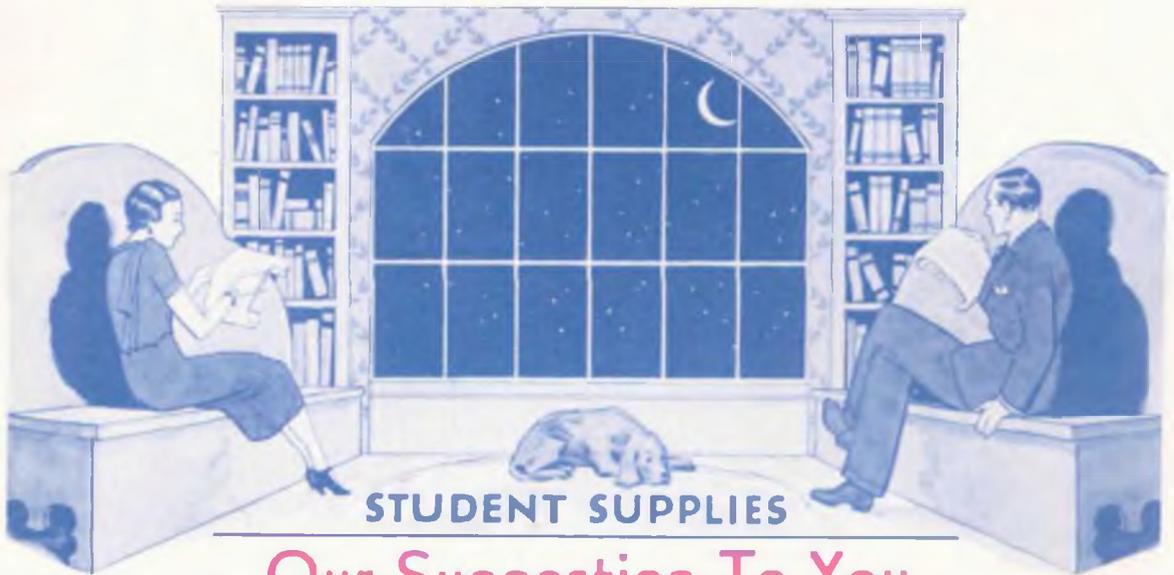


ROSIKRUCIAN DIGEST



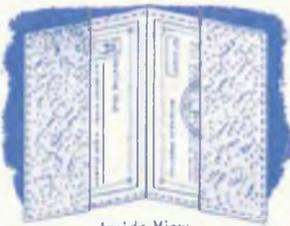
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(Courtesy of the Rosicrucian Digest)



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WHAT LIES BEYOND?

Have you ever stood in solitude upon the brink of a yawning chasm, a deep canyon, in the dead of night? You can easily imagine your reactions to such an environment—the increased acuteness of your hearing, the unconscious strain to hear the slightest sound, the attempt to peer through the veil of darkness to see what lies beyond, what mysteries await revelation.

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SAN JOSE

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXII

APRIL, 1944

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
FIRST STEPS IN MYSTICISM
By THE IMPERATOR



THE votaries of mysticism are sincere in their studies and devotion. They resent ridicule of their beliefs and yet unwittingly they are often the cause of it. Like most Neophytes in any study, whether physics, law, or philosophy the results to be achieved, the final ends, seem the most important to them. All else is considered incidental. The technical phraseology of mysticism, to the Neophyte, at first seems to have but one purpose, to give it dignity and impressiveness. So in speaking of his mystical beliefs and aspirations, the Neophyte is often negligent in the use of those terms which he uses to designate doctrines and principles. Consequently, those who do not profess to have a knowledge of mysticism refer to dictionaries to define these terms. Because they have been erroneously used, such persons form an adverse opinion of mysticism. Acquiring the *proper meaning* of some of the most common terms embodied in mysticism and kindred fields of thought, therefore, might rightly be called first steps in mysticism.

One of the most hackneyed words in esotericism and mysticism is *light*. It is often adduced by members of certain secret fraternal orders as the reason why they have affiliated, and yet its

meaning is vague to them. The symbolism of the word must be quite apparent. Materially, only where there is light is it possible for us to perceive visual images with our eyes, and to have visual experiences and the knowledge which is derived from them. Naturally we all desire physical light, so as to be able to employ the faculty of sight. Every physically normal person sees. A University professor and a moron both can have visual perception. In fact, the moron may have even better eyesight than the professor. There is a distinction, however, in the results of their sight, namely, that intelligence with which visual impressions are received. To one—the moron—the visual experience of something may have little meaning. To the other, the professor, the same object may become an important element of knowledge, with which he can reshape his world. There is, then, a difference between knowledge, as an objective experience, on the one hand, and *understanding*, on the other. Perception is having the realization of something through our sense. A perception is the comprehension of what we perceive.

Therefore, one who uses the term *light* only in the sense that he wants to perceive more of something is wrongly using it according to the original, symbolical meaning. If he means light *mystically*, then the term implies an unveiling of the true significance and import of that which already exists in his consciousness. It is not necessary for most of us to know a great deal more, but

rather that we understand far better what we have already experienced. How many things of your life, experiences of childhood or of adulthood, still remain enigmatic? How many things are not as yet of your own intimate understanding, but constitute mere traditional, inherited beliefs? Why acquire more facts, the accumulation of knowledge, until you have digested what you already have? Knowledge which is not understood is like books on a shelf which remain unread. When one grounded in mysticism speaks of desiring *light*, he does not infer that he wishes to acquire strange, weird, or secretive matter that is not possessed by others; rather that he desires the full import of what he has already experienced to become clear to him. He wants to know how it happened, why it happened, its function, and its relation to him. He is not satisfied merely to know that something is. Think, then, of *Light* as understanding, rather than the acquiring of additional facts or points of information, if you want to have the true mystical conception.

Another byword of the Neophyte of mysticism is *evolvment*, or more commonly, evolution. In his conversation, he frequently refers to his desire to evolve. The word evolution has common usage in biology, anthropology, geology, and, in fact, many of the physical sciences as well. Some Neophytes would possibly be quite offended if they were told that, to a great extent, mystical evolution differs slightly from the scientific process by the same name.

What is Mystical Perfection?

To one who has the proper mystical viewpoint, there is no absolute perfection by which all other things are found to be proportionately imperfect. To the mystic, a Divine cause produces no imperfect effects, which, by a series of developments and changes, must ultimately reach the perfect state. There exists no goal beyond the Divine cause, which the things depending upon it must finally reach. Advanced mystical doctrines no longer proclaim that the universe consists of a graduated series of realities, each less perfect than the other, depending upon how far they emanate from God. This ancient conception is traceable through Plotinus to

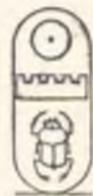
Plato. It originated in the belief that all was once Divine and as things emanated from or fell away from the nature of God, they became less real, less perfect. The solution was held to be a gradual retracing, a return upward to the Divine source.

Advanced mysticism contends that since everything has its nature by Divine cause, no thing is false. Everything has a relative value in relation to the whole Cosmic. The ancient Sophist said: "Man is the measure of all things." This is a truism, because it is man who determines in his own mind the value of the whole and of its parts. If it is lumber he wants from a tree, the leaf has little or no importance to him. If it is shade that he wants, then he conceives the leaf as the important factor. In developing a shade tree, perfection to him means a large leaf and denser foliage. An ape is only imperfect by what we expect in man. A child is only imperfect by what we expect in an adult. In their own capacity in nature, neither is imperfect. Mystically, perfection means *complexity*, the accretion of additional powers and faculties. A forest is more complex than a single tree. It is, however, no more perfect than any of the single trees of which it is composed, except by the arbitrary value which man confers upon the complexity of the forest. Most often, man means addition and complexity when he says perfection. Consequently when he speaks of *evolving* toward perfection, he means *evolvment* toward greater expansiveness.

A spiritually enlightened person is not a more perfect one, mystically. He is, however, more expansive. He has unfolded and is utilizing more fully what he has always had as a latent capacity. For analogy, an opened umbrella is not a more perfect umbrella than an unopened one, except as we wish to apply it.

Entering the Silence

Another prosaic term which students of mysticism use is, *entering the silence*. It is a mistaken idea with many modern students, as it was with ascetics of old that mortal existence is an evil one. The physical body is considered a shackles and a negation of the spiritual powers. This conception springs from ancient



Greek Orphism and Zoroastrianism. There is a tendency on the part of these misguided persons to consider the objective faculties as in some way continually conspiring to deceive and debauch the soul of man. Ultimately they become so unreasonable in this belief that not unlike Zeno, the ancient Stoic, they will not walk from the path of an oncoming vehicle, believing its appearance but a trickery of their senses.

There is no doubt about it but our physical senses do engender illusions. However, to a great extent, the entire physical world, all of its reality, is an illusion and must remain so. Our empirical conception of it is not what it actually may be. Between our ideas of the physical world and of what the physical world may actually consist, lie the sensations and the impressions of it, which must be translated and interpreted, and which undoubtedly suffer accordingly. Consequently, if we are going to be technical, we live in a world of illusions. We need these illusions to exist on this plane. When you discover that something is not what you previously thought it to be, change your interpretations. Don't damn away your objective senses as worthless. Furthermore, all enlightenment, even if it is gained mystically, must be translated into material realities, things which can be utilized right here on earth, or it has no benefit to you. This means, to utilize freely a Cosmic impression, you must harness it to some reality that you can see, hear, feel, or touch objectively. A negating of your physical faculties eventually affects your ability to use them to serve your mystical conceptions.

Too many students of mysticism use the term, *entering the silence*, as an escape from the realities of this exist-

ence, which it is their duty as mortals to confront and *master*. Whenever a material problem of business or domestic affairs arises, instead of first objectively investigating with open eyes, ears, and mind, how it may be met and surmounted, they *enter the silence*. To them, this means shutting out the distracting facts of the problem and seeking to pass it on to a higher mind or intelligence. Such a practice is not true mysticism and is often nothing more than indolence. Mystically, *entering the silence* often does not mean communing with the Cosmic, or escaping in consciousness to another plane. It can and often does mean freeing yourself from all other realities except the paramount one with which you are concerned. It can mean intensive *objective concentration* on one important factor. In other words, it can consist of creating a mental world, perhaps for a few minutes, in which nothing exists but self and the problem at hand. One can *enter the silence*, so that he is oblivious of his surroundings and yet be using his objective powers of reason, applying them to the matter at hand. A true mystic feels unworthy of an appeal to the universal mind, of entering the silence of the Cosmic for the purpose of soliciting help, if he has first failed to exercise his Divine gifts of reason and the other mental faculties which have been given him at birth.

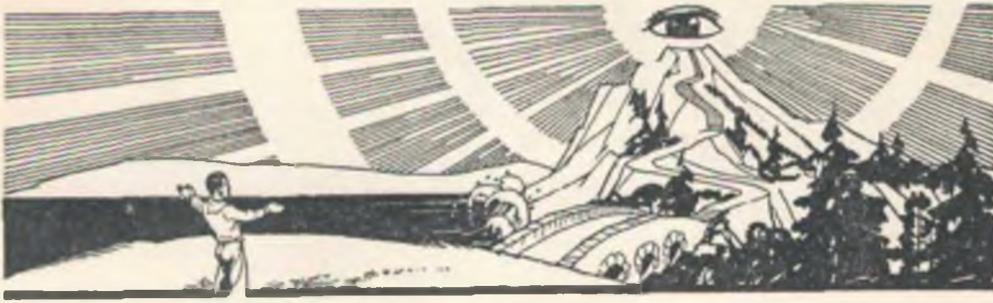
One could explain indefinitely, or enlarge upon terms and phrases misused by students of mysticism, the wrong usage of which has done untold harm to the acceptance of mystical doctrines. These few examples, however, should suffice to cause the Neophyte to inquire into the true meaning of terms which he freely uses in expounding the subject of his interest.



CHICAGO ROSE-CROIX UNIVERSITY CLUB

Members in the Middle West will be interested in the announcement that the Nefertiti Rose-Croix University Club in Chicago is making plans to leave for the Rose-Croix University in San Jose in a body. All members living in or near Chicago who plan to attend the University this year should contact Mrs. Frank A. Levell, 1427 West Jarvis Avenue, Chicago 26, Illinois for information concerning the plans of this club. Full information concerning the University session can be secured by writing to The Registrar, Rosicrucian Park, San Jose, California.

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April
1944*

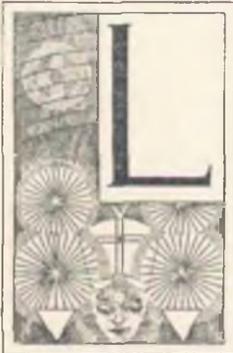


The Stronghold of Shambhala

(A Message from the Himalayas)

By NICHOLAS ROERICH

This article was transmitted direct to a member of the Rosicrucian Order by Frater Nicholas Roerich, a renowned artist of Tibetan landscapes and author of works on Hindu mysticism. The author, who now resides in India, has spent years of his life in the mountain fastness of Tibet. He is a master of the language and dialects of that country and is recognized as one of the world authorities on the peoples and customs of that enigmatical land. The following is written in an allegorical style common to much of the mystical literature of India, and refers to a spiritual or esoteric plane to be attained by the adept.
—Editor.



“LAMA, tell me of Shambhala.”

“But you Westerners know nothing about Shambhala — you wish to know nothing. Probably you ask only out of curiosity; and you pronounce this sacred word in vain.”

“Lama, I do not ask about Sham-

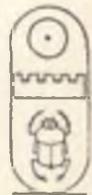
bhala aimlessly. Everywhere, people know of this great symbol under different names. Our scientists seek each spark concerning this remarkable realm. Csoma de Koros knew of Shambhala, when he made his prolonged visit to the Buddhist monasteries. Grunwedel translated the book of the famous Tashi Lama Pal-den ye-she, about ‘The Way to Shambhala.’ We sense how, under secret symbols, a great truth is concealed. Truly, the ardent scientist desires to know all about Kalachakra.”

“Can this be so, when some of your Western people desecrate our temples? They smoke within our holy sanctu-

aries; they neither understand nor wish to venerate our faith and our teachings. They mock and deride the symbols whose meaning they do not penetrate. Should we visit your temples, our conduct would be completely different, because your great Bodhisatva, Issa, is verily an exalted one. And none of us would defame the teaching of mercy and righteousness.”

“Lama, only the very ignorant and stupid would ridicule your teaching. All the teachings of righteousness are as in one sacred place. And each one possessed of his senses, will not violate the sacred place. Lama, why do you think that the essential teaching of the Blessed One is unknown to the West? Why do you believe that in the West we do not know of Shambhala?”

“Lama, upon my very table you may see the Kalachakra, the Teaching brought by the great Atticha from India. I know that if a high spirit, already prepared, hears a voice proclaiming Kalagiya it is the call to Shambhala. We know which Tashi Lama visited Shambhala. We know the book of the High Priest, T’aishan—‘The Red Path to Shambhala.’ We even know the Mon-



golian song about Shambhala. Who knows—perhaps we even know many things. We know that quite recently a young Mongolian lama issued a new book about Shambhala."

The Lama studies us with his piercing glance. Then he says:

"Great Shambhala is far beyond the ocean. It is the mighty heavenly domain. It has nothing to do with our earth. How and why do you earthly people take interest in it? Only in some places in the Far North, can you discern the resplendent rays of Shambhala."

"Lama, we know the greatness of Shambhala. We know the reality of this indescribable realm. But we also know about the reality of the earthly Shambhala. We know how some high lamas went to Shambhala, how along their way they saw the customary physical things. We know the stories of the Buryat lama, of how he was accompanied through a very narrow secret passage. We know how another visitor saw a caravan of hill-people with salt from the lakes, on the very borders of Shambhala. Moreover, we ourselves have seen a white frontier post of one of the three outposts of Shambhala. So, do not speak to me about the heaven Shambhala only, but also about the one on earth; because you know as well as I, that, on earth Shambhala is connected with the heavenly one. And in this link, the two worlds are unified."

The Lama becomes silent. With eyes half concealed by the lids, he examines our faces. And in the evening dusk, he commences his tale:

"Verily, the time is coming when the Teaching of the Blessed One will once again come from the North to the South. The word of Truth, which started its great path from Bodhgaya, again shall return to the same sites. We must accept it simply, as it is; the fact that the true teaching shall leave Tibet, and shall again appear in the south. Really, great things are coming. You come from the West, yet you are bringing news of Shambhala. We must take it verily so. Probably the ray from the tower of Ridgen-jyepo has reached all countries.

"Like a diamond glows the light on the Tower of Shambhala. He is there—Ridgen-jyepo, indefatigable, ever vigilant in the cause of mankind. His eyes

never close. In his magic mirror he sees all events of earth. The might of his thought penetrates into far off lands. Distance does not exist for him; he can instantaneously bring assistance to worthy ones. His powerful light can destroy all darkness. His immeasurable riches are ready to aid all needy ones who offer to serve the cause of righteousness. He may even change the karma of human beings. . . ."

"Lama, it seems to me that you speak of Maitreya; is it not so?"

"We must not pronounce this mystery? There is much which may not be revealed. There is much which may not be crystallized into sound. In sound we reveal our thought. In sound we project our thought into space and the greatest harm may follow. Because every thing divulged before the destined date, results in untold harm. Even the greatest catastrophies may be provoked by such light-minded acts. If Rigden-jyepo and the blessed Maitreya are one and the same for you—let it be so. I have not so stated!

"Uncountable are the inhabitants of Shambhala. Numerous are the splendid new forces and achievements which are being prepared there for humanity. . . ."

"Lama, ancient teachings tell us that very soon new energies shall be given to humanity. Is this true?"

"Innumerable are the great things predestined and prepared. Through the Holy Scriptures we know of the Teachings of the Blessed One about the inhabitants of the distant stars. From the same source we have heard of the flying steel bird . . . about iron serpents which devour space with fire and smoke. Tathagata, the Blessed One, predicted all for the future."

"Lama, if the great warriors are incarnated, will not the activities of Shambhala take place here on our earth?"

"Everywhere—here and in heaven. All benevolent forces shall come together to destroy the darkness. Each one who will help in this great task shall be rewarded a hundred-fold and upon this very earth, in this incarnation. All sinners against Shambhala will perish in this very incarnation, because they have exhausted mercy."

"Lama, we certainly know that Pan-chen-rinpoche is greatly esteemed everywhere. In different countries we have

heard how highly not only Buddhists, but the people of many nations, talk about His Holiness. It is even said that in his private apartments, long before his departure, the details of his coming travels were outlined in the frescoes. We know that Pan-chen-rinpoche follows the customs of all the great lamas. We have been told how during his flight he and his followers escaped many of the greatest dangers.

"We know how at one time his pursuers from Lhasa were already quite upon him, when a heavy snowfall cut off the pursuers' road. Another day, Pan-chen-rinpoche arrived at a lake in the mountains; a difficult problem confronted him. His enemies were close behind; but in order to escape, it would be necessary for him to make a long circuit around the lake. Thereupon, Pan-chen-rinpoche sat in deep meditation for some time. Arousing himself, he gave orders, that despite the danger, the entire caravan would have to spend the night on the shores of the lake. Then the unusual happened. During the night, a heavy frost arose, which covered the lake with ice and snow. Before sunrise, while it was still dark, Tashi Lama gave orders to his people to move on speedily, and he, with his three hundred followers, crossed the lake over the ice by the shortest way, thus escaping danger. When the enemies arrived at the same spot, the sun was already high and its rays had melted the ice. There remained for them only the roundabout way. Was it not so?"

"Verily, so it was. Pan-chen-rinpoche was helped by Holy Shambhala throughout his travels. He saw many wondrous signs when he crossed the uplands hastening to the North."

"Lama, not far from Ulan-Davan we saw a huge black vulture which flew low, close to our camp. He crossed the direction of something shining and beautiful, which was flying south over our camp, and which glistened in the rays of the sun."

The eyes of the Lama sparkled. Eagerly he asked:

"Did you also feel the perfumes of the temple incenses in the desert?"

"Lama, you are quite right—in the stony desert, several days from any habitations, many of us became simultaneously aware of an exquisite breath of perfume. This happened several times. We never smelt such lovely perfume. It reminded me of certain incense which a friend of mine once gave me in India—from where he obtained it, I do not know."

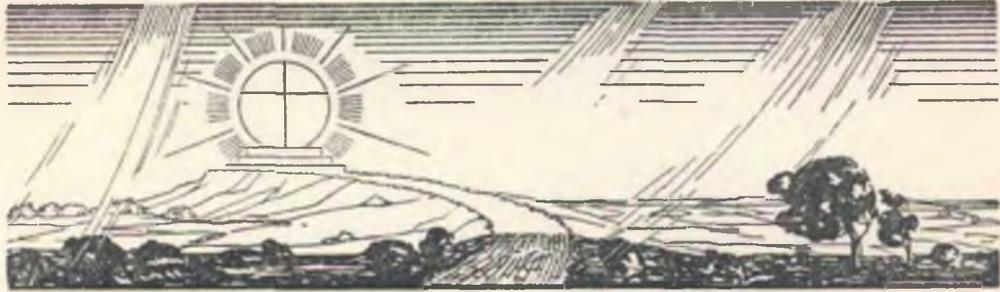
"Ah—you are guarded by Shambhala. The huge black vulture is your enemy, who is eager to destroy your work, but the protecting force from Shambhala follows you in this Radiant form of Matter. This force is always near to you but you cannot always perceive it. Sometimes only, it is manifested for strengthening and directing you. Did you notice the direction in which this sphere moved? You must follow the same direction. You mentioned to me the sacred call—Kalagiya! When one hears this imperative call, he must know that the way to Shambhala is open to him. He must remember the year when he was called, because from that time evermore, he is closely assisted by the Blessed Rigden-jyepo. Only you must know and realize the manner in which people are helped because often people repel the help which is sent."



GRAND TREASURER ENTERS NAVY

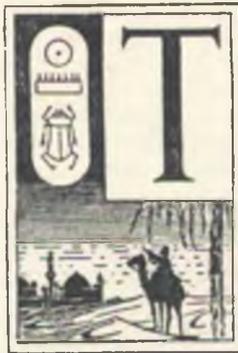
Along with thousands of other members of the Rosicrucian Order, A.M.O.R.C., throughout the world who have entered the armed forces, Frater James R. Whitcomb entered the United States Navy on March 31. Though several members of the A.M.O.R.C. staff have been called and are now in various branches of the U. S. forces, the Grand Treasurer is the first officer of A.M.O.R.C. to enter the service. His numerous duties will be assumed by his wife and assistants on the A.M.O.R.C. staff until his return. All correspondence intended for the office of the Grand Treasurer should be addressed to it as usual and will be given prompt attention.





The Color Trail

By LAURA DEWITT JAMES



THE scene is laid in a dark room — really dark, for there are no windows, the door has been sealed, and the walls are all painted black. A tiny light is focused upon a screen and a group of people press close around a table upon which an instructor is manipulating some simple equipment. Presently he draws a bow across the strings of a crude homemade instrument; a tiny prism catches the vibration and flashes it upon the screen in color.

Yes, you have guessed it; we are in the Light and Color Laboratory at the Rose-Croix University. The instructor is none other than Dr. H. Spencer Lewis, the late esteemed Emperor of AMORC. He is setting our feet for the first time, by simple demonstration and clear explanations, upon the fabulous trail of color and sound.

That was several years ago. Recently I stood in another laboratory and watched the scientist-inventor-owner of the place roll up his sleeve and plunge his arm into an aquarium full of very unsavory looking liquid. He fished up a battered thing that looked like a toy piano. No, my mistake; it was an organ. Then he fished out something else, all

encrusted from ages of deep-sea experience. "This is a pulpit," he said; "Now what is it going to be?"

Since he had already mentioned Debussy, it was not too hard to guess. The studio was in Hollywood, and I was being privileged to watch, in the process of evolvment, an *Auroratone* presentation of Debussy's musical masterpiece, "The Sunken Cathedral."

Here in the laboratories of The Auroratone Foundation of America, Inc., I had found the end of the color trail upon which I had set forth years before at R. C. U.

Auroratone, also known as "Painting with Music" or "Music in Color" is the invention of Mr. Cecil Stokes, an English scientist, who has perfected the process of transmuting the moods of music into color patterns, and then permanently recording the results upon 16 mm. Kodachrome film, or 35 mm. Technicolor film, and synchronizing those results simultaneously with the motion picture sound track.

Mr. Stokes is a humanitarian of the first water. He has incorporated his foundation as a non-profit organization for inspiration and uplift. For the duration he has placed his patents in the custody of the United States government, and his films are being sent absolutely free of charge to army camps and hospitals all over the world.

In addition to the entertainment use of *Auroratone* films, they are being used for extensive research work by the

The
Rosicrucian
Digest
April
1944

United States Army Medical Staff in the army hospitals. Amazing results are being obtained in reconditioning soldiers returning for medical care from the various war fronts. Not only is *Auroratone* being used to aid mental cases, but it is also used to allay pain during operations where anaesthetics are not possible.

To listen to Mr. Stokes relate his dreams for the future of his invention is like dropping down into the midst of things in the Arabian Nights. Here in this unpretentious laboratory, music-color designs are being transferred to textiles that will soon be available in all shops. Here too is a machine, far enough along towards completion to permit application for patents, that will reverse the process, turning color into harmony. That means that Mr. Stokes can photograph the Grand Canyon, or a master painting like the Sistine Madonna, and turn the color harmony into audible harmony. What a triumph for the great Kepler, justified at last in his claims of music emanating from the planets in their courses.

Recalling another experience at R. C. U. in my early days there, I said to Mr. Stokes, "Now that you have synchronized sound and sight, why don't you go a step farther and give us psychic perfume?"

"Just wait till I show you," he said, and took me to another part of the laboratory to a queer piece of equipment that would enhance the atmosphere of any alchemical laboratory. "There it is," he said, "on its way. I know I can do it; but this is still only a very crude experiment." Then I knew that there really is a pot of gold at the end of the rainbow; and that Mr. Stokes knows how to locate and uncover that pot.

But like all good trails, the end after all is only another beginning. As a demonstration of the existence of thought forms of rich color it is final and conclusive; as a demonstration of the effects of the human aura it is challenging to even the most hardened skeptic; as a demonstration of the healing virtue of light it is well nigh perfect. When a group as practical in purpose as the United States Army commanders use any instrument for reconditioning its men, we may feel sure that that particular technique has rather definite-

ly passed out of the field of theory into the field of fact.

Yes, this is an end and a beginning. A fifteen year old boy wrote after seeing the film, "Can this be the doorstep into another world—a world of inspiration and of knowledge of why things are as they are?" *Auroratone* in a unique way is offering humanity a new mass experience, one of a nature akin to initiation. Here is no Omar Khayyam experience of which one can say, I "evermore came out by the same door wherein I went." It is impossible to sit through a forty minute *Auroratone* program and emerge with the same limited mental outlook.

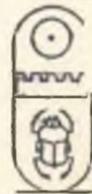
Here is a new field for a Cyril Scott to investigate. Mr. Stokes told me that he had brought through, with the wrong type of music, shapes too loathesome and horrible to be shown. Here again science may show why certain types of modern music are to be condemned.

Some will get more, some less from an *Auroratone* showing. I recall with amusement my first attendance at a Supreme Temple Convocation during Convention. I overheard someone say, coming from the first session, "My, the vibrations in there are almost overpowering." I was elated. Here at last I was going to find out about this vibration business. Just up that stairway a whole roomful of them were corralled. I went in with great expectancy, but for some reason the vibrations did not "do their stuff" for me that day. So the one who goes into the presence of *Auroratone* "thinking noisy thoughts" will probably see little besides a bit of nice entertainment; while the man beside him may slip quietly over the threshold into that amazing world lying just beyond the reach of our unaided five senses.

Such an individual will walk among those beings "not human" that seem so far and are so near. He will enjoy a stroll through canyons and mountains and valleys of supernal grandeur. He will loiter beside still waters; or he will stand rapt in wonder before tumultuous waterfalls, flowing with rainbow splendor, from staggering heights.

He will watch the music and form synchronize with uncanny accuracy. In a song about weddings, he will see rings of gorgeous beauty, and a wed-

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MIND and MAGIC

(A Short Course of Instruction)

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

LESSON TWO

SYMPATHETIC magic has two main branches of practice. The first, technically, is called homeopathic, or more effectively, *imitative magic*. Imitative magic is based upon the idea that like produces like, that anything, whether it is inanimate or not, can produce its own kind. Even actions can do so. Perhaps the psychological origin of this idea is that things which resemble each other must be the same. It is a wrong interpretation of the association of ideas. The magician infers that by imitating the nature of an object he thereby produces a *sympathetic* effect upon it. We have here, for example, an object, the nature of which we imitate. Sympathetically there is a bond between two things which resemble each other. By imitating, we consequently effect, by means of this bond, the original.

A familiar example of this is the attempt to injure or to destroy an enemy by injuring or destroying his image. The conception being that since like effects like, the emanations from the

image will be carried to that which it resembles. The *Ojibway* Indians of Mexico, when they wish to work injury on an enemy, first make a wooden effigy of the individual. That is, they make it as near like the individual as their primitive art will permit. Then they pierce perhaps the head, or the heart, or what represents some vital organ, with a needle or sharp instrument. According to this premise of imitative magic, because of the sympathetic bond between the effigy and that which it resembles, the enemy will receive a mortal wound in the region in which the effigy is stabbed. If it is the heart that is pierced, it is believed the victim will suffer a heart attack.

When the *Malay* native wants to destroy an enemy by the means of imitative magic, he makes an effigy of him from beeswax, and then if he has in his possession hair or perhaps a tooth of the enemy, he affixes these to the effigy. Then he builds a fire and over this he slowly *scorches* the effigy for a

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certain length of time each night for seven nights. While it is scorching, he recites incantations, as a suggestion as to what should be accomplished, such as the following: "It is not this figure of wax that I scorch, but the flesh of my enemy that I am scorching." The incantation increases in frenzied tempo with the passing of time.

When a *Sumatra* tribesman is tormented by unrequited love, he visits a wizard, namely, the magician of his tribe. First, he gives the name of the rival, and often a minute description of the individual. Next he pays a fee, as an assurance that the charm which he will use will work. It is for the purpose of having the magician, ironically we might say, give his enterprise a blessing. Then the tribesman makes an image of his rival. Next, he goes deep into the forest, selecting a certain tree. He pierces the navel of the effigy with a sharp implement, pinning it to the tree, and he leaves it so attached until the sap of the tree oozes through the opening in the effigy. He believes that the life spirit of the rival will likewise ooze away, possibly through illness, until he eventually dies.

These particular practices of imitative magic are, frankly, what might be termed *Black Magic*. They consist of man's desire to use the forces and powers of the world, which exist or which he *imagines* exist, and which he thinks are superior to himself, to further his malevolent purposes, the lower aspects of his nature. The term *Black Magic* really means magical practices devoted to evil ends.

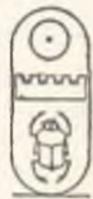
However, practices of primitive magic, based upon the same conception of a sympathetic bond between objects, have often been employed for benevolent purposes, for creative and constructive ends. By imitative magic, benevolent acts are also attempted. It is expected that the imitating of such an act will produce *like effects* on some similar object or individual. Imitating a kindness would produce a kindness, for whatever the effigy resembled. To cite a specific example, the natives of New Caledonia, a place now very much in the news, since great naval battles were recently fought in the waters off this island, use effigies to restore the harmony of an estranged man and wife.

They fashion effigies after both the husband and the wife. Then the two are firmly tied together and this tying symbolizes the desired unity. They imitate, in other words, what they wish to have sympathetically brought about between the man and the wife.

Another rather amusing example of the benevolent practices of imitative magic is the manner in which some primitive peoples endeavor to banish jaundice. Since the coloring of the victim is usually yellowish, he is led out by the shaman on a sunny day, so that the light of the sun will directly fall upon him. Then the shaman stands behind the unfortunate individual, and he recites an incantation to the sun, to the effect that it should take back unto itself, out of the stricken individual, the color of the illness, the *yellowness*. By this means, he hopes to banish the jaundice to the sun, from which it is believed it came, because of the similar yellow or golden coloring of that orb.

Let us now consider the other principal branch of sympathetic magic. This is generally termed *contagious magic*. It consists in the belief that things which were once cojoined or contiguous always remain so, even after their parts have been dis severed and separated by great distances, or by the passing of time. Simply put, it is the belief that things influence each other by *association*. This influence, it is thought, is never disrupted either by distance or time. It is held that if one acquires the hair, clothes, or personal possessions of another—implements, for example, by such a means he has gained control of the owner of these objects. The objects were once the property of the person, and by contagious magic, they retain the influence of the association with that person continuously. In other words, there is a bond between them and the owner which has never been disrupted, and he who controls the objects controls the former owner of them.

The Australian aborigine, particularly of Southern Australia, thinks that he can lame a man by putting jagged quartz glass or sharp bones in the latter's footprints, the premise being that what affects the footprints must, by contagious magic, affect the feet which made them. Missionary physicians have



reported in their accounts that natives, obviously suffering from rheumatism, have complained that someone has taken possession of a footprint they had left behind in the sand or soil, and thereby had gained control of their feet and induced in them the ailment which they were suffering.

Notwithstanding our knowledge of the psychological origin of these magic practices, it is amazing what an influence some of them have today upon the modern mind, possibly through suggestion or extenuating circumstances. Time and again today there are certain mysterious incidents which occur that have relation to these practices and which are very difficult to explain, no matter how we apply science and intelligence to them.

A Strange Story

I would like to relate a story which came directly to my attention. It was very sincerely and seriously presented. An intelligent man, holding academic degrees from a large university, called upon me in behalf of a congressman of a Midwestern state, who was desirous of organizing and financing an expedition to a South American country, for the purpose of finding rare herbs from which might be extracted medicinal properties. Since he knew that the Rosicrucian Order was interested in archaeology, primitive culture, and early civilizations, he thought that we might wish to assist in the financing of this expedition for the exclusive rights to the motion pictures and photographs. It seems that the region of the expedition was related to be the site of the ruins of a prehistoric city, heretofore unknown. It so happened that I had also just returned from South America and the interior of Peru, in fact, from a photographic expedition. However, this individual related that the purpose of his proposed expedition came about through a strange tale.

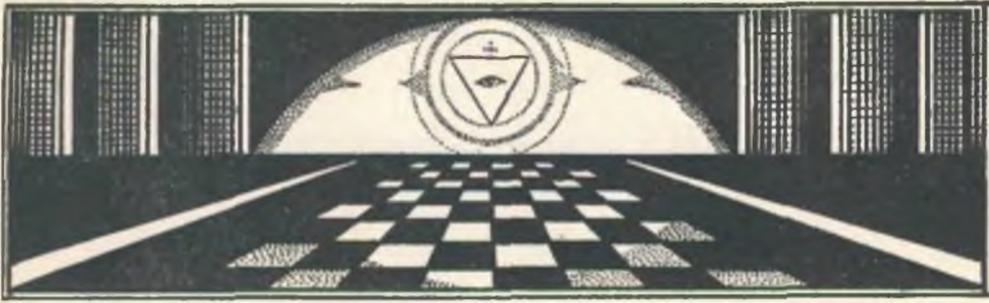
Quite a few years ago, a prominent physician who was particularly interested in that aspect of medical research devoted to compounding medicines to treat tropical diseases, decided to go to British Guiana in search of rare herbs, to further his purpose. He organized a small party, after having obtained permission from the Government of British

Guiana. The region which was to be searched was perhaps one of the wildest on the face of the globe — impenetrable jungles, towering snow-capped mountains, steaming tropical vegetation at their bases — forests teeming with wild game, wild men, poisonous insects, and reptiles laden with fevers. All life, even plant life, was hostile, some plants poisoning even by their touch. It came about that the expedition was lost. It is not quite clear as to the cause, possibly the desertion of native guides, which often happens on such safaris. The physician then became separated from the rest of the party, and was about to die from exposure, when he was rescued by savage tribesmen. They were, in fact, cannibals. The reason why they did not practice their "art" upon him was possibly because he was a white man, and possibly because of his intelligence he was able to employ artifices which commanded their respect. He was retained as a prisoner, but given freedom in the camp.

Not knowing his whereabouts at that time, he could not have escaped if he wished, so he did not attempt to. He sought to bide his time until he knew more of the country. In many little ways, he won the natives' respect and confidence. He learned that they had within their tribe a secret order, and that not all of the tribesmen and warriors were admitted to it. It was an exclusive body, and its rites were only known to the initiated, but, to his amazement, he was invited to become a member and he was finally initiated. The initiation was a kind of orgy which the physician himself never completely would divulge. But he did relate that part of the rites concerned the use of a formula for the employing of extracts from herbs, which would and did effect miraculous cures in a strange way.

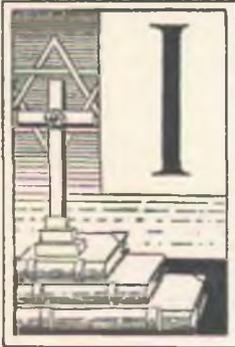
These rites had been passed down from generation to generation. Even the tribesmen themselves did not know the origin of them. A victim of a strange tropical disease was brought into the ceremony. The disease had a peculiar effect upon the victim, something the physician had never seen in his experience. The individual did not appear to have any pain, but was gradually wasting away. He did not seem actually

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Developing Safety Valves

By HARVEY MILES, *Grand Secretary*



IT WAS threshing time in the Middle West where millions of bushels of grain are grown every year for public consumption.

A little boy was standing with his father near a steam engine watching the men at work. He was

very much intrigued with the long flapping belt which reached from the fly-wheel of the engine to the separator. Why was the belt peculiarly twisted? Why did it have to be so long? And what were all the noises from the engine? It seemed as though at times the huge thing might burst. Suddenly a loud blast of steam burst from somewhere on top of the engine, and it seemed to the little boy that something had gone wrong. It frightened him, and he attempted to run away from the engine, but his father explained that the noise was only temporary and that the steam belching forth from the engine was excess power that the engine had developed, and that a safety valve, called in engineers' vocabulary a "pop off valve," automatically released this steam in order that the pressure in the boiler would return to its normal capacity.

The boy was satisfied, and quieted down, but still there was wonder in his mind as to why this great power or pressure within the boiler had to be released from time to time. The father explained to the little boy that if it were not for this safety valve, the intense heat in the firebox under the boiler, would accumulate such a tremendous force within the boiler that it would suddenly burst or explode, and undoubtedly kill many of the men working near and around it. He explained that every steam engine in the world—those used in factories, on the railroads, and for threshing machines—are all equipped with this special device for the purpose of saving life and preventing the destruction of the engine.

How very much like this steam engine are human beings. They are physical forms equipped with a firebox, and they stoke this firebox three times a day with fuel which causes heat. But different from the threshing engine, we have another kind of firebox—it is the mind which we feed almost persistently day after day with ideas, good and bad. This mind is affected by everything that occurs in daily life. This mental firebox heats up our passions and our desires; it agitates imagination and creates emotion. Like the engine we are in need of safety valves, and particularly in cycles like our present one where our imagination is fired with the desire to hate and to kill in order that we may



free the world of all things that are causing us suffering, pain, misery, and agony. In times of war the average person is negatively affected by extreme propaganda. His body and mind are overheated, and he builds up within himself an excess amount of energy in order to offset the unnatural conditions and circumstances that arise during such a period. Without a safety valve to release the pent-up emotions that burn within the soul, something drastic may happen.

For instance, every day we read in the daily papers of occurrences that are beyond our normal conception as far as cruelty and misery are concerned. Atrocities of which we rarely hear in peace times. These things occur because there is no check upon the character, the personality, or the individual ego. We have no brakes to apply to our excess power, and no avenue of escape. Most of us have not developed a proper release to take care of the pent-up emotions created by the fire of desire and the negative characteristics newly discovered within the human soul. Since men and women are placed in unusual circumstances and conditions that we would not consider in any sense normal or sanely chosen, they throw all precautions to the four winds and let their emotions take complete possession of their minds and reason, instead of having and using a will to do what we would call the right or proper thing. Many accept the present chaotic state as an excuse to express wantonly their negative natures.

Today we read about three different husbands who shot and killed their three respective wives after family quarrels, all of them ranging in age from 22 to 38. What caused these tragedies is plain: Long hours of drudgery in places in which civilized human beings should not work. The absence of a cultured home environment. Excess stoking of the physical furnace with too much liquor; insufficient rest; and little or no recreation. Stoking the mind with evil tendencies, hatred, vision of a miser's future, and a mad lust for power for which they have not prepared themselves. A safety valve would have prevented these tragedies.

Modern women have been encouraged and forced in a large sense to work in

places that are as unnatural for them as it would be to go and live in the heart of an African or South American jungle. They are unaccustomed to the wild environment and the carefree way of people who give no thought whatever for tomorrow. Their mental firebox becomes overheated with war propaganda and the freedom of negative expression. Their minds have become warped with the idea that today is the day to express free will and take advantage of all the material and earthly things that in normal times they cannot have.

Men's minds through the process of direct suggestion have been fired with the desire to destroy, slaughter, and to eliminate enemies. This has not been limited to the battlefields; in not too small a way these desires and ideas have manifested right within our home front. Humans are living and working under conditions that prevent them from being normal mentally, morally, and spiritually. With a developed safety valve these people would be able to throw off the undue amount of energy created in both their mental and physical fireboxes. They would be able to release their passions and desires in a constructive, normal way and thus prevent many of the evil, mean, and cruel things that are occurring right in our immediate environment, and which are not only hampering a successful and early conclusion to the war, but retarding the individual's mental, physical, and spiritual progress and mystical growth.

Had the three people I have mentioned previously developed some safety valve by which they could have released their emotions wholesomely, the crimes they committed could have been spared on our court records, and there would be three less wounds in the Cosmic records.

Many men have taken it for granted that their lives here are just about ended as their draft boards are about to induct them into military service. They will be sent from home with little hope of returning. With this attitude of mind their primitive instincts rise to take possession of reason, and they live and act as caged animals that have just escaped. Their fear of tomorrow created by imagination serves as a fire to raise

the steam of passion to the explosion point, and having no safety valve they practically destroy themselves before the throne of "Bacchus," and in ignorance waste away like an old decaying tree trunk.

Probably you are beginning to wonder what I mean by safety valves. People are all more or less emotional beings. They build up various conditions and powers within their minds and bodies, through agitations, insufficient rest, an overabundance of stoking the physical furnaces, and the energy developed within the self must be in some way released. Therefore, I suggest to you who read this that if you have not already created or discovered a device upon which you can use this excess energy, you should begin looking forward to something that would be sufficiently interesting to which you can devote your mind and body.

To some people sports and gymnastics and dancing are excellent devices for the release of pent-up desires and emotions. Those who have some appreciation of these things would find, even after a day's work, an hour or so spent in a game of handball, tennis, swimming, or dancing would quiet their nervous systems and would change their mental attitudes, for they would have a period of mental and physical release in these sports whereby they could forget most of the unpleasant things that occurred to them during the day at work. They could forget, at least temporarily, many of the things they read in the headlines which fire the imagination with meanness, ugliness, and hatred. Others of a different temperament would find chess, checkers, or a game of cards an excellent means of releasing some of the emotional energy that had accumulated within them because of unnatural circumstances and activities during the day. Others would find the choice or selective reading of a good book in the quiet hours of the evening a most fascinating safety valve, for it would direct their minds to something that is fine, uplifting, and creative. It would give their minds an opportunity to release unconsciously some of the negative emotions and thoughts acquired during the day. Some would find ice skating or roller skating excellent safety valves or outlets.

For many prayer is perfect. It always comforts, and for the temperaments that lean strongly toward prayer a closer association with church and lodges will prove an excellent safety valve for the releasing of stored-up energy.

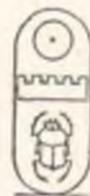
Humor is a perfect safety valve for many, for it releases the emotions that under opposite circumstances would cause one to kill. And so we could go on and enumerate hundreds of activities—both physical and mental—which would provide excellent safety valves for the releasing of energy created within the human mind and body which is the cause of so much undue destruction in our home, our community, and in our cities.

Such studies as metaphysics, mysticism, and the Rosicrucian philosophy are some of the finest safety valves for the using up of this energy, for they have dual purposes. While they help us to use up this excess power, at the same time they help us to develop a spiritual outlook on all things regardless of the darkness that we happen to be shrouded in at present. It helps us build constructively for tomorrow whether that tomorrow be here on this earth plane or in some other state or condition provided by Cosmic law.

However, even in such fields of interest many become so engrossed in the abstract, in psychic phenomena, and occult speculation that they lose sight of the duty they owe to themselves as physical beings, and let the pendulum swing in excess to the other side of their nature. They try to become so different from others that association with them is almost impossible. Some attempt to negate their material existence entirely and try to gain God-like perfection by retiring to some mountain and living a hermit's existence.

Others will practically starve themselves to death hoping to become perfect spiritually by eliminating all physical desires. Then there are many who will spend hours (generally in the dark!) meditating upon the unknown, and become so imbued with the illusions they experience that an unbalanced condition of both mind and body occurs. Such safety valves as association with other people who are wholesomely materially-

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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is 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 the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

EXPANDING CONSCIOUSNESS



FROM infancy through adult years consciousness expands by the acquisition of knowledge and experience. In this continued growth of human consciousness lies the hope of the world. The parallel in the physical world to this growth is

found in the equivalent physical growth of the body. The infant is undeveloped, but it is the potential life and body that will become the adult. As its processes become complete and coordinated

through growth, so must its consciousness expand by the sensations that reach its mind through its contact with environment.

In the comparison of the general state of consciousness which exists in the intelligent human being today, we see that it has made great strides from the time when even the first historical records of man existed. Man is constantly being challenged by his environment. He has been able to harness various forces that exist in his environment and the results are the material achievements of civilization which exist today. Unfortunately, this process has not always been constructive. Individual men in their growth of understanding have come into conflict with other men in

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their growth, and as a result, ideas and desire for possession of physical things which are indicative of what man believes to be the purposes and satisfactions of living have caused men to work against each other and have resolved the world many times into conflicts of various natures. While no one will deny the evidence of man's continual conscious growth, there is still a great deal of room for further expansion, and while man has been able to better utilize his environment and his own abilities he has not reached the point of realizing that true expansion of consciousness must lead to an understanding of the rights and abilities of others who are also involved in the same process of conscious growth.

Every process which takes place in our universe has its residue of waste. This is illustrated plainly in mechanics. We know, in the case of an ordinary gasoline engine, that if all energy created in the machine could be used for the output of the machine, the efficiency of such machinery would increase to an extent unrealized in the experience of men. But in the operation of the machine itself, that is, in the process of the machine in producing useable energy, much of the energy is lost through friction and heat and only a comparatively small part of the energy produced by the machine is finally the output to be utilized. Every process, then, is accompanied by a certain amount of waste, and since man is in the process of expanding and gaining a growth of consciousness, then waste in this process is the misunderstanding of other men and of ultimate purposes of the whole process. Therefore, man is constantly delayed and set back in his over-all growth due to the fact that he has not yet perfected an end or a means by which to accomplish an end.

Serious thinking men and women have always aspired to a better state than that in which they find themselves. The philosophers and the mystics have held out an exalted state which has variously been known as Cosmic Consciousness or union with the divine source of which we are a part. Few men have come to the realization that this state of Cosmic Consciousness, or whatever we may choose to call it, is not obtainable in its most perfect form

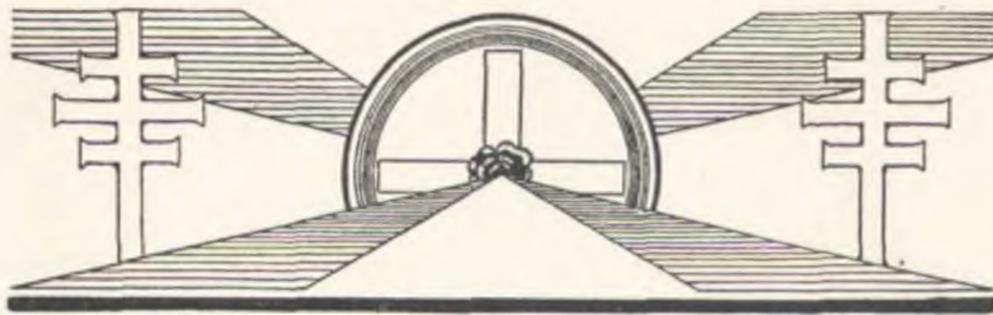
while we are still growing. Just as the child must go through various steps of physiological growth before the state of adulthood is achieved, so man must go through many steps before a state of consciousness, which would be one with his Creator, is finally attained. Therefore, while it is worthy of man to set a high goal and to hope for the achievement of a state of Cosmic Consciousness, he must never be forgetful of the fact that he is now only in the process of growth, or rather, in the process of developing and expanding consciousness. Whenever man becomes aware of abilities and ideas that lie beyond immediate range of his physical sense perception, he has made a definite step in the process of the expansion of his consciousness, and he is gradually working toward the ultimate end which is to man at the present time only an ideal.

We have learned through experience that the process must be considered in everything we do. Man cannot build a building, invent a new machine, or use nature's laws in a different way without the cost of time and effort involved in experimentation and research and hard work which leads to the perfection of the idea which he sets before himself. It is through the process that man learns and comes to appreciate the final end to be obtained, and so while man cannot possibly achieve the perfection of consciousness, the complete unity with the ultimate being, and the absolute in this life, he, nevertheless, can realize that he is at a stage of the process which is most essential and, in fact, absolutely necessary as a contributing factor to the end which may be his goal.

There exists for man today the obligation of directing his efforts so that everything he does is a contribution to the growth and expansion of consciousness. He must utilize the laws of science, philosophy and the arts in any way which will provide a means for this growth. He must realize that in this growth must come in addition a greater scope of tolerance and wisdom as well as knowledge so that he is better able to cope with the same problems among his fellow men. In this we see that the

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The Baconian Mysteries

By PERCY PIGOTT, F. R. C.



ROUND no historical figure has there gathered such an aura of mystery as that which enshrouds Francis Bacon. There is mystery about his birth, his work, his fall and his death. Let us concentrate such light as is available on these mysteries.

Was Bacon the legitimate son of Queen Elizabeth and the Earl of Leicester? This, of course, actually cannot be proved. Its assumption, however, solves such a number of minor historical perplexities as to render it very probable. Why did not Queen Elizabeth marry? Marriage was expected of sovereigns in those days. The lack of an heir might cause disputes, even civil war. Her subjects wished and expected her to marry. Parliament sent a deputation asking her to marry. They dreaded a Catholic sovereign. She, herself, seemed inclined toward marriage. She encouraged several suitors from abroad. When she heard of the birth of a son to Mary of Scotland she bewailed her own barren state.

Why again was Bacon excluded from his supposed father's will, an exclusion in which he apparently acquiesced. Did Elizabeth provide her own son with funds? If not where did Bacon's funds

come from during the many years he was without employment and with no known source of income? Why, indeed, was not Bacon given state employment? His abilities and rank both entitled him to this. Was he in possession of too momentous a secret? Why, finally, was not Elizabeth's body subjected to the usual post mortem examination?

Moreover this hypothesis would throw light on the mysterious and tragic death of the Earl of Leicester's wife, which occurred just in time to legitimize Bacon.

Perhaps most significant of all is the fact that Bacon undoubtedly believed himself to be the Queen's son. Not only is this revealed in a number of anagrams and sonnets, but on one occasion, when in one of her tantrums in the presence of Bacon, then a youth, Elizabeth admitted her parentage. After that he would certainly go to Lady Bacon for further enlightenment. It is significant that immediately after this incident he was sent abroad. In any case, Bacon would be bound to hear of his alleged royal birth for it was current gossip. The Spanish ambassador mentioned it in his dispatches. One man lost his ears for repeating this gossip. Bacon would naturally probe the matter to its roots. He was hardly a man to form a judgment on insufficient data.

This brings us to our second mystery. Was Bacon the author of the Shakespearean dramas?

The very curious thing is that Shakespeare, or Shaksper as he was more

usually called, never claimed to be the author. Contemporaries, while admiring the dramas, never troubled to make his acquaintance. There is not a note of his in existence, and only one addressed to him, and that asking for a loan. In his will, while careful to dispose of his second best bed, he never mentions the copyright of his plays. He appears to have had no library. He was probably uneducated. His parents and his children certainly were and there is no evidence of him ever having been to school. But there is evidence that he was a butcher's assistant when only fourteen, and that he was married at eighteen. When about twenty-two years old he left his wife and children and went to London. Five years later the dramas, with all their wealth of scholarship, vision and understanding, began to appear. Indeed, we have a reference to Hamlet, which, if it refers to Shakespeare's Hamlet, and we know of no other, proves this play, which baffled the understanding of Goethe, was written when this Warwickshire rustic was barely out of his teens. There seems no reason to believe Shakespeare was the author of these works other than that they were accredited to him. This is because the collected plays were published under the pen name Shakespeare, quite probably adopted by Bacon from a statue of Pallas Athene which stood in his garden, waving her spear at the dragon of ignorance. If the pen name is evidence of Shakespeare's authorship there are several other plays which should be attributed to him, for instance, *A Yorkshire Tragedy* which was published as by William Shakespeare.

The plays themselves give evidence that they must have been written by a scholar of remarkable intellectual ability, who was widely read in the classics, familiar with contemporary Italian literature, the courts of royalty, the politics of the Kingdom of Navarre, and well versed in the science of his day. He must also have been widely travelled in France and Italy but not Denmark. He must have been a philosopher, lawyer, astrologist, and a Rosicrucian. Bacon is the only one who had all these qualifications.

Finally, the vocabulary of Bacon's acknowledged works is found to tally

with that of Shakespeare. Mr. Alfred Dodd has recently shown by rearranging the order of the sonnets, how they reveal Bacon's reflections on the events of his own life. There are several minor indications also of the Baconian authorship. For instance, a misquotation from Aristotle which appears in "The Advancement of Learning" also appears in the plays—all this and without reference to the secret ciphers.

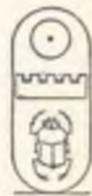
It is difficult to believe that any informed and impartial judgment can regard Shakespeare as the author or find an alternative to Bacon.

For the Rosicrucians, there is even more mystery about Bacon's work than about his literary labors. Yet a good deal has been told in recent years. The late Dr. H. Spencer Lewis says in his history of the Rosicrucians that the pamphlets which brought about the revival of Rosicrucianism in Germany, around the year 1610, were written by Sir Francis Bacon. Since he was head of the Order for Europe, or at least the greater part of it, he would naturally be responsible for what was in fact a public manifesto. Being an author, he most likely would be the person to write it.

The most famous of these pamphlets was "The Fama Fraternitatis." This announced the discovery of the tomb of Christian Rosenkreuz with all its valuable manuscripts, bringing to light heretofore unrevealed esoteric wisdom.

This work produced a tumultuous controversy. It went rapidly through several editions, being handed from reader to reader. It was translated into five languages. It evoked acrimonious disputes. It was inspired; it was false; it was Christian; it was anti-Christ. In the library at Gottingen there are still a number of letters addressed to Father Rosae Cross. There is an entire account reaching right down to recent times discussing the Fama and its authorship. Who was the author? Where was he? Why did he hide?

Yet the author never revealed himself. For Bacon and his deputy in Germany, Michael Maier, were only interested in the small silent minority who could sense a meaning beneath the surface, who started thinking and could discriminate between the true and the false, between the allegorical and the



actual. Some of these people sought the Rosicrucians, and having found them often after considerable difficulty, asked for further information. It was freely given. Some asked to be admitted into the Fraternity. Some were initiated into the deeper Rosicrucian teachings. It was a case of many being called but few chosen.

It was this for which Bacon and Michael Maier had waited. They were quite unconcerned about the tumult without, but deeply concerned about the impressive silence within Rosicrucian lodges as candidates received initiation.

But what did this initiation mean? What did it do for the candidates? They were guided in all their doings. They were inspired in all their thoughts. They knew themselves to be possessed of a great power to achieve. Unseen intelligences planned the fulfillment of their desires. Exuberant health pulsed through their veins. For them the flowers wore a brighter hue. The song of the birds was sweeter; the surge of the tide was fresher; the hush of the evening calmer, the glory of the dawn greater. They realized a more abundant life. Some, like Swedenborg, spoke with angels in the world invisible. Thus did Bacon lift many to a higher plane of consciousness.

The next mystery of Bacon's life is the bewildering story of his disgrace and fall. What happened? The Supreme Head of the Order Rosae Crucis confessing himself guilty of receiving bribes! We are again indebted for enlightenment to the sonnets as rearranged by Mr. Alfred Dodd.

It was King James and his favorite, Buckingham, who were the secret conspirators in one of the darkest intrigues that has ever blackened British politics. Buckingham had enriched himself, and a number of relatives, through a system of trade monopolies conferred upon him by the King. Jails had been filled with those who had, often unknowingly, violated Buckingham's privileges. Parliament was angry. There was every prospect of strife between the King and his Commons. Bacon was responsible, said this unkingly King. It was Bacon's court that had tried these cases.

Bacon had many enemies, especially among unsuccessful litigants. As soon

as it was known that the King frowned upon Bacon, these jackals came out of their holes and they, too, began to snarl at him. There were twenty-eight of them, and they formulated twenty-eight charges of bribery. The King smiled upon them.

Bacon realized the gravity of the situation. A less serious offense brought James' son to the scaffold. Bacon, therefore, consented to make a plea of being generally guilty of negligence and the King promised to pardon him. Thus, the most just judge who ever presided over an English law court pleaded guilty to corruption.

It was lawyer Coke who upset this plan. Lawyer Coke was one of Bacon's secret enemies. He had quarrelled with his wife and Bacon had protected her to the point of giving her sanctuary in his house. Lawyer Coke persuaded Parliament not to accept a general plea of guilty, but to require an answer to each charge. What could Bacon do? To have pleaded "not guilty" to a single one of those twenty-eight charges would have resulted in an inquiry which would have proved that the King had enriched his unpopular favorite at the expense of his subjects. It would further have revealed the King's ignoble method of evading inquiry. Bacon pleaded guilty to each charge.

Throughout the centuries of the past, history has told of thousands and thousands who have laid down their lives for their country, their cause, or their friends. But of all the centuries of which we have any record, how many have voluntarily faced public disgrace and endured the scorn of their enemies to shield the guilt of another? Just one—Francis Bacon. He did it to shield a King who was wearing a crown to which Bacon believed himself the rightful heir. It was the greatest act of vicarious sacrifice in European history.

Now we reach the final mystery of this drama. Did Bacon die when he was supposed to have died? Rumor long persisted that he did not. It was said that his coffin had been artificially weighted and that he, to escape from enemies malignant with jealousy, had fled to a distant country where he lived for a long while, unmolested and un-

(Concluded on Page 108)



Temple Echoes

By PLATONICUS, F. R. C.



CONFLICT is a part of life. It is almost a keyword of our times. Physical and mental struggles rage in nearly every corner of the world today. Those who are fond of thinking prophetically contend that this phase of severe in harmony and

warring factions and ideas will continue until the latter part of 1946 or early 1947, when more favorable and harmonious conditions will come into ascendancy. By 1953 it is hoped (and predicted) that much better conditions of life will prevail, leading gradually into the long-awaited New Age.

Individual conflicts and disagreements present some of the most serious problems of living. One of the surest signs of maturity is the ability to disagree and, having hammered out an issue on the anvil of discussion, to "break clean," in boxing parlance, and go one's way without bitterness, grudges, or thoughts of malice and revenge. A mature personality expects to meet opposition in life, and is not disorganized by the onslaught of the adversary.

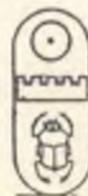
The familiar saying of Jesus, that we should love our enemies, has long been an ethical puzzle. From the higher or

mystical point of view He is exactly right. The mystics, or aspirant to the ageless wisdom of the Mysteries, is not right with himself unless thoughts of good-will and impersonal love dominate his consciousness. Thoughts of hatred, malice, ill-will or inharmony are wholly foreign to his mental and spiritual make-up. Therefore, though there may be those who dislike or even actively hate him, his code of life does not permit the return of such sentiments; rather, it demands an impersonal good-will radiated outward to all humanity. Naturally, he will protect himself and his own, and will assess carefully the nature and strength of his opponents; but through it all he will strive to keep his thinking positive, and will not be dragged down to the customary low levels of individual animosities.



Loyalty is a wonderful and blessed quality of human nature, strongly potential in all of us. There is something very deep in the soul of man which impels him to give himself away to an ideal, a cause or an organization which transcends his personal interests in scope and importance. We are never happier than in the act of giving ourselves away to someone or something deserving of real self-sacrifice and service.

For more than seven months AMORC has conducted a weekly public assembly in Los Angeles, by means of which much



good-will for the Order has been created, several thousand persons have been given a glimpse of the liberation afforded by the Rosicrucian teachings, and two hundred or more deserving students have sought and obtained membership in the Organization.

Every Sunday evening, without fail, certain loyal members come to the hall where the assembly is held, and perform many indispensable services in a cheerful and effective way. They can always be relied upon to do their job efficiently and intelligently, and with real pleasure and happiness to themselves. This genuine spirit of loving service is the lifeblood of the Order, animating not only the international fraternity as a whole, but also the many Chapters and Lodges in cities throughout this jurisdiction. A heartfelt salute to you supremely loyal ones, wherever you are, serving in silence and in Peace Profound!

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Fra^{ter} James R. Whitcomb is the first officer of AMORC to enter the armed forces of the United States in this war. He entered the Navy in March. With him in his service to our country go the loving thoughts of encouragement and well-being of the entire membership. We are confident that the Navy will soon recognize his excellent qualities and mature experience, and that his advancement in posts of trust and responsibility will be both rapid and certain. Good luck, Jim!

Fra^{ter} Whitcomb, or "Jimmy" or "Jim" as he is affectionately known, be-

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Developing Safety Valves

(Continued from Page 93)

mind^{ed} would be a great asset to such students.

Every student of mystical philosophy should devote a small part of his time to some endeavor which would keep him well aware of the realities of earthly life. Many seem to miss the truth that our earthly experiences and our evolution upon the earth are just as important to the growth of our soul personality as the meditation upon the thoughts and impressions that come to us while

came associated with AMORC some seventeen years ago when the Grand Lodge was in Tampa, Florida. In his long and steady years of service since then he has risen to the office of Grand Treasurer, and his temporary departure while in the Navy will leave a real gap in the Order's effective personnel.

It is said that one way to really know a person is to go camping or traveling with him. Last summer Fra^{ter} Whitcomb and this writer were members of a party that camped on the slopes of Mt. Shasta and sought to scale her mysterious heights. Jim soon established his culinary knowledge as camp cook, and his understanding of nature and her subtle ways proved to be very extensive indeed. One night, while lying in our sleeping bags at an elevation of 9,000 feet and gazing upward at the starry firmament, he pointed out many constellations and principal stars, tying in his informal and accurate exposition with the experiences he had had some years before while assisting Dr. H. Spencer Lewis with the planning and erection of the Rosicrucian Planetarium. The following day we climbed to an altitude of more than 13,000 feet, and during the arduous ascent and rather perilous descent he displayed real courage and tenacity.

Godspeed you, Fra^{ter} Jim; may the Cosmic protect and guide you in your new and adventurous life. We are proud of you, and know that you will acquit yourself as becomes a fine gentleman and a sincere Rosicrucian.

sitting in a semi-lighted room anxiously waiting for something.

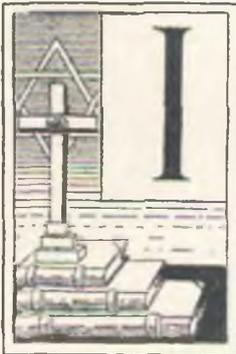
Our earthly life is as much a privilege as our anticipated Cosmic future. We should make the most of it and improve in it as we grow. While we are traveling along the Path we should all create safety valves to keep ourselves in check so that we do not lose our mental equilibrium or our physical grace. Without form, no mind would ever be used, and without a mind no man or woman would ever have the wonderful experience of earthly living.



Imagination

By DR. H. SPENCER LEWIS, F. R. C.
(From *The Rosicrucian Digest*, August, 1932)

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, it is our editorial policy to publish in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



IMAGINATION is the one great creative power within the human body. It is that which has built cities, built bridges over rivers, built tunnels through mountains, covered the oceans with steamships, the valleys and hills with railroads, and

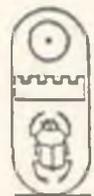
filled the air with airplanes. It has changed the customs and habits of human beings, their clothing, their food, their languages, and their ways of thinking. In fact, imagination is the keynote of human evolution and I agree with Napoleon in his estimate that imagination will conquer the world for it will conquer every feature of human conception.

The individual who lacks imagination or lacks the use of it or who has not permitted this unusual, divine faculty to develop is bound by ancient traditions and customs and is blind to the future in all of its creative stages. Such an individual can only live in the past

for he can have no foresight and must therefore be lacking in ambition and creative desires.

Man has three ways by which new knowledge, new ideas, and new things may come into his life and into the process of human evolution. The first of these is Cosmic revelation, whereby attunement with the universal mind and with the divine consciousness gradually reveals to his individual consciousness the great wisdom that is timeless and deals with the past, the present, and the future. This wisdom inspires him, instructs him, guides him, and leads him on and teaches him the lessons learned through the errors of human existence and fortifies him against similar errors in the future. It lays the foundation for contemplation and meditation. It supplies ideas in an embryonic state that may be evolved and matured into living things.

The second great gift to man is that of imagination by which he may take the inspired and embryonic idea and develop it, unfold it and reconstruct it mentally in a mental world that knows no limitations. With this faculty he can build things out of nothing with invisible material, intangible substances and con-



struct an immaterial and intangible edifice or an invisible and intangible nation. He can unfold in his mind the possible and impossible things alike. He can conceive of that which is beyond achievement today but possible of achievement tomorrow. His imagination is like the draftsman's sketches of the greatest architects who can plan and outline that which should be done without regard to cost, to time, or to surrounding conditions. With it man can surround his consciousness with pictures of possible future achievements and hold these before him as the ideals toward which all his effort may be directed. Imagination is the light that leads man on and it is the golden light that has led the movement of human evolution through all of the darkest ages.

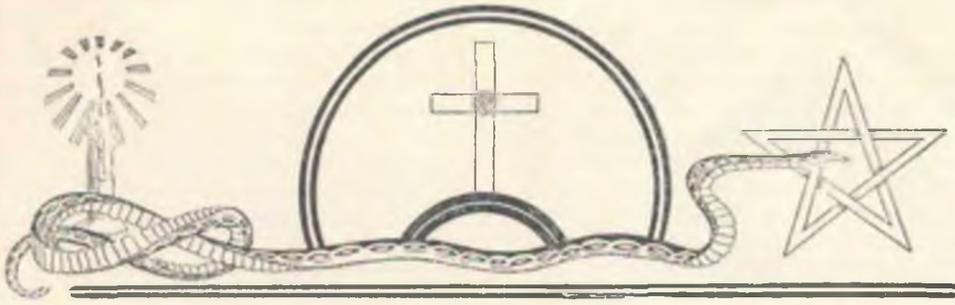
The third great blessing is the power to create mentally. This is different from that of imagination, for with the man who develops the faculty of mentally creating, the plans and the designs conceived in his imagination are taken one by one and reconstructed not of intangible and invisible substances but of a very tangible essence radiating from the human mind into space and materialization into concrete, definite, material forms out of which all of the world has been built and all of the universe made manifest.

Mentally creating is the process that God used when He conceived the idea of a world for man and breathed forth from His consciousness the power of the laws which set into motion that which was conceived in His imagination and out of chaos and darkness came form and light and the form of things was changed into great diversity of nature and all living things were conceived and created in the same manner and ultimately man himself created by the same great power. And then to man was given this divine power of God to continue the creation which God had started. While man may imagine great things and hold them in his consciousness as an ideal toward which to strive or dream about, to hope and pray for, the man who uses the mental creative faculty takes each imaginary picture of human conception and by concentrating upon it and focalizing the creative power

of his being upon it brings it into concrete, material manifestation. The mystic knows only too well the value and the danger, the goodness and the evil, that lies in the power of mentally creating. He knows that if he holds in his mind a picture and gives to it the vibrations of living possibility and prophetically proclaims that it is to be or will be he brings it about, he creates it in the world of actuality and transfers it from the world of reality to material manifestation. He knows that as each hour of the day passes the things which he has held in his imagination and which he now allows to pass into the chamber of mental alchemy are apt to be crystallized immediately in earthly form and he must, therefore, be pure minded. He must be pure and holy in his imaginary concepts and he must keep the chamber of mental alchemy so clear and so wholesome and of such a high standard that no evil thought, no evil admission, no unholy concept of his earthly imagination may take form there and grow and be born in the world of actuality.

Human evolution is the result of Cosmic inspiration, human imagination, and divine mental creation, but where the center faculty of these three is lacking and imagination has not been permitted to develop, or is never used there the human being stagnates and becomes a slave to the past and a victim of the present. There are no hills of the future around him over which he may rise to see the grand perspective of valleys and plains beyond. There are no ships lying in port waiting to take him from the land of the old and the land of the past to the land of the new and the future.

Let your imagination, therefore, have full sway. Build it up until it is filled daily and hourly with the pictures that the lessons of the past and the trials of today suggest to your consciousness. Then analyze these imaginary things, select the best of them and take them into the laboratory of your creative powers and let the divine consciousness flowing through you reconstruct them, radiate them, and bring them to pass in your life and in the lives of those around you, thus adding to the world the assets of the future and the beautiful things of human evolution.



Our Opportunities

By THOR KIIMALEHTO, Sovereign Grand Master



THE task that faces us today is the most significant since the close of the middle ages. We have a great opportunity to help the Cosmic Powers in their plan of evolution. That there is a plan you know. That it is our privilege and opportunity to

help, you also know. You are all aware of the situation existing in the world today. Democracy is in a life and death struggle with the forces of reaction and barbarism. Religion has its back to the wall. Scientists in this country have organized to preserve intellectual freedom, and a world congress has organized to study ways and means of how to make democracy work. The conscience of the world, dormant for so many years, is slowly being aroused by the furious blows of the forces of evil.

The aim of the Rosicrucian Order is to train servants of humanity. It is the glory of the Order that its students learn to be selfless instruments of Cosmic purposes. Rosicrucians throughout the world have been foremost on the battlefields of life, fighting evil and oppression, prejudice and superstition. Rosicrucians have been foremost in Religion, in Philosophy, in Science, in Art, in Literature, and in Statesmanship.

They have labored at purifying tradition, righting wrongs, bringing greater comfort and security to the toiling masses, extending the boundaries of science, and teaching people how to think for themselves, and to lead happier and more useful lives.

Rosicrucians were foremost in drawing up the Declaration of Independence and the Constitution of the United States. Benjamin Franklin, Thomas Jefferson, and Alexander Hamilton were members of a Rosicrucian society. The Seal of the United States, duplicated on the dollar bill is of a Rosicrucian origin. The first meeting place of Rosicrucians in this country, established in 1664, is still standing in Fairmont Park in Philadelphia.

Leonardo da Vinci made the first experiments in designing the airplane. His paintings are still unsurpassed. Paracelsus brought the medieval period in medicine and chemistry to a close. The work of Sir Francis Bacon begins the modern period in English literature, science and philosophy. Madame Blavatsky began a new period of world propaganda in occultism. Nicholas Roerich has devoted his life to bringing East and West closer together through his paintings and his books on poetry, essays, and agricultural researches. But it remained for our beloved founder, Dr. H. Spencer Lewis, to assemble the Rosicrucian knowledge and conceptions into specific groups and forms easily understood and acceptable to the average individual.



The Rosicrucian Order exists to be an instrument in the hands of the Cosmic to serve mankind. To fulfill this lofty purpose, we dedicate ourselves to the task of training ourselves to the utmost that we may be of greatest possible usefulness. We can be most effective in group work. The time has past when one man working alone can carry out a great humanitarian project. If evil is to be conquered the forces of good must unite. If our democratic form of government is to survive, the lovers of democracy must firmly prevent the spread of totalitarian and mechanized forms of national life, degrading the individual to a machine. If spiritual ideas are to prevail, materialism must be persistently combatted. If we believe that the primary function of medicine is to teach health and not only to heal sickness, we have the stupendous task of educating both the public and the medical profession.

Every good thing must be struggled for and won. The year 1944 will see many great changes. Eventually justice will triumph. Yes, justice will eventually triumph because self-sacrificing, social-minded people will do their utmost to bring right conditions to pass. We are here in this world to work. We must utilize every ounce of physical vitality, every bit of intellectual ability, and every bit of experience that we possess. We must strain every nerve and muscle to bring the desired conditions to pass. The Cosmic powers will inspire us and will give us strength and opportunity but we must do the actual work if we are to grow, to gain merit, to deserve greater help and opportunity, and to bring about any improvement in the world. All our blessings and advantages are the gifts of the sacrifices of others who have gone before us.

In this day of stress and trial there can be no question about what the will of the Cosmic is. We are to teach the truth and live the truth. To live the truth is to live the life of love and service. To live the life of love and service is to be more than a good neighbor. Today it is necessary that we be good citizens of our community, of the country and the world. Truth teaches the brotherhood of man and the federation of nations. Truth teaches that the welfare of one is linked with the welfare

of all. We must be informed. We must study conditions so that we may know which forces are progressive and which forces are reactionary. There are three aspects to our personality — will, wisdom, and love—and all three must be equally developed and utilized, and all three must work in harmony. We must regard the problems of the world intelligently and compassionately, and then we must do our share toward working for their solution no matter how overwhelming the task may seem.

In regard to the vital issues confronting the world today, we state unequivocally that we stand for whatever forces are progressive, liberal, democratic, and tolerant. The great mystic principle is the oneness of all life—an expanding consciousness of unity, which excludes separateness of being. We are not only opposed to barriers of race, creed, sect and color, but we labor toward breaking down these barriers. The purpose of government is that each human being should have the proper conditions that he may develop all his potentialities for the benefit of mankind. A noble civilization is one that cherishes all the arts and finds expression for every form of genius whether in sound, color, or in stone. The happy man is he who can express the best that is in him for the good of society. The finest type of individual is one who is independent, and can exercise initiative, who is self-directive, and at the same time can cooperate with others in community enterprises. Whatever forces make for the type of government in harmony with mystic principles, we approve of and cooperate with. Whatever forces make for the new type of civilization that we can honestly admire, we cooperate with. Whatever forces make for the type of individual that the Order aims to develop, we cooperate with.

We want the world to know that the Rosicrucian Order stands for a spiritual philosophy of life, teaches that spiritual laws are at work in the universe, and believes wholeheartedly that the world can be made a better place to live in for all without distinction of race, creed, color or sect. We are opposed to the philosophy of race and blood because we are all God's children. We are opposed to any discrimination socially, economically or politically, because of

religion, race or color. We are opposed to materialism and to a purely economic interpretation of history. We believe that all the arts are necessary and must be encouraged by individuals and the state. We believe that great good still can be accomplished through religion and the churches. We believe that the world is ready for a universal, non-sectarian church. We believe that the salvation of the medical profession lies in teaching people how to keep well and in working for conditions conducive to health in body, mind and soul.

Such is the point of view of the mystic philosophy of life. Such is the point of view taken by great Rosicrucians through the ages. Such is the point of view to which we are pledged if we are sincere in our acceptance of Rosicrucian principles and in our desire to live the life of truth. No matter what problem arises in public or private life, there is a way out through the Rosicrucian principles. When in doubt as to what

course of action to pursue, ask yourself: "What does perfect love dictate?" Perfect love can never dictate anything that makes for discrimination, cruelty, oppression, or the exploitation of the weak, the helpless, or the ignorant.

Such is the spirit in which we enter upon our task. Such is the spirit in which we undertake the teaching of truth and the demonstration of truth. We want the entire membership to serve as an instrument in the hands of the Cosmic Powers to the uplift of humanity. We want every member to do his utmost and to be prepared for his particular place in the great army of light. Through the patient work of self-development, through joyous and willing service to the Order and the world, through studying truth and living truth, we hasten the hour of illumination and we make ourselves worthy of discipleship and a conscious relationship to the Masters.



The Color Trail (Continued from Page 87)

ding bouquet set low and flat in a frill of shimmering white satin. In *Silent Night* he will see the weaving colors suddenly stand apart, to leave a dimly lit oval in the midst; there in the oval he will see a baby in its cradle. Again and again he will see the age-old symbols of duality, forming and dissolving before his eyes; and he will begin to discover the origin of these symbols.

A young girl suggested to me that perhaps through *Auroratone* we were going to find a way of achieving human brotherhood. At once there came to my mind the prophecy of William Blake. True poet-prophet that he was, his message has had to wait for the scientific man to add his work as a cap for the triangle, before the world could understand either poet or prophet.

More than a century ago Blake wrote of man's fall from unity into multiplicity, and the tragic shrinking of the senses which followed that fall. Man no longer could behold the glories of his universe; his eyes contracted to small orbs; his nostrils bent earthward; his ears hugged his own head; and touch was practically taken from him.

Man still retained, however, the ability upon rare occasions to expand

his senses again, and through that expansion to realize once more, even though imperfectly, his unity with his fellowman and with God. Those were the words of a mystic and hard to understand. People dismissed them as fanciful. But when the scientist takes his stand beside the poet and the prophet, the man in the street listens.

During World War I the radio was pushed suddenly into general use. The ordinary man discovered, through the expanding of his sense of hearing, that he was not isolated. Where there had apparently been only silence, he now found a sea of sound. With this war hurrying it into uses, *Auroratone* is showing us that we are also immersed in a sea of color, beautiful, logical, and healing. By the expansion of sight we are made aware of our interdependence. When every sound weaves about us a web of color, truly no man lives unto himself. Here, as the boy suggests, is indeed a possible answer to why things are as they are. And here also is a possible path, as the girl suggests, into that long-desired difficult-to-attain state of brotherhood, through which and by which man shall find his way once more beyond the shattered prismatic sea of color, into that Greater Sea of Pure Glistening White Light.



Mind and Magic (Continued from Page 90)

emaciated, but rather to diminish in size and weight, proportionately, until there came a point where it would seem as though he would just about vanish into nothingness. It was at this time that the *secret rites* would be employed. The stricken person was given extracts from an herb. Almost immediately thereupon would the cure come about. The victim would seem to grow in stature and take on weight, and to eventually become normal and suffer no ill effects from his experience.

The physician was warned during the course of the ceremony not to experiment with this herb, not to try and use it in any way at any time, even though he was told where it could be obtained. He was warned that retribution would come upon him if he did, and that no matter where he would go he could not escape, because they had certain articles of his clothing in their possession, by which they said they had influence over him. This obviously was the practice of *contageous magic*. The learned physician smiled at the primitive idea that through possession of his clothing they could control him in body and spirit wherever he might be.

The Power of Suggestion

Eventually the opportunity came, for which he had been waiting. He escaped with some of the herbs which had been used for drugs in his possession, and he found his way to a small settlement and from there back to his home in Denver, Colorado. Eventually he established himself in practice again and finally took up his researches where he had left off before his ill-fated journey. Later he decided to experiment with these herbs, and after doing so for a short time, he was amazed to find that he was losing weight, though his energy and all normal functions were otherwise not affected. Not only was he losing weight but he was actually shrinking in size. Nevertheless he persisted and tried to excuse the phenomenon by various explanations to his friends. At last he became so weak that he was unable to arise from his bed, and became so small in size that officials of the hotel in which he resided called in another physician. This physician queried as to the back-

ground of the case. The afflicted man stated to this physician who was attending him that there was little he could do for him now. He related, "I have not mentioned this before, but almost from the first day this condition came about, in my consciousness there resounded *war drums* of the same rhythm and tone as the drums which we used in the magical rites of the ceremony in which I participated in the jungles of British Guiana. The same drums were played at the time I was warned not to experiment with this drug. I have always laughed about and discarded from my thoughts as primitive magic this idea, and yet with the passing of the days these drums have become louder and louder until now when my end is about near they seem to have reached a crescendo where each beat is pounding in my brain. In some enigmatic and fantastic manner these men have truly gained control over me and are exacting retribution."

Naturally, the attending physician scoffed at the entire idea and called attention to the fact that the afflicted man was a physician, an intelligent man, a genius, in fact, and he most certainly did not believe what he related. He tried to tell his patient that it was purely *suggestion*, the result of his present condition, associated with the memory of his experience. He had no more than finished trying to make this explanation than the physician on the sickbed uttered some strange word and passed away.

Now, of course, we can explain this purely along psychological lines. Undoubtedly the handling of the drug was the cause of his death. The contact with it in some manner poisoned him and as his death began to come about in the manner which had been predicted by the priests, he associated that with their statements that by methods of *contageous magic*, they would have control over him and his life wherever he was. Yet it must be realized that these elementary concepts are still deeply rooted in the consciousness of man, and if they can so affect thinking men and women today, it is easy to understand how they enslaved the ignorant primitive mind.

In South America, in the lands of the Southern Pacific and in parts of Africa

there are numerous tribes which indulge in the "art" of *head hunting*. This consists of severing the heads from their victims, and then mummifying them in such a manner that the normal human head is reduced to the size of an orange, and yet retaining all of its features—hair, teeth, eyelids, etc. This practice is followed for various reasons. Of course, one reason is that the more heads which a warrior can exhibit on the exterior of his hut the greater the indication of his prowess, just as some "civilized" hunters delight in having their trophy room adorned with the heads of beautiful beasts of the forest. However, there is still another reason and that is to inflict *indignities* upon the one whose head they have removed. By *contagious magic*, it is held, of course, that the head has continual association with the spirit of the one from whose body it was removed. Thus by retaining the mummified head, one continually enslaves the spirit and by inflicting indignities upon the former, one is causing the spirit to suffer.

The process of mummifying is quite unique and is very skillful. The skull is slit transversely from the forehead to the occipital region of the brain. The brain and part of the cranium are removed and then one method consists of filling the interior with hot stones or pebbles and shrinking the head, and as the head is shrunk, it is molded by the hands so as to retain its shape and

the original likeness of the individual. Finally the incision in the skull is sewn and then as a ritualistic rite three stitches are put through the lips for the purpose of preventing the spirit of the victim from escaping and *execrating* the one who beheaded him.

A practice of magic, known as *phylactery*, concerns *amulets* and *talismans*. This is the notion that certain objects are intrinsically potent with a power, that is a power resides within them that works independently of the direction of man at any time. Generally speaking, *talismans* are objects which are worn on the person or carried about to effect good luck or good fortune, to induce favorable circumstances or the success of a venture. Conversely, *amulets* are generally for protective reasons, to ward off evil or destructive forces. They are either carried or worn on the person. Further, the color of certain stones, as we know, suggest flesh, such as garnets and carnelians. The wearing of such stones is thus believed to prevent skin diseases, and they are worn either as necklaces or bracelets. Some colors, in themselves, regardless of the object, are thought to have magical qualities, and that whenever one of these colors is transferred to an object, the object takes on the qualities of the color. Red woolen, for example, is thought to guard the warrior against the influence of the evil eye.

(To be Continued)



Expanding Consciousness (Continued from Page 95)

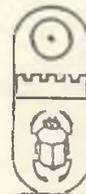
hope of the world in which men can live constructively with each other depends upon each individual's realization that all is growing, including the individual and collective consciousness of man.

Our awareness of these facts help in our growth. Our awareness that there is a deeper consciousness than that which makes up the thoughts of our objective minds will contribute also. We can be guided through the physical

senses and we can find encouragement and rest in the contemplation of the divine. Through the Cathedral of the Soul we have an instrument that permits us to utilize at any time we choose the company of others who, like ourselves, are aspiring to greater and more complete understanding. Familiarize yourself with these aims that exist in the minds of others who seek growth of consciousness. The booklet "Liber 777" will be your guide to the use of the Cathedral of the Soul.

EIGHTH DEGREE INITIATION IN OAKLAND

The Oakland Minor Lodge, Pacific Building, 16th and Jefferson Streets, will present the Eighth Temple Degree Initiation, Sunday, April 16 at 3:00 p. m.



Baconian Mysteries
(Continued from Page 98)

disturbed, and in sweet communion with the Great Ones of the Rosae Cross.

A few years ago, Mr. A. B. Cornwall, graduate of Yale University, who had deciphered many Shakespearian as well as other anagrams, discovered two concealed in the title page of *Paradise Lost*. Each of these stated that Francis Bacon had died at Utrecht in Holland on Shrove Tuesday 1667. Intrigued, he went to Utrecht and examined the register of deaths. Under the date February 18, 1667, he found the record of the death of William Franklin, "an old Englishman." Who was William Franklin? Was this the name Bacon had assumed in exile?

Cornwall returned to London and examined the figure of Shakespeare on his monument in Westminster Abbey. It seemed to him that the finger ostensibly pointing to the writing on a scroll, pointed rather to the inscription on a neighboring tomb. This he examined. It concealed an anagram which he deciphered. It read: "A nation, itself, erects this monument in stone in Westminster Abbey—not to W. S. (William Shakespeare) but to F. Bacon, St. A.

(St. Albans) King of England, first son of Elizabeth Tudor, wife of Leicester, royal philosopher and writer, called in banishment, Wm. Franklin."

When the roll of Earth's eminent children has been completed, and it will be a long one, when the scroll of their deeds has been written, and it will be a glorious one, when the full story of Bacon's life has been unfolded, then it will be known that his greatness and understanding were immeasurable, that his silent agony of soul was intense. His labors lifted civilization itself to a higher plane. He forebore to claim the throne to which he believed himself born. He wrote the finest dramas mankind has ever known. Through the mysteries of the Rosae Cross he has revealed to many the vastness of man's soul and the grandeur of man's destiny. He heralded the coming of science. He voluntarily endured public disgrace to defend a king who unrightfully wore the crown. He feigned death to avoid the malice of jealous enemies. He fled from his native land and passed away from this world. He was an exile from the country he so loved, his greatness remaining unknown and unappreciated by those among whom he had lived and for whom he had labored.



THE HERMES MINOR LODGE INVITES YOU

Members in Los Angeles will have an opportunity to participate in an interesting series of programs through the month of April conducted by the Hermes Minor Lodge, 148 Gramercy Place, Los Angeles. On Saturday, April 15 at 8:00 P. M. the Lodge will present an evening's program followed by sixty minutes of sound motion pictures including "The Mystery Schools," "Lemuria, the Lost Continent of the Pacific," "Along Civilization's Trail," and "Harmonium, or Rosicrucian Healing." A small admission fee will be charged to go to the funds of Hermes Lodge for this evening's program. On Sunday, April 16 at 2:00 P. M. members in this area will have the opportunity of receiving the Sixth Degree Temple Initiation. Members who have advanced to this degree are eligible to participate in this inspiring ceremony. On Sunday, April 23 at 3:00 P. M. the regular Lodge convocation will be held, followed by a special lecture on Lodge Decorum which will be instructive and of interest to all members. Refreshments will be served after the convocation. All members in the Los Angeles area are invited to participate in these interesting programs during the month of April.

*The
Rosicrucian
Digest
April
1944*



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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 for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book "The Mastery of Life." Address Scribe S. P. C., in care of

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

CALIFORNIA

Los Angeles:

Hermes Minor Lodge, AMORC Temple. Mr. Sidney A. Fitzgerald, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 Gramercy Place.

Oakland:

Oakland Minor Lodge.* Pacific Building, 16th and Jefferson Streets; Mr. R. R. Clayton, Master; Mr. P. C. Evans, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

Sacramento:

Clement B. LeBrun Chapter.* Miss Edith Morton, Master; Miss Margarette Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Sts.

San Diego:

San Diego Chapter. Mrs. Victor R. Quenzer, Master; Mrs. Vesta Dowell, Secretary, 1036 Edgemont, Tel. F-4598. Meetings every Tuesday, 8:00 p. m.

San Francisco:

Francis Bacon Minor Lodge. Mr. Frank C. Parker, Master, 747 Geary St. Meetings every Monday at 8 p. m., 1957 Chestnut St.

MASSACHUSETTS

Boston:

Johannes Kelpius Lodge. Mr. Joseph A. Evangelista, Master, Tel. Parkway 3026-J; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

ILLINOIS

Chicago:

The Nefertiti Minor Lodge.* Mr. Leon Tonn, Master; Miss Mary M. Gonser, Secretary. Reading room open daily, 12 to 5 p. m. and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 So. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

MISSOURI

St. Louis:

Chapter Master, Mr. Wm. H. J. Coquelin, 915 Batea Street, St. Louis, Telephone Pl. 1741; Mrs. Joseph Iig, Secretary, 9223 Coral Dr., Affton, Telephone Fl. 7125. Regular convocations each Tuesday, 8 p. m. at 8008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Scott Wilkerson, Master, 1515 25th St., S. E., Tel. LUDlow 0798-J; Mrs. Chrystal F. Anderson, Secretary, 2031 Belmont Road, N. W., Apt. 317. Tel. HObart 4000. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening at 8 p. m.

FLORIDA

Miami:

Mrs. E. H. Smith, Secretary, P. O. Box 3310, Miami. Meetings every Sunday evening at 7:30. Biscayne Temple, 120 N. W. 15th Avenue.

MARYLAND

Baltimore:

Mr. Herbert J. Hoff, Master; Mr. William H. Eby, Jr., Secretary, 2905 Baker Street, Tel. LaFayette 2366. Meetings 1st and 3rd Wednesday of each month at 8:15 p. m., I. O. O. F. Temple, 100 West Saratoga Street at Cathedral.

KENTUCKY

Louisville:

Louisville Chapter. Mr. Frank S. Smith, Sr., Master; Miss Mildred White, Secretary. Meetings first and third Sundays at 8:00 p. m., Ship Room, Kentucky Hotel.

NEW YORK

Buffalo:

Chapter Master, Mrs. Emma Unterfenger, 948 Kensington Ave.; Secretary, Mrs. Sylvia Roman, 36 Sycamore St. Meetings every Wednesday at 7:30 p. m., 225 Delaware Avenue, Room No. 9.

New York City:

New York City,* 250 W. 57th Street. Mr. Joseph Weed, Master; Bertha Clay Olsson, Secretary. Mystical convocations each Wednesday evening at 8 p. m. for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Mr. Philip D. Nelson, Master, 20 Spencer Place, Brooklyn, Tel. Nevins, 8-1557. Mrs. Catherine E. King, Secretary, 64 E. 134 Street, New York City. Meetings every Sunday at 8 p. m., 69 West 125 Street, Room 63.

WASHINGTON

Seattle:

Chapter Master, Mrs. Mary A. Christoe; Secretary, Mr. W. F. Larimore. Meetings every Monday, 8 p. m., at 1322 East Pine St. Reading room open Monday through Friday, 1 to 4 p. m.

COLORADO

Denver:

Chapter Master, Mr. Walter Taylor; Secretary, Mrs. Louis F. Branch, 1408 So. Acoma Street. Meetings every Friday, 8 p. m., C. A. Johnson Bldg., 509 17th Street, Room 302.

OKLAHOMA

Oklahoma City:
Chapter Master, Mrs. Pearl C. Stribling; Mrs. Winnifred G. Atkins, Secretary, 2335 N. W. 30th Street. Meetings every Sunday, 7:30 p. m., Room 318, Y. W. C. A. Building.

MINNESOTA

St. Paul-Minneapolis:
Essene Chapter, Mr. James French, Master, 1610 Stevens Avenue, Minneapolis, Telephone Ge 6549; Mrs. S. M. Penniman, Secretary, 1410 Jefferson Avenue, St. Paul, Telephone Em 0225. Meetings 2nd and 4th Sundays at 3:00 p. m., Y. W. C. A., 1130 Nicollet Avenue, Minneapolis.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, Mr. Louis N. Perna, Jr., Master. Meetings every Monday, 8:30 p. m., 37 Washington Street.

OREGON

Portland:
Portland Rose Chapter, Mr. Marius Carrel, Master; Mr. Rex W. Rawls, Secretary. Meetings, 714 S. W. 11th Ave., every Thursday, 8 p. m.

UTAH

Salt Lake City:
Mrs. Mabel Hogenson, Master, Telephone 7-0039; Dr. H. F. Syndergaard, Secretary, Telephone 5-1839. Meetings every Wednesday, 8:30 p. m., 420 Ness Bldg. Reading room open daily except Sunday from 10 a. m. to 7 p. m.

WISCONSIN

Witwaukee:
Chapter Master, Mr. Alois F. Eckmann; Edith M. Wolff, Secretary. Meetings every Monday at 8 p. m., 3431 W. Lisbon Avenue.

MICHIGAN

Detroit:
Thebes Chapter No. 336. Mr. Harry L. Gubbins, Master, 16252 Strathmoor; Mr. R. A. Leftridge, Secretary, 676 Stimson St. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

OHIO

Cleveland:
Mr. Wm. R. Morran, Master, 1281 W. 104 Street; Telephone Woodbine 4116; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue. Meetings every Friday at 8 p. m., Hotel Statler.

Cincinnati:
Mr. O. Jack Buckley, Master, 3519 Michigan Ave., Telephone East 7051; Mrs. Emma L. Ransick, Secretary, Telephone Jefferson 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Ave., Walnut Hills.

Dayton:
Mr. Fred E. Titsch, Jr., Master; Mrs. Wava W. Stultz, Secretary. Meetings every Wednesday, 7:30 p. m., 56 E. 14th St., Rauh Hall.

PENNSYLVANIA

Philadelphia:
Benjamin Franklin Chapter, Helen Yahn Ezell, Master, 5645 Addison St. Meetings for all members every Sunday, 7:30 p. m. at 219 S. Broad St.

Pittsburgh:
First Penn. Lodge. Mrs. Helen A. Hull, Secretary, 445 Kennedy Ave., N. S. Pittsburgh.

TEXAS

Fort Worth:
Chapter Master, Georgia Appel, 3201 E. 1st St. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B, 512 W. 4th Street.

Principal Canadian Branches and Foreign Jurisdictions

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

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter, Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

CANADA

Toronto, Ontario:
Mr. Dennis Critoph, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Avenue.

Vancouver, British Columbia:
Canadian Grand Lodge, AMORC. Mr. Harold E. Moody, Master 3835 W. 24th Ave., Phone Alma 2605L; Mr. Melford Hardy, Secretary, 3836 Fraser Avenue, Ste. 9, Phone Fairmont 2897R. AMORC Temple, 878 Hornby Street.

Victoria, British Columbia:
Victoria Lodge, Mr. Thomas Fulthorp, Master, 447 Kingston Street, Telephone E-8278; Secretary, Mrs. Constance Kaehn, 3530 Savannah Ave., Telephone E-3373.

Windsor, Ontario:
Chapter Master, Mr. S. L. G. Potter, 1867 Chilver Rd., Walkerville, Phone 4-9497; Secretary, Mr. R. Caligiuri, 1218 Moy Avenue, Windsor, Phone 4-4024. Meetings at Norton Palmer Hotel, Park St. W., every Wednesday evening, 8 p. m. All Grand Lodge members welcome.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Ronald S. Scarth, Master, 149 Lyle Street, St. James, Manitoba. Sessions for all members on Wednesday, 7:45 p. m., throughout the year.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Secretary, Slottsgatan 18, Malmo.

ENGLAND

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

EGYPT

Cairo:
Cairo Information Bureau de la Rose Croix. J. Sapporta, Secretary, 27 Rue Sallmon Pacha.

Heliopolis:
The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, % Mr. Levy, 50 Rue Stefano.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. D. F. Sr. Jose Felipe Martinez de LeJanza, Master; Juan Aguilar Y Romero, Secretary.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

DENMARK

Copenhagen:
The AMORC Grand Lodge of Denmark. Mr. Aruthur Sundstrup, Grand Master; Carli Andersen, S. R. C., Grand Secretary. Manograde 13th Strand.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secretary, Surlac B, Mont Choisi, Lausanne.

DUTCH AND EAST INDIES

Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Secretary-General, Gombel 33, Semarang.

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

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For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.



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Above is a sectional view of Rosicrucian Park in San Jose, California. Here the esthetic tastes of the architect, painter and landscape artist combine with an ideal climate to create a place of beauty. Psychologically, beauty is that which is harmonious to man and engenders within him a sense of pleasure and ecstasy. The symmetry of design and color of the edifices, the variety of shrubs, and the spacious lawns of Rosicrucian Park do bring a sense of peace and happiness to its several thousand annual visitors. Even now, Rosicrucian Park is being readied for the International Rosicrucian Convention to be held July 9th to 15th inclusive. *(Courtesy of the Rosicrucian Digest)*



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