we welcome every aspiring soul to join our family circle. While beauty is not one of our requirements for admission, we do hope that beauty of soul and personality will be one of the results of our system of instruction. We come to this earth with hereditary handicaps in form, color, and complexion which may not be subject to

entire eradication. Accidents, sickness, or other misfortunes may leave their indelible marks upon our features and forms; but notwithstanding these drawbacks, we can learn to acquire personalities that illumine our surroundings and overshadow our handicaps.

After only a short period of study I realized that the elixir portrayed in Marie Corelli's novels was only for those who had been students for years and had mastered a difficult technique. However, we do not have to wait until we become masters to achieve health and improve the attractiveness of our personalities. It is true that when we receive a telegram we do not refuse to receive it and read its contents because the boy who brought it to us was of a very slouchy and untidy appearance or that he had some physical defect that was objectionable to our esthetic taste and temperament. The subject is a very popular one today. The market is flooded with books and magazines that give excellent and reliable information on health and beauty. I think that the influence of the screen in making the population of our country beauty conscious has been a salutary one. Why should we consider ourselves too intellectual or too spiritual to be interested in our appearance and in the impression that it makes upon others? Why should we not consider health and beauty desirable objectives? If you are interested in being of service, your lack of strength and vitality will prove a serious detriment. Your progress through the grades will be surer if your health is reliable. If you have been a member for several years, people will judge the

Order by what you are and what you look like. While the world may put too much emphasis on externals, you can rise superior to the world by combining inner worth with perfect grooming within your limitations.

Many members are under the impression that the breathing exercises and the contacts with the Cathedral of the Soul are sufficient for maintaining health. They do assist beautifully, but the physical requirements of the body cannot be ignored. How many exercise daily to keep the muscles pliable and the figure supple? How many know one sport well, such as tennis, golf, swimming, etc.? It took educators years to make the schools of our country recognize the importance of physical training and athletics, and it took even longer to educate our citizens to the necessity of being active in sports and not merely spectators. Now, when as a nation we recognize the value of fresh air, sunshine, physical training, and sports, when every community has the finest equipment, when excellent instruction is to be obtained practically free of charge at almost every beach, when the best books written in a simple and popular style are available on the subject, we find our members spending spare evenings indoors smoking and lounging. When they get sick they run to the Master of the chapter and ask for help.

"Brother," they say, "I am in a negative condition and do not know why. Won't you take a cigarette? No? Well, I am more comfortable smoking. Everybody has to have one little vice and this is mine." The member puffs away for a

moment and then begins coughing. "Well, as I was saying, I am negative and I do not know why. It must be the nervous strain at the office. I am usually quite positive, you know." The Master of the chapter, being very polite, says nothing but proceeds to give a treatment. The effect of such treatment must prove temporary only. The Cosmic is not going to hand out as a gift something that is within the reach of everyone through intelligent effort.

If you expect to accomplish anything in life, excess vitality is a necessity. If you want to study at night, if you want to do extra work after office hours, if you want to lead a full and rich life, if you want to cultivate an art such as dancing, painting, or music, only excess vitality will help you carry out your plans. You can build up your health if you consider the task a problem to be tackled seriously and rationally. When your health is normal you can build up that extra vitality that will help you double your accomplishment in life.

Nature is part of God and the help that nature gives is Divine, is as Divine as purely spiritual methods. While it is important to hold the thought of health, while it is necessary to breathe properly, while it is refreshing to contact the Cathedral of the Soul, while it is essential to radiate lives of harmony and love and service, the beauty that is a social asset comes from very careful grooming; and the health that puts buoyancy into your step, light into your eyes, and color into your cheeks comes from the proper nourishing food, sunshine, fresh air, and plenty of exercise.

I'M A FLUNKY

I let others shape my opinion in the press. I take my drama and culture over the radio. The stylist and modiste set my fashions. I live in a home planned from another's ideas. I eat the food that pleases dieticians and that the producers say they will sell. I take my amusement from the theater or by watching what the other fellow does. I live a life as near to what theologians say is right as politicians will let me. A fellow is my neighbor if he does as convention says, or is a menace to me if he doesn't—why, I don't know. If I cannot think with the crowd I am a moron; if I go over them I am a psychopathic case. I am living a life I did not ask for, and I am a criminal if I take it. If I am independent of others, I am a capitalist; if I am not, I am an economic problem. I am a member of society, but others use my right. I am a fool, but I have to be told I am bright. Most times I am mistaken, but dare anybody to show me I am wrong. Things are good enough the way they are, only because I do not want to look very far. I get my spunk from the fact that there are millions like me, but don't tell me I am the same. I make the most of life, but don't ask me what that is. When I die, I'll have had my fling, for like the regular fellows they speak about, I'm a flunky to everything.

—Mr. Modern.





The Holy Guide

A ROSICRUCIAN MYSTIC LEGEND FROM THE ORIGINAL
1662 EDITION BY JOHN HEYDON

PART III

THE FEAST OF THE ROSY CROSS



HERE reigned in this island, about nineteen hundred years ago, a king, whose memory of all others we most adore; not superstitiously, but as a divine instrument, though a mortal man. His name was Eugenius Theodidactus, and we esteem him as

the law-giver of our nation. This king had a large heart, inscrutable for good; and was wholly bent to make his kingdom and people happy.

"He therefore took into consideration that this land was sufficient to maintain itself without any foreign aid — being 5600 miles in circuit and of rare fertility of soil in the greatest part thereof. He also knew the shipping of this country might find plentiful work, both by fishing and by transportations from port to port, and likewise by sailing to some small islands that are not far from us, and are under the crown and laws of this state. He called to mind the happy and flourishing estate wherein this land was then, so that it might be a thousand ways altered to the worse, but scarce any one way to the better. It was his

noble and heroic intention—as far as human foresight might reach — to give perpetuity to that which was in his time so happily established. Therefore, among other fundamental laws of this kingdom, he ordained the prohibitions which we have touching entrance of strangers; which at that time (though it was after the calamity of America) was frequent; for he doubted novelties and commixture of manners.

"It is true, the like law, against the admission of strangers without license, is an ancient law in the kingdom of China, and continues in use. But there it is a poor thing and has made them a curious, ignorant, fearful, foolish nation. Our law-giver made his law of another temper, for first he preserved all points of humanity, in taking order and making provisions for the relief of distressed strangers, whereof you have tasted."

At this speech we all rose and bowed. He went on: "That king also, desiring to join humanity and policy together—and thinking it against humanity to detain strangers here against their wills, and against policy that they should return and tell of this state — took this course. He ordained that strangers permitted to land might depart as they would; but as many as would stay should have very good conditions, and

means to live, from the state. Wherein he saw so far that now, in so many ages since the prohibition, we remember only one ship that ever returned, and thirteen persons only, at several times, that chose to return. What those few that returned may have reported abroad, I know not. But whatsoever they have said could be taken, where they came, but for a dream.

"Now for our traveling from hence into parts abroad. Our law-giver thought fit altogether to restrain it. It is not so in China, for the Chinese sail where they will, or can; which shows that their law of keeping out strangers is a law of Pusillanimity and fear. This restraint of ours has only one exception, which is admirable — preserving the good which comes by communicating with strangers, and avoiding the hurt—and I will now explain it to you. And here I shall seem to digress a little, but you will by and by find it pertinent.

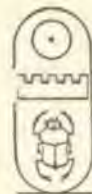
"Ye shall understand, my dear friends, that among the excellent acts of that king, one above all was pre-eminent. This was the erection and institution of an order or society which we call the Temple of the Rosy Cross; the noblest foundation (as we think) that ever was upon the earth, and the Lantern of this kingdom. It is dedicated to the study of the works and creatures of God. Some think it bears the founder's name a little corrupt, as if it should be 'F. H. R. C. his house,' but the records write it as it is spoken. So I take it to name the King of the Hebrews who is famous with you, and no stranger to us. For we have some parts of his works which you have lost; namely that Rosicrucian Ms. which he wrote of all things past, present or to come, and of all things that have life and motion. This makes me think that our king, finding himself to symbolize in many things, with that king of the Hebrews (who lived many years before him) honored him with the Title of this foundation. And I am induced to be of this opinion, because I find in ancient records, this Order or Society of the Rosy Cross is sometimes called the Holy House, and sometimes the College of the Six Days Works. I believe that our excellent king had learned from the Hebrews that God had created the

world, and all that therein is within six days; and therefore he instituted that house, for the finding out of the true nature of things (whereby God might have the more glory in the workmanship of them, and men the more fruit in the use of them) and gave it also that second name.

"But now to come to our present purpose. When the king had forbidden to all his people navigation into any part that was not under his crown, he ordained that every twelve years there should set forth, out of this kingdom, two ships appointed to different voyages. In each of these ships there should be a mission of three of the fellows, or brethren of the holy house, whose errand was only to give us knowledge of the affairs and state of those countries to which they were assigned, and especially of the sciences, arts, manufactures and inventions of all the world, and to bring to us books, instruments and patterns of every kind. The ships, after they had landed the brethren of the Rosy Cross, should return and the Brethren R. C. should stay abroad till the new mission. These ships are loaded only with a store of provisions and a good quantity of treasure to remain with the brethren for the buying of such things, and rewarding of such persons, as they should think fit.

"Now for me to tell you how the common sailors are kept from being discovered at land; and how they that must be put on shore for any time color themselves under the name of other nations; and what places of Rendezvous are appointed for the new missions; and the like circumstances of the practice — I may not do it; neither is it much to your desire. But thus you see, we maintain a Trade, not for gold, silver, or jewels; not for silks, nor for spices, nor any other commodity of matter; but only for God's first creature which was light: To have Light (I say) of the growth of all parts of the world." And when he had said this he was silent, and so were we all; for indeed we were all astonished to hear such strange things so probably told.

And he, preceiving that we would answer after considering the matter, in great courtesy changed the subject and



descended to ask us questions of our voyage and fortunes. In the end he concluded that we might do well to decide what time of stay we would demand of the state; and bade us not to scant ourselves, for he would procure such time as we desired. Whereupon we all rose, offering to kiss the skirt of his tippet, but he would not allow it, and so took his leave. When our people learned that the state used to offer conditions to strangers that would stay, we had work enough to get any of our men to look to our ship, and to keep them from going at once to the governor to crave conditions. But, with much ado, we restrained them till we might agree what course to take.

We now considered ourselves free men, and lived most joyfully, going abroad, and seeing what was to be seen in the city and places adjacent—within our bounds. We became acquainted with many inhabitants, at whose hands we found such humanity, and such a freedom and desire to take strangers to their bosoms, as was enough to make us forget all that was dear to us in our own countries. Continually we met with many things worthy of observation and relation. Indeed, if there be a mirror in the world worthy to hold men's eyes, it is that country.

One day two of our company were invited to a feast of "the fraternity" as they call it—a most natural, pious and reverend custom, showing that nation to be composed of all goodness. This is the manner of it. It is granted to any man with 30 living descendants—all above three years of age—to make this Feast at the cost of the state. The father of the fraternity (family)—whom they call the R. C.—two days before the feast chooses three friends, and is also assisted by the Governor of the city, to decide where the feast is to be celebrated; and all the members of the family are summoned to attend him.

These two days the Rosicrucian sits in consultation, concerning the affairs of the fraternity. There, any discord or suits between any of the Fraternity are compounded and appeased. There, if any of the family be distressed or decayed, order is taken for their relief, and competent means to live. If any be sub-

ject to vice, or take ill courses, they are reprov'd and censured. Likewise direction is given touching marriages, and the courses of life which any of them should take, with divers other like orders and advices. The Governor assists in the execution of the Decrees and Orders of the Tirfan or Rosicrucian if they should be disobey'd; though that is seldom necessary—as such reverence and obedience are given to the order of Nature. The Tirfan or Rosicrucian then chooses one man from among his sons to live with him; who is called ever after "the Son of the Vine." The reason will hereafter appear.

On the Feast day, the Father or Tirfan comes forth after Divine Service into a large room where the feast is celebrated. This room has a platform at the upper end. Against the wall, in the middle of the platform, a Chair is placed for him, with a Table and Carpet before it. Over the Chair is a Canopy made round or oval, and it is of Ivy; an Ivy somewhat whiter than ours, like the leaf of a Silver Asp, but more shining for it is green all winter. The canopy is curiously wrought with silver and silk of divers colors, braided or bound in the Ivy. It is always the work of some of the daughters of the family, and veiled over at the top with a fine net of silk and silver, but the substance of it is true ivy, and after it is taken down, the Friends of the Family are desirous to have some leaf or sprig of this to keep.

The Rosicrucian comes forth with all his generation or lineage, the males before him and the females following him. If there is a mother, from whose body the whole lineage is descended, a screened seat is placed in an alcove above, on the right hand of the Chair,—with a private door and a carved window of glass, leaded with gold and blue—where she sits but is not seen. When the Tirfan comes forth, he sits down in the Chair, and all the Lineage place themselves against the wall, standing both at his back and upon the sides of the platform, in order of their years, without difference of Sex.

When he is seated (the room being always full of company, but well kept and without disorder), after some pause

One hundred twenty-eight

a Taratan (an Herald) comes in from the lower end of the room. On either side of him are two young lads, one of whom carries a scroll of shining yellow parchment, and the other a cluster of grapes of gold with a long stalk. The Herald and children are clothed with mantles of Sea-water green satin; but the Herald's Mantle is embroidered with Gold and has a Train. Then the Herald with three curtsies, or rather inclinations, comes up to the platform, and takes the scroll into his hand. This scroll is the King's charter containing gifts of revenue and many privileges, exemptions, and points of honor granted to the Father of the Fraternity; and to such a one it is always directed: "Our well beloved friend and creditor," which is a title proper only to this case. For they say: "the King is debtor to no man, but for propagation of his subjects."

The seal set to the King's Charter is R. C. and the King's image embossed in gold; and such charters are varied by discretion, according to the number and dignity of the fraternity. The Herald reads this Charter aloud, and while it is read, the father or Rosicrucian stands up, supported by two of his sons, such as he chooses. Then the Herald mounts the platform and delivers the Charter into his hands; and with that there is an Acclamation by all that are present, in their language: "Happy are the people of Apamia."

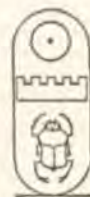
Then the Herald takes into his hand, from the other child, the cluster of Grapes, which is of Gold — both the stalk and the grapes. But the Grapes are daintily Enamelled; and if the males of the Holy Island be the greater number, the Grapes are enamelled Purple, with a little Sun set on the top; if the females, then they are enamelled into a greenish yellow, with a Crescent on the top. The Grapes are in number as many as there are Descendants of the Fraternity. The Herald also Delivers this Golden cluster to the Rosicrucian who presently delivers it to that son whom he had formerly chosen to be in the House with him, and who ever after bears it before his Father as an ensign of Honor when he goes in public, and is therefore called "the Son of the Vine."

One hundred twenty-nine

After this Ceremony ends, the Rosicrucian retires, and after some time comes forth again to dinner, where he sits alone under the canopy as before; and none of his descendants sit with him, no matter of what degree or dignity they may be — except one happen to be of the Holy House. He is served only by his own children—such as are males — who perform unto him all service of the table upon the knee; and the women only stand about him, leaning against the wall. The room below the platform has tables on the sides for the Guests that are bidden, who are served with great and comely order, and towards the end of Dinner (which in the greatest feasts with them never lasts above an hour and a half) a hymn is sung, varied according to the Invention of him that composes it (for they have excellent Poesie); but the Subject of it is always the praises of Adam, and Noah, and Abraham, whereof the former two peopled the world, and the last was the father of the faithful. It concludes ever with a thanksgiving for the Nativity of our Lord Jesus Christ in whose birth the Births of all are blessed.

Dinner being done, the Rosicrucian returns again, and having withdrawn himself alone into a place where he makes some private Prayers, he comes forth the third time, to give the Blessing, with all his descendants standing about him as at the first. Then he calls them forth one by one by name, as he pleases, though the order of age is seldom inverted. The person called (the table having been removed) kneels down before the chair, and the father lays his hand upon his head or her head, and gives the blessing in these words: "Son of the Holy Island (or Daughter of the Holy Island) thy Father saith it; the man by whom thou hast breath and life, speaketh the word; the blessing of the Everlasting Father, the Prince of Peace and the Holy Dove, be upon thee, and make the days of thy Pilgrimage good and many."

This he says to every one of them; and that done, if there are any of his sons of eminent merit and virtue (but not more than two) he calls for them again and says, laying his arm over their shoulders, they standing: "Sons,



it is well ye are born, give God the praise and persevere to the end." Then he delivers to each of them a Jewel, made in the figure of an ear of wheat, which they ever after do wear in the

front of their turban, or hat. This done, they fall to music and dances and other recreations, after their manner, for the rest of the day. This is the full order of that Feast of the Rosie Cross.

(To be continued)



The Greatest Crime

ARE WE RESPONSIBLE FOR THE CAUSE OF CRIME?

By FRATER E. S. WOOLLEY



ANY and varied are the proposed solutions to the so-called Crime Problem which are being offered today, through both the spoken and the printed word. Indeed, so much so, that it would almost appear as if the problem were a new one which

had arisen during the last few decades,—that crime was unknown until the day of the modern gangster—instead of being, as it is, as old as Civilization itself. Yet with all the thousands of years experience in dealing with it, the world still continues to try to eliminate what it calls crime by the proven ineffectual means of torture.

It must be somewhat embarrassing to many of those who do so much talking about the crime problem, and who with their lips acknowledge The Master Jesus as their Great Teacher, to note that in no place in their Bibles is it recorded that He condemned the crimes which they so strenuously condemn. Yet they all existed 1900 years ago just as they exist today. There is no major crime on the calendar now that was unknown then.

The parable of the man who fell among thieves and was left wounded by the roadside, illustrated the victim of gangster robbers, hold-up men. But the Great Teacher did not use the parable for the purpose of illustrating the evils of the thievery. He used it to point out His condemnation of those "good" men, who, through a feeling of their own superiority, contemptuously passed by the wounded man without giving the aid which they had in their power to give. Again, to the woman taken in adultery—whom the law condemned to death by the mob rule of stoning—He said, "Neither do I condemn thee, go and sin no more."

In spite of such very plain teachings, many of His professed followers and self-appointed reformers—such as the recently publicized white-robed night riders of N. Carolina—continue to commit atrocities greater by far than the social crimes which have aroused their hypocritical indignation. And, in spite of the accumulated experience of centuries in the ineffectiveness of torture, many of the duly appointed representatives of the law continue to degrade it, and themselves, by brutalizing those victims who fall into their hands.

The Master Jesus did not oppose the Law, rather He said "not one jot or tittle shall pass from the Law until all has been fulfilled." Why then was He

*The
Rosicrucian
Digest
May
1937*

so conspicuously silent on those things which the world of His day, and the world of today, still calls crimes? One reason was because He recognized that such crimes are principally of society's own creation, and not so much the creation of the individual victim-criminal.

For victims they largely are. Victims to a Social Order which has built up such a complicated system of living that merely to provide a bare existence has become a real problem to most. It has built an entire world on the unstable foundation of money. So much so that those without money are looked upon as failures and outcasts, no matter how much good they may have contributed to the world. The composer of "Home, Sweet Home" died of starvation in a Paris garret. And he was but one of many similar thousands who have painted better pictures, composed better music, or built better mouse traps, who have so suffered.

The vast majority of the occupants of prison cells today are there because of a need, or fancied need, for money. The confidence men of all kinds, thieves, gangsters and most murderers, are motivated directly by a desire for the possession of dollars. But because of a mental or physical disability, born for the most part of environment, they were unable to obtain those dollars according to the rules laid down by the governing society under which they live. Therefore society calls them criminals and tortures them for disobeying its rules; shutting its eyes to the fact that it itself is responsible for the environment and for the system that created them.

This is one reason why the Great Teacher ignored these crimes against society and concentrated on condemning but the one thing—Hypocrisy. Throughout all the records of His teachings, His condemnation was but for Self-righteousness and Hypocrisy. These are but two names for the same thing, and are always co-existent. Self-righteousness cannot exist without hypocrisy. Neither can hypocrisy exist without self-righteousness.

The admonition to "first take the beam out of your own eye, then you can see clearly to take the mote out of your brother's eye," which is so par-

ticularly applicable to society in general, speaks both of self-righteousness and hypocrisy. It is because the hypocrite is self-righteous that he deceives himself, and therefore so easily deceives those who look on outward appearance. The hypocrite is always an outwardly appearing "good" man.

It is recorded over and over again that the Master Jesus said, "Woe unto you Scribes and Pharisees, Hypocrites," and that He was known as "the friend of publicans and sinners." That is, a friend of the outcasts from the "best" society and of the unfortunate.

Over the distance of the years we are apt to think of the Scribes and Pharisees as being a unique class of people who only lived during that time. But that is not correct. They were merely the leaders of the Political, Religious, Social and Economic life of their day. They were the ones who made the laws and the rules and were thus the arbiters of the fate of the common people. The Master Jesus did not condemn them for being leaders, but for being hypocrites—for making laws which they themselves did not obey.

Surely it is recognized by all that exactly the same condition still exists. Those with "pull" can escape the penalties of a law which is enforced without mercy on those without that "pull." He condemned them for deceiving the people by pretending to be what they were not. Surely none are so blind as not to be able to see that this condition also still exists among the world's leaders, that the world is still ruled by hypocrisy.

Why was it that the Master Jesus, seemingly, took every possible occasion to condemn hypocrisy? It was neither then, nor is it today, a crime on the Statute books. Man cannot be put in jail, or even fined, for being a hypocrite. Why, then, did He so condemn it? Was it not because hypocrisy is a crime of the Mind, of the Heart? As it is written, "as a man thinketh in his heart, so is he."

Some may say that man does not think with his heart,—that that is the organ which pumps the blood through the veins,—therefore this quotation is



meaningless. They overlook the fact that the meanings of words change through the years, and also that the same word may have many different meanings depending on the context, the sense in which it is used.

As an example of the same word with many different meanings, take the little three letter English word "bow." It might mean to incline the head, it might mean the forward part of a ship, it might mean a tie or cravat, it might mean an instrument for projecting arrows. These are just some of its meanings and all are vastly different, the exact meaning of this little word depending entirely on the context.

The word "heart" in the above quotation is a translation from the Hebrew word "nephesh." This word is translated in the King James Version of the Christian Bible by "heart" 15 times, by "mind" 15 times, by "life" 119 times, by "soul" 428 times, as well as by many other words including beast, creature, etc. It is the word which is translated "soul" in the oft quoted statement in Genesis "God breathed into man's nostrils the Breath of Life and man became a living soul." Also it is the word which is translated "soul" in the not so often quoted statement in Ezekiel, "the soul that sinneth it shall die."

It is therefore easy to see that "ego," "inner self," is the meaning of "nephesh" here. The context shows that the meaning is "as a man thinketh in the depths of his being, in his innermost secret mind, so is he." Hypocrisy therefore is a crime against Mind, and is the real reason why the Great Teacher lost no opportunity to condemn it, and to tell those whom He called hypocrites, that "the publicans and harlots enter into the Kingdom of Heaven before you."

Mind is the controlling factor. No hand is raised, no foot placed before another, until Mind has given the order.

Yet how little man knows about the Mind of Man. Physicians can examine all the organs of the body but they cannot find the Mind. It is not the brain. The brain of a person of unsound mind is just like that of one with sound mind, the same physicians tell us. They also tell us that every organ which exists in a living body is present in a dead one. When life passes there is not a hair's difference in the weight of the body. Yet Life has gone, and with life Mind has gone. The body can no longer raise its hand, nor place one foot before another. The Mind has returned to Him Who Gave It, while the body returns to the dust.

It was for this reason that the Great Master Jesus condemned hypocrisy as *the* crime, and ignored the lesser crimes. It is a crime of the mind. It is the crime which prohibits man from hearing the Still Small Voice telling him that in the same "Garden of Eden" in which the "Tree of Knowledge of Good and Evil" was planted, there also was planted "The Tree of Life." The Angel with the Flaming Sword,—the spirit of "Oh, Lord, I thank Thee that I am not as other men"—is still guarding men from approaching that Tree of Life.

Man recognizes that knowledge can only be planted in his mind, and can grow in him only through his mind. He recognizes that he is daily eating of knowledge, whether of good or of evil. Therefore as the Tree of Life is in that same Garden, the only way to eat of it is to get past the Angel with the Flaming Sword, by, to use the words of the Apostle Paul, "transform yourselves by the renovation of your mind."

Evil in man cannot be driven out by lashing his back. It does not exist in his back. It can only be overcome by a "renovation of the mind." Hypocrisy—self-righteousness—is the greatest deterrent to that renovation and therefore is the greatest crime.

TO OUR SOUTH AFRICAN MEMBERS

Our members and friends in Johannesburg and vicinity who would like to avail themselves of the interesting books and publications of the Rosicrucian Order AMORC, and who, at the same time, wish to save themselves the time of securing these books and publications from San Jose, California, should visit Marditts Company Limited, 3 de Villiers Street, Johannesburg, South Africa. They stock a full line of Rosicrucian AMORC publications and supplies. They specialize only in the authentic AMORC Rosicrucian publications and will be glad to show them and explain the particular value of each without obligation to you. They will also mail direct to you upon request.



PAGES from the PAST

JAN VAN RUYSBROECK

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors of the past. This month we present excerpts from one of the most important works of Jan van Ruysbroeck, said to be the greatest of the Flemish mystics.

Ruysbroeck was born in 1293 in a small village of the same name near Brussels. He was raised by his uncle, a canon of the Cathedral of St. Gudule, and by another devout priest. In 1317 he took orders, and for twenty-six years thereafter served as a Cathedral chaplain—a position obtained through his uncle's influence. During this period he passed through the mystical stages described in the first two books of "The Adornment of the Spiritual Marriage," so that by the time he was fifty it seemed that he could no longer endure the contrast between religious formalism, as exemplified by the Cathedral life, and his own growing spiritual intuitions. So in 1343, with the two men who had raised him, he left Brussels forever to devote himself to a life of prayer and contemplation. The authorities gave them the old hermitage of Groenendael in the forest of Soignes, and there they were soon joined by disciples and formed a small community.

Although Ruysbroeck devoted much of his time to meditation, thus receiving the truths expressed in his books, yet he believed in the life of "balanced action" and sought to be of service to all his fellows in the daily life of the priory and to advise and enlighten the ever-increasing number of disciples who journeyed to Groenendael because of him.

Ruysbroeck's books show that, in the ordinary course of life, he accepted all the restrictions imposed by the church and state of the day, never questioning practices which were definitely wrong—from a mystical point of view—or endeavoring to reform either church or state. But in the hours of inspiration he transcended these misleading boundaries, charted out by temporal authorities, and followed the light of the God Within, so that the greatest part of his work is timeless, and as useful a guide to The Way as it was in the fourteenth century.

Aside from "The Adornment of the Spiritual Marriage," his best known early works are "The Kingdom of God's Lovers," "The Mirror of Eternal Salvation," "The Seven Cloisters," and "The Seven Degrees of Love." However, three later books, containing the essence of his earlier works, are considered his finest contributions to the eternal search. These are: "The Twelve Beguines," "The Book of Supreme Truth," and "The Sparkling Stone." From the last of these we have chosen excerpts which describe the differences between three states through which the seeker must pass: as a "faithful servant," a "secret friend," and a "hidden son" of God.



IF, FURTHER, this good man would become an inward and ghostly man, he needs must have three further things. The first is a heart unencumbered with images; the second is spiritual freedom in his desires, the third is the feeling of inward union with

God. . . . Whosoever then has, in his

inward exercise, an imageless and free ascent unto his God, and means nought else but the glory of God, must taste of the goodness of God; and he must feel from within a true union with God. And in this union, the inward and spiritual life is made perfect; for in this union, the desirous power is perpetually enticed anew and stirred to new inward activity. And by each act, the spirit rises upwards to a new union. . . .

Further, you must know that if this ghostly man would now become a God-seeing man, he needs must have three other things. The first is the feeling



that the foundation of his being is abysmal, and he should possess it in this manner; the second is that his inward exercise should be wayless; the third is his indwelling should be a divine fruition.

Now understand, you who would live in the spirit, for I am speaking to no one else. The union with God which a spiritual man feels, when the union is revealed to the spirit as being abysmal—that is, measureless depth, measureless height, measureless length and measureless breadth—in this manifestation the spirit perceives that through love it has plunged itself into the depth and has ascended into the height and escaped into the length; and it feels itself to be wandering in the breadth, and to dwell in a knowledge which is ignorance. And through this intimate feeling of union, it feels itself to be melting into the Unity; and through dying to all things, into the life of God. And there it feels itself to be one life with God. And this is the foundation, and the first point, of the God-seeing life.

And from this there arises the second point, which is an exercise above reason and without condition; for the Divine Unity, of which every God-seeing spirit has entered into possession in love, eternally draws and invites the Divine Persons and all loving spirits into itself. And this inward drawing is felt by each lover, more or less, according to the measure of his love and the manner of his exercise. . . . And therefore we must all found our lives upon a fathomless abyss; that we may eternally plunge into Love, and sink down in the fathomless Depth. And with that same Love, we shall ascend, and transcend ourselves, in the incomprehensible Height. And in that Love which is wayless, we shall wander and stray, and it shall lead us and lose us in the immeasurable Breadth of the Love of God. And herein we shall flee forth and flee out of ourselves, into the unknown raptures of the Goodness and Riches of God. And therein we shall melt and be melted away, and shall eternally wander and sojourn within the Glory of God. Behold! by each of these images, I show forth to God-seeing men their being and their exercise, but none else can understand them. For the contemplative life can-

not be taught. But where the Eternal Truth reveals Itself within the spirit all that is needful is taught and learnt. . . .

We must now observe the great difference which there is between the faithful servants and the inward friends of God. . . . All such friends God calls and invites inwards, and He teaches them the distinctions of inward exercises and many a hidden way of ghostly life. But He sends His servants outwards, that they may be faithful to Him and to His House in every service and in every kind of outward good works.

Behold, thus God gives His grace and His help to each man according to his fitness; that is, according to the way in which he is in tune with God, whether in outward good works or in the inward practice of love. But none can do and feel the inward exercises unless he be wholly turned inward to God. For as long as a man is divided of heart, so long he looks outwards, and is unstable of mind, and is easily swayed by joy and grief in temporal things, for these are still alive within him. And though he may live according to the commandments of God, inwardly he abides in darkness, and knows not what inward exercises may be, nor how these should be practiced. . . .

That One Thing which is needful for all men is Divine love. The better part is an inward life, with loving adherence to God. This Mary Magdalen had chosen and this is chosen by the secret friends of God. But Martha chose an outward, unenclosed, and active life; and that is the other part, in which one may serve God, but which is neither so perfect nor so good. . . .

But further we find a more subtle and inward difference, between the secret friends and the hidden sons of God; and yet both these alike by their inward exercise maintain themselves in the Presence of God. But the friends possess their inwardness as an attribute, for they choose the loving adherence to God as best and highest of all that they ever can and will reach; and that is why they cannot with themselves and their own activity penetrate to the imageless Nudity. For they have, as images and intermediaries between God and themselves, their own being and their own activity. And though in their loving ad-

herence they feel united with God, yet, in this union, they always feel a difference and an otherness between God and themselves. For the simple passing into the Bare and Wayless, they do not know and love: and therefore their highest inward life ever remains in Reason and in Ways. And though they have clear understanding and discernment of all virtues that may be conceived, the simple staring with open heart into the divine Brightness remains unknown of them. And though they feel themselves uplifted to God in a mighty fire of love, yet they keep something of their own selfhood, and are not consumed and burnt to nothingness in the unity of love. . . . Nevertheless, you should know that all good and faithful men are the sons of God; for they are all born of the Spirit of God, and the Spirit of God lives in them. And he moves and stirs them—each according to his own capacity — to virtues and good works, wherein they are well pleasing to God. But because of the inequality of their adherence and their exercises, I call some the faithful servants of God, and others I call His secret friends, and others again His hidden sons

If we are born of the Spirit of God, we are the sons of grace; and so our whole life is adorned with virtues. . . . In this birth all good men are sons of God. And the Spirit of God kindles and stirs each one of them in particular to those virtues and to those good works for which he is in readiness, and of which he is capable. And so they please God all in common, and each in particular, according to the measure of his love and the nobleness of his exercise; nevertheless, they do not feel established nor possessed of God, nor assured of eternal life for they may still turn away and fall into sin. And that is why I call them

rather servants and friends, than sons. But when we transcend ourselves, and become, in our ascent towards God, so simple that the naked love in the height can lay hold of us, where love enfolds love, above every exercise of virtue—that is, in our Origin, of Which we are spiritually born—then we cease, and we and all our selfhood die in God. And in this death we become hidden sons of God, and find a new life within us: and that is eternal life. . . .

When we go towards God by means of the virtues, God dwells in us; but when we go out from ourselves and from all else, then we dwell in God. So soon as we have faith, hope and charity, we have received God, and He dwells in us with His grace, and He sends us out as His faithful servants, to keep His commandments. And He calls us in again as His secret friends, so soon as we are willing to follow His counsels; and He names us openly as His sons so soon as we live in opposition to the world. But if above all things we would taste God, and feel eternal life in ourselves, we must go forth into God with our feeling, above reason; and there we must abide, onefold, empty of ourselves, and free from images, lifted up by love into the simple bareness of our intelligence. For when we go out in love beyond and above all things, and die to all observation in ignorance and in darkness, then we are wrought and transformed through the Eternal Word, Who is the Image of the Father. In this idleness of our spirit, we receive the Incomprehensible Light, which enwraps us and penetrates us, as the air is penetrated by the light of the sun. And this Light is nothing else than a fathomless staring and seeing. What we are, that we behold; and what we behold, that we are: for our thought, our life, and our being are uplifted in simplicity, and made one with the Truth which is God.

HERMES TEMPLE ANNOUNCEMENTS

Hermes Temple of the Rosicrucian Order, AMORC, in Los Angeles, California, is now occupying its beautiful new quarters located at 148 North Gramercy Place.

Hermes Lodge invites all members of the Lodge and National members at large, to attend a housewarming on Saturday evening, May 8.

The Atlantis Chapter of the Junior Order of Torch Bearers will hold its sessions from this date on in the new Temple quarters. Address J. O. inquires to Herta Ericson.

On May 23 a symbolic Rosicrucian christening ceremony—a dedication ceremony available to children of members or non-members—will be held at 11:00 a. m. at Hermes Temple.





Along Civilization's Trail

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

Editor's Note:—This is the fourth episode of a narrative by the Supreme Secretary relating the experiences he and his party had in visiting mystic shrines and places in Europe and the ancient world.



THE waterfront of any large port of the world is fascinating. The bustling, the clatter of carts, trucks and dorries over cobblestones, the deep-throated whistles of chugging tugs, the raucous cries of long-shoremen and teamsters, all add to the undercurrent of excitement. Sham, hypocrisy, and shallow conventions drop by the wayside. The stark realities of life are revealed. When men go to sea they are compelled to struggle with one of the earth's greatest untamed elements. Preparation for its conquest requires strong will and matter-of-fact conduct. Passengers may have idealistic illusions about traveling the high seas, but the men who load cargo and make the great vessels ready for departure know that with all the safety devices provided by modern science, the event is fraught with dangers.

The port of Marseilles in Southern France, a city of nearly a million population, impresses the traveler with the fact that it is more than a shipping center or a great port of call, but a gateway to the East. Here the flotsam and

jetsam of North Africa, and from East of the Suez, meet with the backwash of Occidental Europe. As we stood on the pier surrounded by large cases which, from their size, may have contained airplanes or automobiles, and leaned languorously against bales of cotton from French Morocco, we studied the flow of humanity past us.

Through one of those unexpected events of travel, the ship we were scheduled to take was called suddenly from the service and we were forced to delay our sailing several hours. We were the only ones waiting who looked strictly, shall we say, like passengers. Tall Algerian blacks, with tattered, ill-fitting French army uniforms, shuffled past. Their eyes stared vacuously ahead. What did life hold for them? Plucked from their native environment, these simple souls were enlisted in the French army; fed poorly, and paid badly they "existed," aimlessly following the orders of white masters. Trained to use modern arms and methods of warfare against European white armies if necessary, they could be a menace to France, if ever it dawned in their consciousnesses that they were being made puppets for the avarice of white men. Children of their appetites, they are content if these appetites are regularly appeased. To maintain the necessary quietude among them, liberal France

*The
Rosicrucian
Digest
May
1937*

One hundred thirty-six

does not even draw the racial line. In cafes and on streets, Algerian native officers and French white girls enjoy each other's company without apparent social detriment to either.

Scores of unkempt and gaunt priests gathered in knots, talking profusely, gesticulating freely, their personal belongings in black cloth bundles at their feet or dangling from their hands at their sides; solemn faced plump nuns wearing frayed grey tunics, methodically climbed the gang-plank. Each looked, even before departure, as though sorely affected by nostalgia. These were Christian missionaries, their dangling crucifixes, and well-thumbed Bibles which they clutched, were to them torches, to be carried to dark Africa to—as they believed—a heathen people. Such a simple faith carried to an irrational extreme has been the unfortunate cause of untold deaths, bloody orgies, and gruesome massacres. The ideal of spreading Christianity is noble, but the attitude of damning the beliefs of others to further it is ignoble. To most of these missionaries, as to thousands of others of different Christian denominations, their duty was the condemnation of the beliefs of simple-minded natives, and then the substitution of Christianity. To rob man of his God, and his belief in the nature of divinity, is to throw him on the mercy of his own resources until, if and when, he can accept a change.

To term the God of the Buddhist, Confucian, Mohammedan, Brahman, or even that of the primitive African a false deity, is to them a sacrilege equal to making a like statement to a Christian. It arouses resentment, that another may dare to name his God as superior and suggest abandonment of one's own. Others than Christians are lovers of sacred traditions and have bibles and temple teachings which they cherish as the words of the Omnipotent. The order or request that they lay these aside is an effrontery which is not taken lightly. What end does Christianity serve by this? Education, sanitation, hygiene, culture, can be advanced equally well by other methods and by non-sectarian movements which do not antagonize. If Christianity is to gain converts in non-Christian countries, let her do it by examples of *toler-*

ance, mercy and understanding, not through ridicule and the undermining of sensibilities. The former traits are, after all, the true implements of Christianity.

Hilarious voices, loud laughter, attracted our attention. Open smiling faces passed. There were several families; rotund fathers heavily bearded, with funny round caps and tight trousers—mothers in voluminous skirts which they held outstretched to sweep along before them dirty-faced, wide-eyed youngsters, much like mother hens gathering in their chicks — peasants bound for Syria and colonization. Syria offered them lower taxes, more land, fewer conveniences, the same labors—life the same, but the scene changed. Mingled feelings arise in the breasts of the more fortunate who watch such parades as these. Vanity struggles with compassion, but reason tells us that the gulf between was bridged only by the flimsy structure of opportunities which the past afforded us or our progenitors.

A shrill blast awakened us to the need to scurry aboard. Our baggage had been loaded some time previously. The prospect of our journey on this S. S. Providence of the French Line was not promising. Frater Brower, having had nautical experience, observed that the exterior of the ship was quite lacking in orderliness. Her steel plates were well-rusted; the former white of her upper hull and super-structure was now a dirty grey and badly chipped. Her stacks were smeared with soap and her stanchions bent in several places. With an air of contempt, he murmured "a tub," which to him was a sufficient expression to convey conclusions of his appraisal of her. We stepped on deck and looked about. Everything was confusion; no stewards to direct us to our staterooms, no signs pointing out directions. Ropes, cables, blocks and tackles and piles of weather-torn canvas lay strewn about. In contrast to the clean and efficiently organized British liners, this made one think of the old Atlantic cattle boats. The lack of cleanliness was only to be equalled by the discourtesies of the crew who were sullen, and accustomed to herding about passive peasants and clerics.

It was the third day out. The sea rose and fell with a slight quiver, like gelatin.



I have never seen it so glass-like. The sky was a magnificent blue, without the flaw of even one white cloud. The sun was on our starboard side, and shone warmly, but not uncomfortably, upon us. It encouraged rumination. On this same sea, this great Mediterranean, men had ventured as early as thirty centuries B. C. What crude craft they must have possessed, what indomitable courage, to push out into a vast area like this not knowing what lay beyond, or even if there was a beyond. Many fathoms below us in this blue black, fringed with white frothy foam, were perhaps the remains of the early Greek vessels that plied between the homeland and ancient Syracuse. Perhaps, too, there were fragments of proud Roman galleys, sunk in conflict with their mighty Carthaginian foes. What a story the Mediterranean would tell if she regurgitated all she had swallowed during the centuries! This sea must have looked the same to the admirals of many armadas and to conquering Caesars. Nations and civilizations had crashed and fallen upon her bosom, but she gave no sign of the centuries she had witnessed. Ceaseless and unchanging, she was an example of how little man's puny efforts affect nature.

Though land was nowhere in sight, I thought of the favored spot of the land surface of the earth toward which we were bound—the cradle of civilization, as historians refer to it—the *great fertile crescent*; that fringe of grass land that extends from the northern tip of the Red Sea to the mouth of the Nile. North of it are mountains, and south of it a great bay of sand, as the eminent archaeologist, James Breasted, described it. At its southwest extremity is the great Nile River Valley, and at the eastern end of the crescent, the Tigris-Euphrates River Valley. In these two valleys began the oldest civilizations of which we have any record. How and why they began there we can only conjecture, but nature apparently arranged her forces and elements to make them conducive to the development of man. This is obvious, as we shall later see.

One tires of sea journeys, especially after several days of *mal de mer* or, in other words, seasickness. The sea had suddenly changed one night to a plung-

ing, swirling fury which tossed the fairly large ship about with ease; raising it to heights, the sea would let it slide with a sickening shiver, wallowing in a deep trough, the next moment to boost it up, suspended, it seemed, in mid-air, and then to let it fall again, it rolling dizzily all the while as if trying vainly to steady itself. All this was now past. The sea had quieted except for choppy waves which were whipped by a brisk breeze. We were recuperating, finding pleasure in the thought that in a little more than an hour we were to come in sight of the shores of Egypt. The very word "Egypt" electrified us. Fratres Shibley, Brower and myself went below to prepare our baggage for custom inspection, expecting considerable difficulties with the customs because of the great amount of cinema equipment and films. After tedious packing and a lapse of considerable time, we returned to the deck. The ship had slowed her speed. We peered southeastward and thrilled at the sight. There was long sandy strip of land hardly above the surface of the sea. It was the entrance to the port of Alexandria. On this sand strip there stood a moderately tall lighthouse. It was in this vicinity that the famed island of Pharos was located. On that island in the entrance to the mouth of the Nile, during the Hellenistic period about 300 B. C., was erected the first lighthouse of the world. A great structure, it rose to a height of some 370 feet, or about thirty stories, equalling many of our skyscrapers. The ancient mariners could see its great light far out at sea, and were guided safely in with their strange cargoes. Its oriental design later became the basis of the Mohammedan minarets commonly seen today as a part of the architectural structure of their great mosques or temples. It finally fell in 1360 A. D. It was the last of the great tower structures influenced by the Babylonian tower builders.

We thought of the thousands of ships through the centuries that must have approached this port as we were doing. We imagined Cretans laden with finely carved earthen vessels and vases, and beautiful necklaces and bracelets of gold and of bronze; Greek ships with statuary and marble; Egyptians returning after trading hardwoods from up the

Nile, and papyrus from the delta, and copper from the ancient mines on the peninsula of Sinai. At that time, Alexandria was not only a seat of learning but was, as Breasted puts it, the New York or Liverpool of the ancient world—a great shipping or trading center.

As the ship maneuvered into position for tying at the dock, a motley crowd gathered to welcome it, shouting, screaming, jumping up and down, waving their hands. They were anxious for their prey—the passengers. Egyptian fellahs who served as porters, Nubians, Arabs, Jews from Palestine, and Syrians, either wishing to act as guides or assistants, jostled each other for vantage positions. Some wore tarbooshes (fezzes), others low turbans of loosely wound and much soiled linen. Still others were bareheaded. Some were clothed in awning-like striped gowns and barefooted, and the majority wore what appeared to be flannel nightgowns open at the neck, which nearly trailed in the dust of the waterfront street. Native police were finding it difficult to maintain any semblance of order though they were freely applying bamboo-like canes to heads, backs and shoulders. After much explanation, annoyance, and a liberal distribution of bakshish (native vernacular for money), we were seated in a modern, comfortable railroad coach which sped southward along the great Nile toward Cairo.

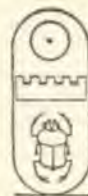
The Nile is one of the greatest rivers in the world. It begins three degrees south of the equator, and flowing northward attains a length of some four thousand miles. It, the White Nile, is joined by two tributaries—the Blue Nile, its affluent, from the east, and one hundred and forty miles below this union, the Atbara joins it. The volume of the Nile is not great, but it has influenced the destiny of man more than any other river in the history of the world. For centuries it carried its alluvial soil to the sea from equatorial Africa, each season periodically overflowing its channel and depositing on either side, on top of the parched Libyan and Arabian desert sands, a black, smooth film of the most fertile soil of the world. Inch by inch, year by year it grew deeper, pushing the desert back from the river channel itself. Vegetation

flourished in this black rich soil; it grew right up to the edge of the desert itself.

Here in this valley the early Stone Age man, who in some manner crossed the Mediterranean from Central Europe ahead of the great glacial descents, found himself in an ideal environment. Egypt is not visited by any severe storms. There are no frosts or snows. Having once arrived in Egypt, he was protected from the ice, from the glacial movements, by the great natural barrier of the Mediterranean; and on either side of this Nile strip were great almost uncrossable deserts which protected him from enemies, and he was at peace with the world for a considerable time. What he was able to accomplish within each decade and century remained. Civilization was able to build on the accomplishments of those who had gone before, instead of having all torn asunder by ravishing hordes or the destruction of nature, and being forced to begin again. Thus civilization prospered, flourished, at a time when the rest of the world was either wholly barbarian or extremely primitive.

As we sped southward, we found that in many respects the customs of these simple people had not changed with the years. On either side of us was a network of small canals, irrigation canals. Irrigation began in the Nile Valley and was developed to a science at a time when men in other parts of the world were still chipping flint hatchets. We could see small brown-skinned men standing knee-deep in the water close to the banks and working lifts—long poles, each having a mud basket fastened on one end, and on the other end a mud ball as a counter weight—and by manipulating this sweep or pole they would lift baskets of water from the Nile up to the level of the irrigation ditches, keeping a steady flow running through the intensely cultivated lands.

Further on we could see the application of the simplest mechanical form of pumping water, water wheels, to which were fastened buckets which would scoop up the water, and which were kept in motion by docile water buffalo—the great beast of burden of the Egyptian—walking about in a circle, blindfolded to keep from becoming dizzy from the incessant circular motion. In



the days of the Pharaohs taxes began with this system of irrigation. It was an intricate system. The ditches and dykes had to be constantly protected and maintained. The Pharaohs and the nobles maintained a corps of what we may call engineers and constructors to build new irrigation dams and ditches and to maintain those in existence. They in turn exacted taxes from the peasants in return for the use of the canals and the water. These taxes amounted to a certain portion of their crops which had to be delivered at a given time. If they were not, officers of the nobles or the Pharaoh would seize the peasant and bring him to the royal or feudal court for reckoning.

Frequently we passed beautiful groves of tall, swaying palm trees, native to the country. All about us was green, though not many miles away on either side was the lifeless glaring desert. All this life, this coolness, this vegetation, was dependent upon this one source, the Nile.

It is not surprising that the Egyptians worshipped the Nile. They regarded it as the god of fertility and life itself. It provided them with food, with drink; its rise and fall made it possible for them to tell the passing of time. It carried them to the sea. Their whole existence was bound up in it.

The Egyptians were not always a united people, however. There were at one time many little kingdoms that spread along the Nile. Then, in a later period, these kingdoms united into two great ones—the kingdom of the Upper Nile and the kingdom of the Lower Nile. Many wars were waged for the conquest and sole control of this fertile valley.

Occasionally as we concentrated on what we were passing, we would have a fleeting glimpse of native mud villages, houses constructed much like the early California adobe ones, bricks made of the thick alluvial soil, reinforced with straw, which would become baked by the sun, hard and resisting. As Egypt is never subject to rain they were quite durable, and an insulation against the terrific heat of the summer months. Domesticated animals, poultry, and children freely walked in and out and around the houses of the village. The streets were but deep ruts in the mud. Soon we were to reach Cairo. It is said

that before reaching Cairo and just as one is approaching, the great Pyramids of Gizeh can be seen rising above the flat table lands of the desert. However, we were not favored with seeing them.

Cairo is a tremendously large city and is affected greatly by European customs, architecture, dress, methods of transportation, etc. In modern Cairo one feels as though he were in a city such as Paris, Naples, or some other metropolis of the world. Street cars jangle by, taxis are honking, people are well dressed in the Occidental sense, streets are well paved. One finds a tremendous modern influence in architecture. Beautifully designed apartment houses, towering several stories, are to be seen in various sections of the city. The designs show the invasion of German architectural ideas and are of a style that is just making itself known in the bigger cities of the United States. It must be quite deflating to American egotism that considers American structures and buildings the most advanced. Here were apartment buildings equal, in their exterior part at least, and superior in many ways to those in our American cities. They are mostly occupied by wealthy persons who spend two or three months of the year in Cairo, taking advantage of its salubrious climate. The only suggestion in modern Cairo of the Orient are the robes and tarbooshes worn by native Egyptians and by the Arabs. Most of these robes are worn by the dragomen or the Egyptian guides who adopt native costume in Cairo to attract the attention of tourists and travelers. Their robes are highly ornamental, made of heavy silk, with beautiful linings, and artistically embroidered brocades. Most of the Egyptian business men in Cairo have adopted the western style of dress. A few still cling to the tarboosh because it is the symbol of Mohammedanism. It is more than just a hat; it designates one's religious belief.

After locating at our hotel, we immediately proceeded to make inquiries about the city itself. The first point of attraction is naturally the native section of the city. One feels that he must not be disappointed. He must not remain in the modern section of Cairo for it is too much like his home country, his own city. He does not want to spoil the

mental picture he had of Cairo, and so he quickly seeks out the native section, which more conforms to his concept of what Cairo should be like.

The native bazaars are little changed by the years. The shops—on either side of narrow streets, many of them covered by dome-like roofs — are but small cubby-hole-like rooms, in the front of which are suspended on chains and ropes, or stacked on wooden shelves attached to the wall on either side of the doorway, samples of all of the merchandise which the shop-keeper has for sale. Naturally, as you walk through the streets you are immediately recognized as a foreigner, as a European, if not an American, and the hawkers begin crying their wares and their prices, rushing out to grab you by the elbow, trying to escort you into their shops, proclaiming to you that their wares are the best if not the most reasonable. How unfortunate one is if he makes a purchase at the first price quoted. Unlike our merchants in this country, they have no fixed prices for any of their wares. Their price is whatever they can get from the buyer. Usually there are from four to five reductions before a sale is consummated. The visitor does not learn

this at first, and he usually pays six or seven times the value of an article. These Cairo bazaars, because of the influence of England and the modern Egyptian government, are quite clean and neat in contrast to bazaars in Asia Minor, Damascus, and Baghdad, about which we will have more to say later. The visitor to the Cairo bazaars does not realize this. He thinks them quaint and untouched by modern civilization as he naturally has not seen anything by which to make comparisons.

We returned quite late to our hotel, dining on the terrace and watching Cairo move by. Tomorrow was to be a busy day—a thrilling one. Tomorrow was the eventful September 16th, 1936, the day recorded in symbolism in the Great Pyramid itself, the day that might shape the destiny of the world. And *we* were to visit that edifice upon that day, after arranging for the special concession. The sense of responsibility that rested upon us, the realization that the world, through the press, was considering the significance of this date prophesied in the Great Pyramid, occupied our thoughts until we lost consciousness in restful sleep.

(To be continued next month)

ROSICRUCIAN CONVENTION BUS RATES

New York to San Jose and return—\$70.00 (complete fare)
Chicago to San Jose and return—\$50.00 (complete fare)

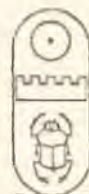
This bus is an especially chartered deluxe motor coach, comfortable, clean and roomy, and is exclusively for Rosicrucians. It will travel one route West and return another, giving passengers the opportunity of seeing various sections of the United States without additional cost. It will remain *one entire week* at the Convention, and will be available for various trips. No one but Rosicrucians will be on board, so it will be a harmonious group of persons travelling toward a common goal and having like interests. Convenient stops will be made throughout. Two trained, efficient drivers will accompany it.

Persons in the East who desire to take advantage of this should send their remittances in full for their tickets to Frater Hans Wiesner, 1819 Broadway, Room 805, New York City, New York. Eastern members must purchase their tickets in full through this Frater, and positively no later than June 18. The coach will depart from New York on or about July 5. The exact date of departure will be given the passengers later. Receipts will be sent to each individual.

Chicago and Midwest members may send their remittances to Frater H. C. Blackwell, 7220 38th Place, Lyons, Illinois. All remittances for departure from Chicago must be in this Frater's possession on or before June 17. The date of departure from Chicago will be on or about July 7. The exact date and place of leaving will be announced to each passenger later.

If, for any reason the chartered bus plans are not completed, full fares will be refunded to each member from two weeks to sixteen days in advance of the Convention, giving all an opportunity to come by other means of transportation. *Make every effort to take advantage of this economical, exclusive motor transportation.* Even those who do not live immediately in the vicinity of the two above-mentioned cities can arrange to travel to those cities and come by the special motor coach.

Tickets **MUST** be purchased before the above dates. More coaches will be provided if necessary. There are no reductions and no stopover privileges, aside from those which will be enjoyed by the entire party enroute.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this 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 by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

THE PURPOSE OF WORSHIP



ANYONE who hears this story by Christopher Wren is always impressed by it. It is an incident which occurred during the building of a large cathedral in Europe. At the time of the story, only the foundation of the building had been laid, and many men were working at more or less menial tasks preparing materials for the construction of the building itself. As he passed from one workman to another, he asked each one what he was

doing. One replied, "I am moving these stones." Another said, "I am shaping this rock." But another who was only gathering and putting into place small pieces of stone to be used in the great structure, said, "I am building a cathedral." In this illustration we see exemplified Vision—vision on the part of the one man who did not see only his task at hand, but who visualized that as a result of all his efforts there would eventually be a great cathedral for worship. It is always man's choice to be able to work with a purpose. If he can see ahead and visualize the ultimate end of his efforts he finds himself not tied simply to a dull routine, but contributing to the ultimate manifestation or ma-

The Rosicrucian Digest May 1937

terialization which will be far superior to the small task which he himself performs. The man who saw a completed cathedral in the pieces of stone which he was handling had set himself an ideal. He believed in the achievement in which he had a small but necessary part. The cathedral was being built that it might serve a purpose, not only in his life but in the lives of the generations to come after his efforts were completed.

It has ever been an attribute of mankind to worship, to give adoration to an object or ideal. By a study and analysis of these ideals and objects which man has worshipped, there can be determined the very nature of the ambitions and life purposes of the worshipper.

In many lands, during various periods of the world's history, worship has been confined to a material object; and usually when we find people giving themselves entirely to such simple idolatry we also find that their social, moral and religious ideals seldom rise above the level of the thing worshipped. On the other hand, we find that those races or groups of people who devote their period of worship to the study of the teachings of a great master and to following in the steps of a worthy pattern, have higher ideals, and as a result of the inspiration received from these ideals have advanced in civilization and better living conditions.

We might analyze the purposes of worship. As has been said, worship becomes such an important factor in the lives of many people that they devote their very lives and fortunes to the erection of magnificent cathedrals and places of worship. But in many cases we find that the material manifestation, while

somewhat above the level of idolatry, has gained too much importance—that is, worship is tied up more completely with the cathedral than with the ideal or with the soul. Worship is a process by which the soul of man should become consciously aware of the oneness of his own soul with that of God. It should bring him into a complete state of attunement. It should give him a realization of his part in the great scheme of all that is. Worship should never be an end in itself, but should be the evidence of man's desire to bring himself to a higher plane of realization of the ideal worshipped. Worship, then, is essentially a process or condition which exists within man, and while certain physical aids are valuable in creating a favorable environment conducive to worship, real worship must be carried on within the sanctum of man's own being.

Therefore, all who wish to come apart from all material and worldly things, and for a few moments give themselves to worship in its true purpose, may worship in their own being—the Cathedral of the Soul.

To this Cathedral of the Soul for many years, at stated periods, have come those who seek betterment and aspire to all that is good and worthy of our attention, and they have found the place for true worship. If you do not have a copy of the booklet "Liber 777" in your possession, you may send to us and request one. In this booklet you will find suggestions that will aid you in better attuning yourself with this great cathedral. You will receive benefit and help others by combining your thoughts, your true worship, with that of other seekers like yourself.

NEW ROSICRUCIAN CHAPTER ADDRESSES

The Chicago Chapter No. 9 has moved to splendid new and larger quarters at the following address: Lakeview Building, 116 South Michigan Avenue, Rooms 408-9-10, Chicago, Illinois. They welcome all National AMORC members in Chicago and vicinity. They also invite the public to visit their attractive reading room and avail themselves of the general free literature.

The Milwaukee Chapter also occupies new and improved quarters at 3431 West Lisbon Avenue, Suite 8, Milwaukee, Wisconsin, and all members are invited to participate in the benefits which the new quarters afford.

The San Diego Chapter is enthusiastic over its new and larger quarters as well. It is now located at No. 8, House of Hospitality, Balboa Park, San Diego, California. The new location affords a large auditorium, attractive reception room, conference room, and other facilities. They invite all Rosicrucians in the vicinity to visit them.





Psychic Development

ITS MEANING AND SOME SUGGESTIONS FOR
ITS ATTAINMENT

By DR. J. LEWIS BLASS, Ph. G., D. D. S.,
AMORC Councillor



Enter the realms inhabited by those whose accomplishments live in the archives of our ancient order is to discover yourself. Your hopes are kindled with a new fire; the road of your aspirations is lighted by new torches; new stars become visible to

act as beacons in the ascent to your cosmically-inspired goal. To quote Leonardo da Vinci, "He who fixes his course by a star changes not." Neither fear, doubt, prejudice nor lack of understanding can rear its head to dull your enthusiasm or impede your progress.

Why is it, nevertheless, that there are some students whose psychic development is lacking, paralyzed or so dormant that their thoughts cannot stand the light of truth? Why is it that there are others whose minds will not accept the truth or who are not in accord with it? My personal feeling in the matter is that such people wish, affirm or pray for a completed image which, in their limited viewpoint, approaches their desire. They forget first, that the seed and fruit are unlike each other, and second, that inaction saps the vigor of the mind.

The body, a miniature universe, is an example of the diligent and unflinching application of each unit to its task. We may look beneath the surface of the skin with a microscope and see minute blood vessels acting as causeways for even more minute blood cells. There is no hesitation, no faltering, no wasted movement in the work assigned to these infinitesimal parts of the body. These cells carry not only food and air to all parts of the body, but also the life energy which rules the universe and underlies all cosmic law. They grasp for us from the air, as it were, our very life. The same *activity* as is seen in the action of the blood cells we spoke of, or in the ceaseless surge of life force in every living thing, is required to achieve the desired aim. Blessings are ours for the seeking—but they do not *pour into us*, nor do inspirations drop out of the sky into unthinking or unreceptive minds.

To be sure, the wish, desire or affirmation sets into motion the laws which eventually create the thing or condition we want, but these thoughts must be nurtured. What then shall we do to grow psychically; to develop our intuition; to be guided in planning a life goal; and, most important of all, to know what steps to take to achieve that ambition?

To answer the last question first: there are inspirational books, books of

*The
Rosicrucian
Digest
May
1937*

psychology, books on religious training, lectures, courses and literature on personal development, but *none* of these even scratches the surface of the problem. To achieve your ambition, nothing less than the application of all the cosmic laws taught by AMORC will bring about the desired end. In studying the teachings, *complete* understanding and use is necessary — not partial application, partial reading, partial study and partial belief—in fact, it is the slurring over of the approach to the lectures that leads to the disappointing and unsatisfactory results some of us suffer.

The desire for the achievement of greater intuitive faculties is what brought most of us into AMORC. For me to attempt a statement or the recitation of a series of rules for the development of intuition would be nothing short of boldness. But, in my discussions with members of the Order, and in the precious contacts I was privileged to have with our Grand Master and my class Masters, I learned some things worthy of repetition. First, let me tell you of an experience which a chemist and teacher of that subject related to me. He conducted an experiment among chemists to determine what part intuition (he called it "hunch") played in the invention or discovery of chemical processes or formulae. *Of more than one hundred chemists interrogated, seventy-five per cent of them stated that intuition, or a "hunch," or a gleam of knowledge OUTSIDE of themselves entered into the final development of their discoveries.* I repeat that the men questioned on this point were not mystics or philosophers, but, as *they* would choose to be called, hard-headed, matter-of-fact scientists. The significant point in the questionnaire was the fact that all of them achieved a state of complete relaxation in one way or another before the inspiration manifested itself. Furthermore, each one of them was granted superior guidance in the final solution of his problem only after he had completely worked out every possible phase of the problem in his attempt to solve it. Then, having exhausted all known means, and in most cases, his brain and body too, the answer came.

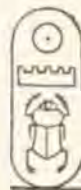
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Now, let each of us recall a disappointing or agonizing time when we prayed for inspiration which did not come; then let us consider it for a moment. Did we do everything in our power and within our knowledge to solve the problem? Did we at that time explore all possible explanations of our problem? Did we apply the rules and attune ourselves to be a medium for the influx of the vibrations of our past experience?

I can answer only for myself. Each time I failed in carrying out something I wanted to do, I find I had definitely shut out all possibility of cosmic aid beforehand by *fearing* for the success of my venture. My negative fear thoughts short-circuited or cut off the rhythmic functioning of those laws that were needed for the solution of my problem.

But let us study intuition itself more closely, along with the question we raised earlier, namely: what shall we do to obtain guidance in planning a life goal? Our conscious and willful advancement in the work of this great Order has very definitely raised each of us to a higher plane of consciousness. A great master once said, "Give me the glory that I had before the world was." This doubtlessly would be the wish of any one who had achieved His state of cosmic consciousness. Our hope in *this* incarnation is to reach out toward the cosmic planes and to be privileged to proceed into the higher planes. My plea, to you who are impatient and concerned with finding your place in the world, is to live a normal and constructive life mentally, physically and emotionally, and to attune yourselves not only with cosmic laws, but also with the minds of your worthwhile fellow men.

To be sure, the fundamental pattern of your development depends on your sincere application to the work of the Order. Remember, however, that your *Karma*, and the *degree of your development* in previous incarnations both *modify* your activities. So, continue to prepare yourselves, and know that your accomplishment will not be delayed one moment beyond the cosmically-ordained point.





SANCTUM MUSINGS

SCIENCE WITHIN RELIGION

By PROFESSOR A. CARTLAND BAILEY, M. A., M. Sc.

Dean of Rose-Croix University

PART II



WE MAY be thankful that Religion is not confined to creeds and dogmas nor to professed following of any one religious leader. Religion and religious leaders are two very different things, just as differentiations must be made between Science

and any particular scientific man or group of scientists at any particular time in history. Art has never been confined to any particular school of artists, nor has philosophy ever been confined to any particular school. Schools of art, philosophy, science, and religion are mere temporary camping grounds along the upward climb from infancy to that of which we do not yet dream.

At certain stages of the historical climb a school of philosophy may predominate. At another time in history souls predominately religious are in the ascendancy. At another time the thought of the age is scientific. Greece once tried the School of Beauty, and,

fortunately for us today, there are many Grecians of the past who are living among us.

Beauty — in the chord of harmony made up of art, science, religion, commerce, politics, and philosophy — is a note necessary to the complete and full chord in the Harmony of the Spheres. No human soul can hope to reach the final goal of human achievement without having become more than a mere specialist in one line of thought and action—or more than a dabbler in *all* of them. We need hard-headed scientific thinkers, practical thinkers, reverent and devotional thinkers; and we are wise if we do our best to absorb as much as possible from each group and not make our honey from one specific batch of wildwood, but like the bee of nature sip here and there, and from the various nectars make a blend that soothes and strengthens.

As budding or blooming Rosicrucian students of a few grades, years, incarnations, or ages' standing, we may realize something of the Cyclic Order of Nature. I remember that a year or so ago our Emperor made the remark in the Forum that packets and packages seemed to come to him in waves. At one

time for days on end he would get, let us say, his favorite brand of chocolate fudge, then it would be rugs, then bassinets or cushions or whatever he seemed to need most in the cosmic scheme of things for his rapidly increasing family of grandchildren!

Thus it is with the world. At one time comes philosopher after philosopher, then musician after musician or scientist after scientist. Wave follows wave, and at the present time it is the scientific wave that is washing the church and religion free from a lot of dark-age and mouldy superstition, ignorance and intolerance, and cleansing church and religion to a new purity and clarity of thought and action. Surely this spirit of modern research and investigation into the deeper things and the inner things of nature and life will make life broader, better and richer in meaning. Each contribution that is made is another contribution to experience, and it certainly always means progress and never retrogression.

Whatever other crops of previous humanities have done or contemporaneous humanities in other evolutionary fields within the Great Cosmic Universe may do, it seems that *our* particular one does not travel from infancy to perfection of knowledge and action by one straight and direct route along *one* particular line of thought or endeavor.

It was said of Him who "became the first fruits of them that slept" and the Elder Brother of present humanity and a Great Master, that "He suffered in *all* points" as humanity has suffered. In other words he had gone through with the varied experiences of human beings as a *human being* in earlier times and became in all truth a real Elder Brother. It matters not particularly upon what Round of Evolution or "Chain" He gained his fullness of experiences, we may rest assured that there *was* an adequate background and that it was no short-cut, straight-to-the-pinnacle-climb, but led over the same path that we all must tread and are treading.

From observations it appears that we are continually spiraling over and over for fuller and more complete experience in home and community life, commerce, executive work, invention, art, religion,

science, mysticism and occultism until every string of our divine nature is played upon, stretched and tuned, tightened and retuned until finally all will be beautifully attuned to the Cosmic energies that flow through the universe in wireless waves. Then we shall be able to sense the harmonies of the chords that are sounding in the Cosmic spaceless spaces.

In spite of the fact that there are a great many three-dimensional religionists who may still believe in a three-dimensional diety, and whose lives are bound up in creed and dogma, written on some two-dimensional page (by some one-track mind), there are today more professed religionists than ever before who are evidently getting a fourth and superdimensional conception of reality and of *real religion*.

Our scientists have not been of the three-dimensional religious class. These souls have come into incarnation in a great wave of inquiry, investigation, discovery, and systematized research and tests, with a very important work to do. If we believe that God is on his throne and all is well with the world, we should feel encouraged that such a wave of critical and analytical research is under way. These scientists have been very unassuming men and women; they have very reverently and quietly worked under the stars, in the shops and laboratories, and have sat in deep meditation for hours and hours over the almost impregnable bulwarks that defend the UNKNOWN, until finally a light bursts through showing the way out of some difficulty. We are aware that some of the very greatest of our scientists and discoverers have been Rosicrucians and have been very devout and very profound students and mystics of great advancement. What does it matter if the small minded image-worshippers do call them infidels and atheists because they do not bow down to their little god of anthropomorphic form, ruling over a world of proportions?

Though the fires of hell burst from the fundamentalistic pulpits, these progressive religionists, called scientists, have sought the peace of heaven in their sanctuaries amid the incense of chemical fumes, possibly, with the stars as



candles, and telescopes, microscopes and spectroscopes as mirrors to reflect something of the God of Nature into their hearts and minds and their reverent souls.

There has been a lot of mud slinging and it still continues, but advanced thinkers, like our real scientists, our mystics, and men like our own Emperor, must always be prepared to be called Black Magicians, Servants of the Devil, Handy Men of his Satanic Majesty, Agnostics, Infidels and Atheists; they can only do their best to remain as impervious to this shower of mud as a duck is to rain drops.

One cannot argue with ignorance. It must either be ignored or dispelled. Scientists have tried to ignore it and at the same time permit enough of the facts to filter through to little by little dispel the ignorance. They have permitted the people to believe what they pleased to believe, so far as their own personal beliefs were concerned. One's belief is, after all, no one's business but his own. They have been well satisfied with the God revealed in the Universe and have found Him a greater, grander and more inspiring Being than any limited diety of orthodoxy or fundamentalistic conception.

Science has never denied a Supreme Intelligence back of this phenomenal world, and there have been very, very few individual scientists who have been avowedly atheistic. It is difficult to understand why there have been so few, considering some of the absurd teachings to which we have been subjected even in the rather recent past. The fundamentalists have done their little level best to broadcast the idea that scientists as a class have been notoriously atheistic; in reality, nothing could be farther from the truth.

We will admit that there have been a few — surprisingly few — atheists, or those who have been accused of being that, and perhaps occasionally one who claimed to be that. Haeckel was one scientist who was an outstanding example of that and I think remained so to the end of his life. He found it impossible to reconcile what he found in Nature and Life with the God of Theology and so disclaimed all belief in any God that the church accepted. We

must admit that he was a logical thinker, and I think if any of us were confronted with the extreme orthodox God of the middle ages with all that went with that conception, then we too would disclaim theistic beliefs if such a diety were offered as the ONLY God.

Although there have been and are some scientists who can't accept a Theological God it is really impossible to pick out a time in scientific history when the outstanding scientists have not been devoutly religious and very reverent before the Supreme Ruler of the Universe and it has never been the scientist who has had so limited a vocabulary that he must cuss and swear and repeat his cuss words for emphasis to make himself understood. Many of our scientists have been students of the Lesser and Greater Mysteries and have been true mystics, and such as these have guided scientific thought. If scientific mystics have been able to look behind the veil of physical matter and lead scientific research, it is natural that the followers of these great men should feel impelled to accept the conclusions of these minds, even though they were not always able to completely justify these conclusions in their own personal experience.

When an enlightened mystic takes the part of the scientist on the stage of the world we expect nothing less than when such an individual poses as an artist or a religious teacher. The work is done with finesse and it stands to be admired. We point with pride to such artists in scientific work for the benefit of man's broadened conception of Supreme Intelligence, as Copernicus, Galileo, Kepler, Boyle, Faraday, Newton, Einstein and a host of others whom we will not take the time to name.

Following are a few quotations from several of our scientists, and these will show their attitude toward religion and atheistic hypothesis. Starting in with a modern, living scientist—Dr. Mather of the Department of Geography and Geology of Harvard University and Geologist of the U. S. Geological Survey says: "The faith by which a man lives must be in accordance with the facts which men know." He goes on to say, "The cosmic energy revealed to the physicist and the astronomer have the

attributes and characteristics of MIND rather than Mechanics, of Pure Mathematics rather than Applied Mathematics."

In this statement we are reminded of the words of our old friend Plato, who said, "God geometrizes." The difference is perhaps this: Plato accepted God as FACT, possibly from personal, inside knowledge, and attributed to Him mathematical qualities. Dr. Mather accepts the knowledge of the scientists, the first hand, personal objective knowledge of the working of LAW IN THE PHENOMENAL WORLD, and assumes that there is a Supreme Being. He judges that, from the way that the universe is constructed and the way that it operates, there must be a very precise mathematical mind behind it all. Certainly no other conclusion can logically be arrived at.

Another much more eminent scientific thinker and astronomer, Sir James Jeans, says: "The Universe can best be pictured as the pure thought of a mathematical thinker." In another place he says, "We observe intelligent action at a distance as though each part knew what the other part was doing. . . . The concept of pure thought sheds light on many clouded situations in modern physics. . . . A Universe of thought postulates creation as an act of thought Finiteness almost compels us to 'paint creation as an act of thought' . . . Electrons imply thought . . . Modern Science discloses a Creator working outside of time and space". . .

Going back in time to the beginning of modern scientific thought along cosmological lines, we note that Copernicus, a Middle Age Rosicrucian, was deeply religious and was at one time a member of the clergy, as was also Priestly. Both Newton and Scheele were very devout men. Baron de Cuvier, founder of comparative anatomy, was intensely religious. Lamarck, the predecessor of Darwin, said, "Surely nothing exists except by the will of the Sublime Author of all things." Darwin accepted the idea of soul and immortality, and it is my understanding from good authority that in the latter years of his life he became a member of our Order. The home-town

priest complained that Darwin never went to church; yet he admired him greatly and had no other complaint to make against this very modest and reverent man of science. He has even come to be called the "Saint of Science." Certainly if science were to elect Saints as the church has done he would stand among them.

Wallace, independent promulgator of the theory of organic evolution, was also a great student in the fields of physics, astronomy and geology. He unquestionably accepted the idea of a Supreme Ruler and opposed all mechanistic views.

Aggasiz, the foremost naturalist of the past century, started as an atheist, or agnostic at least, but was led step by step to a fervent belief in a Divine Purpose.

Faraday, another of our outstanding Rosicrucian scientists, was the foremost physicist of the first half of the past century and one of the world's greatest discoverers of all time because of his researches in electromagnetism. He enjoys the reputation of being "one of the most gentle and Christ-like characters that are to be found in the pages of history."

When any scientist is known to be a member of this Order we do not need to give quotations from him concerning his stand on the idea of a Supreme Intelligence. We all know the one fundamental requirement for membership in AMORC and that is no different now than it has been for over 3000 years. Among such men we may list such names as Archimedes, Aristotle, Faraday, Boyle, Dalton, Kelvin, Copernicus, Galileo, Brahe, Tesla, Flammarion, Darwin, Burbank, Edison, Harvey and many others of greater or lesser fame—a number of whom are still living.

Clerk Maxwell, second to Newton, said: "I have looked into most philosophical systems and I have found that none of them will work without God."

Electrical experimenters, Oersted and Ohm, whose names will live as long as civilization lasts, expressed deep convictions in the theistic hypothesis and origin and nature of the universe. Kant was a firm believer in God and said, "Two things fill me with unspeakable awe,—the starry heavens above and the



moral law within." Schwann, recognized founder of the cell theory or organic structure, was a devoutly religious man. The same can be said of C. Bernard, pioneer of modern physiology, and Jenner, discoverer of vaccination. Lyell, the first great geologist, was a devout Christian to the end of his earthly days. Dana, the famous American geologist, was of strong faith in Overruling Intelligence.

Pasteur, "outstanding apostle of light and Christian explorer of God's universe," said: "Happy is the man who carries God within him, an ideal of beauty to which he is obedient; an ideal of art, an ideal of science, an ideal of the fatherland, an ideal of the virtues of the Gospel." These words were carved over the tomb of that illustrious Frenchman.

Sir. Wm. Perkins, first discoverer of coal tar dyes and a chemist of world renown, was said to be "a blameless Christian, a perfect gentleman and a fine type of the old conservative. He lived unobtrusively, worked quietly and intensively and worshipped God and respected his neighbor."

Haldane, British Scientist says: "God is within us, with us and is everywhere as Jesus taught."

Dr. Conklin of various universities and for over a quarter of a century the Professor of Biology at Princeton and one of the world's best known biologists of this century says: "In science the test of truth is appeal to FACT—the test of philosophy and religion is, can it be lived?—Development from germ cells has not degraded man, all the greatest of leaders were once germ cells and babies, not man's origin but what he IS and what he may become are the criteria of his dignity. . . Faith transcends science. . . Gravity and Evolution do not drive God out of the Universe. . . Order indicates a cosmos as against a chaos. . . Our lives are not purposeless. Biology denies it."

Einstein says, "the most beautiful thing is the mysterious—lament for him whose eyes are closed—The mystery of life has given rise to religion. In this sense I belong to the ranks of the devoutly religious men.—The cosmic re-

ligious experience is the noblest driving force behind research."

Sir J. Arthur Thompson, British lecturer and writer on science and one of the world's outstanding scientific thinkers for the past twenty years or more, at the age of seventy still contributes his discussions to the subject of science and religion. It would be very difficult to find any clergyman who is "more reverent and appreciative than is this scientist, of the marvelous beneficence and sequence he has discovered in the cosmic order." He says, "On the whole it remains true that religious activity consists of tendrils—intellectual, emotional and practical, which man sends out towards the Absolute; the fact that some people think they find no need for these may not mean much more than that some people are born color blind, others are stone deaf and others immune to poetry. . . . At a higher level, no doubt, are those brave spirits who occupy a determined Positivist position, the clear-headed, lovable Sadducees of today."

Truly there is very little evidence in support of the idea that men of research are irreligious or mechanistic in their conceptions. It is unfortunate that the general public has been so misled that it came to believe that the scientific research worker is poles removed from the man who appreciates literature, poetry, music and the beauties of nature in general. This same public would hate to admit that it had not heard the latest violinist, or seen the latest smashing hit on the stage, nor read the latest "best seller," yet it does not seem to be in the least ashamed of not having heard of any scientist since Darwin, with the exception of Einstein who, they seem to think, speaks in some unknown tongue of a world of mathematics and symbols.

Some of the modern scientists of Nobel Prize fame such as Bohr, of atomic structure fame, Millikan of Cosmic Ray fame, Einstein of Relativity fame, Arthur and Carl Compton of world renown and others of greater or lesser fame are far from being irreligious. If they appear so or put up an agnostic front, it is only when face to face with the unreasoning fundamental-

ist and the very unintuitive "mumbo jumbo worshipper" and the half-baked thinker. When confronted with myth, superstition and blind acceptance of whatever some particular organization happens to teach, the scientist is very likely to deny anything that might be construed as furthering that misunderstanding. I presume many of us in such circumstances have been forced, in self protection, to appear materialistic when at heart we were the very reverse.

I may add that if there is any value in happiness and in finding happiness in a great work, then the scientists are to

be envied, for few people in this world have been happier than have they in their searchings for what lies beyond the observed phenomenal world.

In conclusion let me quote from Darrow. "A man may follow the path of truth wherever it may lead with the assurance that he will find God at the journey's end. Whatever unbelief may prevail today, whether it be religious or scientific, we may be perfectly sure that somewhere, sometime, all will understand and that the scientist and prophet may unite in one purpose and common faith."

● READ THE ROSICRUCIAN FORUM ●



ANCIENT SYMBOLISM

Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol or symbols, with their ancient meaning.



This allegorical illustration, another in our series of symbols, might well be termed "Man's Conquest of Ignorance and Superstition." Hideously formed beasts were meant to depict the vicious nature of superstition and ignorance. Most times, as here, they are shown dwelling in caves or dark places, representing the fact that ignorance and superstition can exist only in darkness. The figure of the man pulling the beast from his cave, alludes to those courageous individuals who spread knowledge and conquer ignorance by exposing it to scrutiny and investigation. This is another woodcut from a several-centuries-old Rosicrucian book in the archives of the Order.



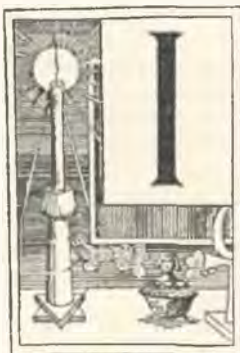


SUMMARIES OF SCIENCE

Each hour of the day finds the men of science cloistered unostentatiously in laboratories, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

Mental Development and Employment



IS employment, after all, mainly an economic problem? Is it the over-development of the machine or the under-development of man, that keeps millions out of work? The constant radical departure from the customary in transportation, com-

munication, amusements, tastes for foods and drinks, and types of materials used in building, are undoubtedly death blows to many industries. For an interim, thousands are stranded when large plants are suddenly closed for want of a market. The transformation is so sudden, it is difficult to realize that it actually occurs. As an example, for years, one of the leading industries of America was the manufacturing of phonographs and phonograph records. Every well appointed home, whether musically inclined or not, had one. The phonograph records provided comedy, lectures, language lessons, as well as popular songs and concerts. The market expanded in direct proportion to in-

creases in population. Investments in the main industry and related enterprises pyramided, amounting to millions and millions of dollars. Stockholders drew gratifying dividends. The inevitable occurred in our progressive nation. A radically superior substitute appeared—radio. Overnight, in comparison to the time required by the phonograph industry to reach its peak, paralysis set in. The industry made vain attempts to compete, finally amalgamating with its competitor and actually being all but completely submerged.

What happened to the hundreds of thousands the industry had formerly employed? Were they made permanently destitute by this new development of the machine age? Customers who had bought phonographs bi-annually and records monthly, were now buying radio sets or parts within the limits of their purses. "Parts" manufacturers, radio tube plants, and the plants that manufactured the sets themselves, absorbed them. The greatest number of the workers of the phonograph industry were unskilled, and the new industry needed this same type for training in the new field. The loss was to the minority, the stockholders, and the special technicians

of the old industry. The majority just shifted jobs.

This transformation is but one of hundreds during the last century. The buggy, wagon, and horse-drawn coach industry is still another example. Today these manufacturers produce automobiles or their accessories instead. Rapid mechanical development is not, therefore, the contributing cause of millions waiting in line for jobs. Increasing population is one cause, and *false illusions about the dignity of the job* is another. Relief and employment agencies concur that thousands of unemployed single men have refused work in rural districts where it frequently existed because they preferred the gregariousness of the metropolitan areas and the superfluities they afford. Married men with no children refused healthful, honest labor on homesteads where at least they could eat and sleep regularly in an environment of their own, preferring to eke out an existence in a back room in a tenement so they could have "a city job."

The same society that wails about the stupendous problem of unemployment has created this condition. It has ridiculed the rural life in story and on screen. It has portrayed it as common, coarse, elementary, and beneath the *dignity* of the "progressive" citizen of the new age. This same society has prated about democracy and the equality of men; that every mother's son can be a president or a captain of industry. The crime is that the individual believes it. Why should Johnny stay on the farm and become a thrifty farmer, never growing rich perhaps, but by the law of averages living comfortably, when he "might" become a railroad magnate or a *financial wizard*? At least, so think several million parents. If Johnny showed special aptitude for the career, there might be an excuse for his departure from the fields of his father. Most often he does not. But the radio, success magazines, and the propaganda departments of our democracy make him think he has these talents.

It is not a question of suppressing ambition or chaining individuals to certain stations in life. It is, instead, a question of qualification. Several million youths a year are literally dumped into the

great cities seeking futures for which they may have had training, but for which most often they are not qualified. The fact that Johnny has gone through high school, state college, and university, does not necessarily make him, in a psychological sense, a good chemist, business administrator or attorney. It may mean, instead, that envious and over-ambitious parents have forced him through these channels to compete with Bill Jones, the son of a neighbor, who went through them, and having *the necessary inherent qualifications*, did succeed. If these parents could only realize that a successful farmer, lumberman or miner, is worth a thousand shyster lawyers, quack M. D. specialists, crooked politicians, and "big city" failures!

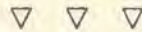
Society must encourage, it is true, the advancement of learning and afford opportunities for self-improvement, BUT it must be more rigid in its examinations of the individual. It must not permit—by loose language about "equality," and still looser propaganda—parents to embarrass their children by forcing them into careers for which they are unfitted. It must, by example, induce those who would make better farmers than doctors, better lumbermen than bankers, to remain within their spheres instead of cluttering up the cities and demoralizing themselves. Individuals must be taught to analyze themselves, realize their own capabilities, and equally important, to know their own limitations. A true advancement of society comes about by developing the actual latent faculties of an individual, not by establishing in his mind the illusion that he possesses what he has not. That that is being slowly realized is indicated by the following quotations from a recognized science journal.

"Five out of each hundred unemployed persons can never get jobs because they are totally unfit psychologically for work. Another eighty-five will be fit for employment only after long periods of training and possibly psychiatric treatment. Only ten are now actually fit for placement in industry should jobs be found for them. This scientific assay of the human resources in America's great group of unemployed was presented to the association by



D. R. Shearer, who based his figures on the study of unemployed at the psychological clinic of the Tennessee Eastern Electric Company, Johnson City, Tenn. The unemployed group was drawn from the population of a town of about 30,000 persons in which more than ten per cent are out of work. Statistical techniques were used to adjust the figures obtained in an effort to make them more truly representative of the total unemployed population. No precision was claimed for his figures by Mr. Shearer. He presented them because they give a rough idea of the unemployment problem as it is seen from the scientific, rather than the emotional

or armchair theorist's angle. The urgency of a further pushing of this scientific approach was urged. The large group which consists of those who are now unemployable but may be developed to a point where they can be absorbed into industry and into various lines of work, is that needing the particular attention of personnel students, educators and psychologists. This is the crux of the unemployment problem and a satisfactory method of handling this group can be reached only by the cooperation of all the social, civic and governmental agencies in setting up a regime for developing these unfortunate persons."



Imagination, the Wonderland of Childhood

By RUTH E. DOUGHERTY, F. R. C.



WHAT a well of energy is the child's imagination! Controlled and directed with good judgment and reason, it may always advance a good cause. We should feel a humble gratitude if we as adults are allowed to enter into the wonderful imagin-

ary world of children. There joy abounds in fullness, and opportunity stretches toward us its eager hands; opportunity of really living with our children, and guiding them in their use of this truly great gift of imagination. For imagination IS a gift, without it no creative work could ever be accomplished.

When very young the child has difficulty in distinguishing between imagination and actual fact. Many parents become greatly disturbed because they think their children are forming the habit of telling untruths. But if those parents would live with their children in their imaginary world they would

find an easy way to guide them toward making a distinction without hurting the beautiful imaginary things which they have grown to love.

Your young son may tell you that his dog is barking because some one is coming up the drive. You smile, and agree that the dog (which you know does not really exist) is certainly a good watch-dog. But you may be very much surprised a moment later to hear the door bell ring. How did the little boy know someone was coming when he was not near the window, and there had been no sound of approach? A child's natural intuition and his imagination are very closely related.

When the child is older and begins to come more in contact with the material things in life, and learns through his school training to rely more and more only upon his five senses, he begins to lose hold on his intuition and imagination, and does not use them so often. These two latter are not destroyed, but only become dormant. Later in life if he studies to develop his true being, the inner self, he may again develop them to their fullest. But why allow the child to lose contact with such creative force? Although he must learn material things.

and develop the five senses, he should receive understanding and guidance from his parents that will help him to retain the powers with which he was born into this life.

Sometimes imagination is reality. The things in your child's life may be, instead of imagination, memories from past experiences. I am going to tell you a true story of my own little daughter's life to illustrate this point. When she was two years old she began to talk to an imaginary playmate whom she called "Babby." During her third and fourth year we became very well acquainted with Babby, who, we found, had long blond curls, blue eyes, and a very sweet disposition. We never teased our child about Babby, but co-operated with her in every way. When the child held the door open for some invisible person to come through, we knew that it was Babby. We talked with her, but never laughed at her; sometimes we invited her to stay to dinner with us, and even set an extra place at the table for her. Once in a while I phoned to Babby's mother to ask if she could come over and spend the night with my little girl, who at the time may have been feeling a little upset or lonely. Of course Babby always came. When my daughter began to attend kindergarten and find real playmates, Babby was not with her so often, and as time went on and she found chums and dear friends, Babby gradually drifted away. But now that my daughter is eight years old, she has just told me what to some parents may sound like a strange thing indeed.

"Mother," she said the other day, "Do you remember Babby?"

"Of course," I answered, "What has become of her?"

"Well," she said, "I guess you thought she was only imaginary, but she was real!"

"Yes?"

"Not real flesh and blood like we are," was the answer, "But you see, she and I had really been together in my last incarnation. We were so close to each other that I guess I missed her terribly when I was a little girl in this life."

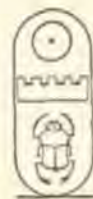
I did not dispute this, for was she not telling me something which happened before I knew her? She has had Rosi-

crucian training from very early childhood, and takes for granted the great fundamental laws and principles of the universe. She has actually taught me many things which I later studied in the higher degrees of the work. There is no reason for me not to accept her teachings as truth, for I respect her as a learned soul, and feel it a great privilege that she has been placed in my care for guidance through childhood.

Initiative, independent action, self-reliance, and moral courage are all developing aspects of children which imagination stimulates. The wise parent can make use of it to develop restraint and poise, control the child's acts, help to form good habits, and mold his thoughts.

Reproof may be adroitly given by appealing to his imagination. Let us suppose that a three or four year old boy has just trampled through a lovely flower bed. A perfectly normal parent might say, "For goodness sake, Johnnie, stop walking on those flowers!" But that parent would much sooner get the child's attention and co-operation if he or she would say, "Oh, Johnnie, do you see those poor little flowers hanging their heads? You've made them cry! And listen to what they are saying. 'Johnnie had better put his feet in his pockets whenever he comes into the garden!'" Naturally there would be questions asked and answers to give, which would create a splendid opportunity to teach the little fellow some of Nature's wonderful lessons.

Books and stories well chosen and well told help children to form purposes and carry them out. Take time to read or tell stories to your children. Read with as much expression as you can put into your words. One mother changes her voice for each character in the story, which delights the little ones. Encourage them to dramatize or act out stories, for children like to make the ideals in a story a part of themselves. This is one way to help the young child to appreciate what is beautiful and worth while, and to stimulate his imagination to self-expression. It also helps him to enter into a sympathetic understanding of the lives of others, animals and flowers as well as people. Rosicrucian parents



should make use of the fairy-tale to instil into the minds and hearts of their children many of the truths of the universe, for the tales of fairies and sprites are full of the beauty of spiritual truth, in which is embodied the Spirit of Love, of Power, and of Faith.

The older child's imagination often takes the form of day-dreams. You might be surprised if you knew how often your twelve or fifteen year old was dwelling, in his imagination, in an entirely different world. I have known children of this age who lived for days and weeks at a time, playing or acting out a life apart and distinct from their own everyday routine ones. We well know from our studies that these dreams and thoughts are powerful creative forces being set into motion. If you are giving your child the advantage of the knowledge which you are acquiring through your studies of the laws of the universe, you are helping him to build higher ideals and aspirations. He will

do the rest in surging toward the goal of his Life Purpose through his natural tendency to dream, think, and act. These older children like to dramatize stories and plays just as well as the little ones. Through his adolescent years the child has many conflicting thoughts and emotions. Pretending and acting give him an opportunity to express some of his pent-up emotion, and by watching him in his play-acting, the parent can discern any undue influences, ideas, and thoughts that have come to his mind, and replace them with constructive ones.

Imagination is indeed worth cultivating: it makes for ambition and success. Without it where would be the verses of poets, the stories of great writers, the master pieces of artists, and the compositions in music? Without it there would be no stride forward in commerce, science, or invention. Alexandre Vinet once said, "The foundation of talent is imagination."

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The Junior Order of Torch Bearers is a non-sectarian, non-political organization, bringing together children of progressively-minded parents to learn in an inspiring, interesting way something of the truths of life and the mystery of the universe. For further particulars, address Secretary, Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California.

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ANCIENT BAALBECK

In Lebanon—where grew the famous cedars of Lebanon—stand the remains of once magnificent Roman temples, glorious in their ruins. Stately columns depict the beauty that once was dedicated to the gods. In an excellent state of preservation, facing the above colonnade and not visible here, is an excellent example of Corinthian architecture—the Temple of Bacchus, god of intoxication, merriment and wine. The six graceful columns were once a part of the sacred Temple of Jupiter, in which Caesar's conquering legions paid their respects to the god. A few hours' journey from Baalbeck brings one to the Syrian coast, old Phoenicia. Only a personal visit, however, can reveal the splendid workmanship and vastness of these structures.

(Filmed by AMORC Camera Expedition.)



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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, 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 having representation in the international federation. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Secret Heritage." Address, Friar S. P. C., care of

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Rosicrucian Park, San Jose, California, U. S. A.
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Reading Chapter. Mr. Geo. Osman, Master; Mr. R. K. Gumpf, Secretary. Meeting every 1st and 3rd Friday, 8:00 p. m., Washington Hall, 904 Washington Street.

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New York Chapter, Rooms 35-36, 711 8th Ave., cor. 8th Ave. and 45th Street. Mr. Joseph Weed, Master; Martha L. Mullins, Secretary. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

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Chicago, Illinois:

Chicago Chapter No. 9. Fred D. Wedge, Master; Miss Sue Lister, Secretary. Telephone Superior 6881. Reading Room open afternoons and evenings. Sundays 2 to 5 only. Lakeview Bldg., 166 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8:00 p. m.

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(Directory Continued on Next Page)

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