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COVERS THE WORLD

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Funereal Feast (Frontispiece)	121
Thought of the Month: What Makes for Peace?	124
The Mysticism of Modern Science	126
Our Democracy	130
As One Human to Another	133
Cathedral Contacts: Finding One's Self	134
Some Big Fish	136
Questions of the Times: 'How Tolerant Are the Democracies?'	138
This Mental World	139
Ferdinand, the Bull	140
Pages from the Past: Cornelius Agrippa	141
An Experiment in Education	144
Sanctum Musings: Mystical Idealism	147
Meditations by the Fire	149
The Importance of Now	151
There In One Panacea	156
Unearthing the Past (Illustration)	157

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THE THOUGHT OF THE MONTH

WHAT MAKES FOR PEACE?

By THE IMPERATOR



STEEL bars and isolation will assuage, temporarily at least, the propensities of the most vicious criminal. Confinement makes the anti-social less of a public menace and assures society a certain kind of security and peace.

For centuries civilization has considered imprisonment the only answer to crime and the protection of its peace-loving populace; however, time has pointed out the fallacy of that theory. The problem of raising greater sums of money for the much-needed larger penitentiaries and prisons, and the engaging of larger corps of peace officers has arisen to make uneasy the sense of peace.

The percentage of crime has so increased that a goodly number of our populace in civilized lands is employed in detecting, prosecuting, and confining criminals, and every class of society feels the added taxation burden which crime imposes on society. Such a peace and security economists and laymen alike agree is too costly, the conclusion being that it is far more economical and effectual to strike at and eliminate the causes of crime than to house in prisons what it spawns.

Can not this same remedy be intelligently applied to the problem of International Peace? In the broad sense of the word, the peace which the average individual desires is freedom from intervention. If nothing develops or occurs

which will hinder him from realizing his personal ambitions, the world — his world at least — is a most peaceful one. Happiness is a relative term; it is evaluated differently by each individual; it is a state of mind for which each man or woman consciously or unconsciously is striving. An environment which does not interfere with the individual in gaining and maintaining his ideal of happiness is a peaceful and friendly one.

The concept of peace today is not the classical, traditional one of quiet. The man who can, without interruption or annoyance, work long, laborious hours in a foundry to fabricate a device about which he has dreamed is experiencing as peaceful a life as the poet who with vacuous stare gazes at the floating clouds of a summer sky. Peace, then, is imperturbability, and the average man is perturbed when anything opposes his search for happiness as he conceives it.

The nations of the world, as individuals, also want peace, but like the criminologists of old, work upon the theory of preserving it by the building of larger armed forces to imprison disturber nations. The great armadas and mechanized armies are intended to intimidate peoples of any nations that step out of line, that display what is termed aggressiveness toward other states, or that in any way oppose them. Military isolation, or encirclement of a nation, is equivalent to imprisoning an individual. Heavy frontier enforcements, with large air forces poised ready to strike at the least sign of aggressiveness of a neighboring nation, correspond to having certain undesirable areas of a city heavily patrolled by police officers, armed and waiting for a disorder. In both in-

stances the peace is *an armed one*, maintained by suppression of any rebellion against the established order. No attempt is made to remove the provocative cause of disorder.

Modern nations, regardless of propaganda to the contrary, do not enjoy ravishing other powers small or large. The *peoples* of aggressive nations today are not bloodthirsty, barbarous individuals even though the results of their acts may have those earmarks. Incongruous as it may seem, they invite war, with its horrors of loss of life, property, and deformity, as a step toward an assurance of ultimate peace—a peace that means no interference with their livelihood and their happiness. As pointed out, no individual seeks peace as passivity, quietude, if that means sacrifice of those things which to him mean the goodness and fullness of living. Likewise, a nation will not preserve the peace of the world while its own people starve but a few miles distant from the billowing grain fields of a neighboring state. A people will not placidly sit by while their ships remain idle, for lack of fuel, unable to transport their goods to foreign markets because another nation has a monopoly on the world's oil supply. A people will not keep inviolate International Peace, if their teeming millions are huddled on an unfertile spot of the earth's surface, because of being refused the right of colonizing the great areas of another's possessions. No intelligent peoples will endure humiliation, starvation, pestilence, and isolation so that others may enjoy undisturbed their pursuit of happiness. Almost any man or woman would prefer death to this kind of slavery. Truly a state of affairs which denies people what they need is slavery and oppression. Is there then no other alternative than war and the ravishing of the weaker by the stronger?

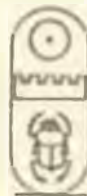
The elements for a true and lasting peace among nations are to be found in the removal of those things which now incite war. There must be brought

about an allocation and distribution of the world's resources and goods. This is not the suggestion that fantastic and illogical communistic theories or philosophies be adopted. What an individual has acquired through his own initiative, no matter how great it be, he is rightly entitled to — if it was obtained fairly and within the accepted laws of his country. However, monopolies of natural resources and trade routes, in a time in the world's history when peoples and nations are so linked together that communication from one part of the world to another is but a matter of seconds, and travel but a matter of hours, and all peoples are dependent upon the same sources of supply, present a situation much like eating a sumptuous banquet in the presence of a starving man.

Education and science have done much to unite the races and countries of the world and to preserve their peoples and greatly multiply them. It now must make accessible to all, under just arrangements, the raw materials of the world. If they do not, the *have-not* nations will take from the *have* nations as do individuals, in accord with the necessity which follows from their own natures. This arrangement is not a plucking from those who have and giving it to those who have not. It does mean the scientific establishment of a method whereby the nations that have not can — through their efforts, the application of their initiative, and the use of their skill and vision — earn what they do not possess. It means that no nation shall prevent another from accomplishing this just so it may selfishly preserve the balance of its own power and wealth. If there is to be an inequality among nations, let it be because one is superior in achievement and not because one nation can successfully oppress another. If the economic structure of the world is adjusted and men find happiness in their pursuits, peace will naturally follow; it will not need to be fired from a gun.



There is no fatality which forces the Old World towards new catastrophe. Men are not prisoners of fate, but only prisoners of their own minds. They have within themselves the power to become free at any moment.—*Franklin D. Roosevelt.*





The Mysticism of Modern Science

By FRATER GIBERT L. BOSSARD, E. E., Ps. D., Fel. A. I. E. E.



THE mass mind of the world today is exhibiting a fear complex. In every domain of human relationship there exists a chaotic condition which we of its own epoch are unable to evaluate properly. Easy communication facilities represented by

the radio, the press, the movies, have severely shrunk the boundaries of the world's nations. This closer contact of the world's population, due to the many different ideologies suddenly coming into collision, is breeding suspicion and unrest among the many different nationalities. It is generally assumed that civilization is passing only through a transitory period, being a phase of a cyclic development since the beginning of man. But it does not take the imagination of an H. G. Wells to realize that the modern destructive weapons of warfare, if let loose upon a helpless humanity, could wipe out the fruits of scientific progress and throw us back into a semi-barbaric state.

The mass mind has a much lower intelligence than that possessed by the small percentage of thinkers who are responsible for the progress of humanity, inasmuch as it represents the average intelligence of the sum total of all the various intellects involved. Political

leaders are seldom mental giants, but by sheer expediency try to strike a compromise between the demands of the majority responsible for their election and the good demanded by the minority who provide the intellectual manna required for sane development.

The organized efforts of certain totalitarian nations to destroy the religious precepts of millions of people by supplanting these orthodox philosophical guide-posts to normal living by politically inspired substitutes difficult to assimilate have thrown our civilization out of balance. The present fear complex is, therefore, an inferiority complex of the individual, as he has lost confidence in his own ability, not only to cope with external conditions, but also to formulate a philosophy of living.

We can conclude from this that the chief need of the present is intelligent guidance in understanding the changes in modern life so that we become again self-reliant and confident in our individual abilities. To regain control of a world now in chaos, it is necessary for us to familiarize ourselves with our own powers so that we can orient ourselves and not be blown hither or yon, like reeds in the wind, by the conflicting assertions of isms which have little or no foundation in truth. The increase in knowledge derived from experimental science is apt to make us feel that the intellectual edifices of philosophy and science are too formidable to comprehend. True, the symbolism of science and the mental gymnastics required to deal with

atomic concepts successfully are only for the trained specialist in physics from which all the other sciences borrow in building their own concepts. Each of us must build his own Ontology in accordance with his own capacities; even in this age of mass production such a philosophy of living cannot be gotten ready-made, but must be "custom-built."

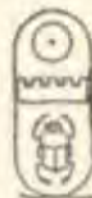
The complexity of modern methods of investigation of natural phenomena and the resultant rapid advances made during the past few years need not prove a deterrent to the layman in evaluating the results obtained. For keeping our feet on the ground, for advancing us in a material way, we must look to science, but to build a philosophy of living we should be acquainted with the limitations of science and realize the importance of the humanities coming from our own subconscious regions within ourselves. Before the scientific method can make much headway in our sociology and find expression in our body-politic the individual must be raised to a level of greater intelligence. There remains also the enormous amount of labor necessary to classify and analyze the great quantity and variety of material which confronts the sociologist. Nations are in an economical upheaval because of the present reckless rule of thumb and hit-or-miss system of experimentation in political economy, with politicians decreeing off-hand economic laws, laws which should be slowly evolved as the result of a sort of subconscious adjustment, rather than deliberate planning, such as physiology shows to be the case in the evolution of the human body.

Science does no longer claim to have a monopoly of knowledge; in fact science has made such progress during the past three centuries that the true scientist is a very humble man, realizing as he does that he has in his science a limited technique with which he is trying to interpret the laws of nature as best he can. From a philosophical viewpoint science faces an impasse in trying to fathom the "Ultimate" as it is now being realized that experimental observation is not limited to error merely as the result of the methods of observation, but also because a *hitherto unsuspected element involving subjectivity of the observer interferes with the observed*

object. This fact has played havoc with the whole philosophy of physical science.

But as soon as the scientist admits that subjectivity plays a part in his fundamental experiments he goes beyond the science of physics and enters the realm of metaphysics and the occult, taking Webster's definition that metaphysics means "beyond physics" and occult meaning "dealing with mysterious powers subject to human control." As every other field of science must borrow from the fundamental physicist, there is nothing left for the physicist to lean upon, unless it is Philosophy and Cosmic Consciousness. The Physicist of the orthodox school will undoubtedly take severe exception to this statement, preferring as he does the label of Theoretical Physics. But regardless of what he may label it, the fact remains that he has been compelled to go beyond the definition of science, which is supposed to be the orderly classification of *observable* phenomena into useable knowledge. This viewpoint is borne out by the fact that in fundamental physics it is impossible to observe phenomena directly or even imagine any kind of picture or analogy of what takes place in the hypothetical atomic structure conjured up by mathematical symbols. Today mathematics alone make it possible to manage the treatment of atomic structures since Heisenberg in 1925 introduced his uncertainty principle by which he demonstrated the limits of human objective conception and discarded all atom models for matrix-mechanics.

Heisenberg's method no longer attempts to visualize an atom model as it is considered too complex, but replaces it by a system of calculation of spectrum frequencies and intensities — the only arbitrary assumption entering into the calculation being Plank's constant, h . But the very supposed virtue of this method, namely that no atomic ideology or image of the internal reactions which accompanied the shifts from one energy state to another energy state was needed, left a dissatisfied void. The French physicist, Louis DeBroglie had already suggested that electrons, protons, and photons (wave bundle of radiation or radiation quanta) are all forms of energy atoms grouped around points in



space. From this he derived the quantum relation equation $W=hn$. Schroedinger in 1926 replaced the "material" element (electron, proton, or photon) of DeBroglie by the wave packet of the latter. This Schroedinger wave atom, somewhat modified, "explains" the latest scientific conception of atomic behavior. The letters "psi" in Schroedinger's wave equation, which latter has the same form as that representing a light wave in classical mathematics, is known in mathematics as a complex quantity, involving a so-called real part and a so-called *imaginary* part added together. This mysterious or mystical psi quantity enables Schroedinger to find an expression for the quantity of electricity per unit volume in the atom, or electrical density. The only mental picture one can form of this atom is in terms of electric density.

The real culprit in modern atomic equations is the action atom, h , as he always pops up to upset the best thoughts on the subject, demonstrating effectively how "The best laid plans of mice and men go oft astray." The Rosicrucian student, with his clear conception of "Material" and "Immaterial" can build a satisfactory Ontology, as he has an "essence" that enables him to explain nature's phenomena more satisfactorily than can the fundamentalist scientist who is still bothered in finding a medium or background to explain atomic phenomena. As long as he had the ether or some sort of a fluid, no matter how evasive, atom models proved an interesting pastime. But science today can use only the Greek letter (ψ) for the function of that which waves, but has no explanation for it and just as the "Nous" for the Rosicrucian, it is the "Unknowable" for the scientist.

Science is, therefore, faced with a factor just as mysterious and mystical as any encountered by the student of the occult. On the basis of it there has been developed a convenient mathematical shorthand. The waves are not waves at all in any medium. Mott, writing on Schroedinger's equation, states: "There are no waves accompanying the electron, until we have observed the electron. Then we make use of the wave representation to embody the result of observations. The wave equation tells

us what may be deduced from our observations, about the future position and velocity of an electron."

The Physicists, therefore, conclude that the Universe seems to be built of particles that are wavicles and wavicles that are particles (Sir J. Arthur Thompson). A. S. Eve states "Some philosophers seem to imagine that physicists conjure up these rather mad ideas of their own free will out of their fertile imaginations. Not so! They are thrust upon them by the stern facts of nature, and the ideas only seem strange because they are unfamiliar." "Nature will open to the right pass-word, but she has chosen it, not we" (Tennant).

Since the recent mathematical revolutionary ideas of physics, which have placed the fundamentalist in atomic research in a vulnerable and dangerous position, physicists have concentrated on laboratory achievements in connection with cosmic radiation, atomic bombardment with proton guns (cyclotron), with the neutron, the positron, the Deuteron and Alpha particles (the last two can be built from neutrons and protons) and definite confirmation of the concept of atomic structure as the production of two Alpha particles from lithium and a proton entering its nucleus. On the other hand, such an authority as Einstein is at a loss to determine whether God, when he geometrized, used an Euclidean, hyperbolic or elliptic radius from which we could conclude whether our three dimensional Universe is finite or infinite. That is, whether this radius is positive, minus or zero.

Physics is an exact science and great and beneficial advancements in behalf of mankind have been achieved. But in dealing with the Ultimate structure of matter, the physicist goes beyond his science. He must resort to mental concepts of his own conjecture. No one has ever seen an atom or an electron due to their infinitesimally small size. But we can see their tracks indirectly by photographic means as in the case of Wilson cloud photographs. Such photographs are of an extended cloud or fog made up of an enormous number of drops of condensed water vapor. This cloud or fog merely outlines the path of the electron or an alpha particle along which it has

ionized, or electrically charged, by impact enormous numbers of gas atoms.

From this it is obvious that all knowledge of atomic structures is obtained from the indirect behavior of statistical averages taken for a very large number of individually unobservable events. On the basis of such experiments the Physicist imagines his various atomic structures having all the attributes necessary to explain his experimental observations. His images and equations are scaffolds which he erects for climbing toward greater truths. It matters little if the scaffold undergoes change as long as new truths are obtained from nature.

The scientist is, therefore, the private secretary of nature, but just like a human secretary, he may not be able to interpret his notes correctly. From this we are led to the conclusion that *the laws of science are not necessarily the laws of nature*, but only the invention or mental concepts of man based upon his scale readings of instruments, which apply only in limited fields and not as one universal law, so that the *materia prima* of the alchemist is still eluding him.

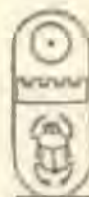
The man who looks to the scientist for the "real and concrete" is well served for all ordinary purposes of life. But when it comes to shedding light on life itself, to explaining matter and energy, above all, consciousness, he realizes that science has no answer. Einstein tells us that matter can be converted into energy, or vice versa, but even Einstein's intellect does not have the ability to lead us out of the Labyrinth of Science to the goal of the Ultimate.

Our entire knowledge of the "real" or physical world comes to us in code messages over our nervous system into our consciousness. These are sorted and decoded in a most mysterious and wonderful way in our consciousness, partly by subconscious or intuitive visualization and partly by objective comparison and syllogistic reasoning.

Our knowledge of the reality of things is, therefore, built upon a very frail understructure of indirect and hypothetical inference. The sciences have made much actual beneficial progress, by placing restraint on the imagination of objective intellect through not reaching out farther than experimentation and observation can follow at any given instance.

The Egyptians considered the axiom true that "The shortest distance between two points is a straight line." Today the man not versed in mathematics still thinks this to be an absolute truth without qualifications. But that is not true of a spherical surface, as the shortest distance between two points on a sphere is the circumference of a great circle passing through the two points. Another axiom that "Parallel lines never meet" or that "The sum of the interior angles of a triangle always equal 180 degrees" holds good only for Euclidian or Plane Geometry and not for Spherical Geometry. Einstein had to invent his own geometry, by combining a sort of Euclidian and Riemannian geometry for his uniform field equations for gravitation and electromagnetism. These are just a few fragmentary examples which make us realize that our knowledge of things is not only limited, but of a doubtful nature when considered in relation to other fields and to the Universe. For this reason we must not be dogmatic about the nature of things, but keep an open mind, tolerant of the viewpoints of others—an attitude of mind imposed upon every Rosicrucian student.

Man must be the Master, not the servant of the tools he uses. His consciousness stands aloof and observes the interplay of matter and energy. We look upon a lovely landscape and enjoy it by means of the reflected light vibrations and our interpretation in our consciousness. A spectroscope will record the same radiations in spectral lines, but it can hardly be said it "enjoys" the landscape. Life rhythm, expressed in music, in art, in laughter defy all experimental vivisection. Analyze a good joke and it ceases to be a joke. In the same way science cannot analyze the substances which can be obtained from living cells as by that time life is gone from them. It is not logical to expect that life should reveal its nature through analysis of what is dead. Life is something much bigger than science can ever hope to reveal to us or with which our objective reasoning can hope to cope. In spite of all the great advances of science, it has affected the content of the philosophy of the ancients only a little, for science does not destroy what has gone before, but only refocuses.





Our Democracy

By THOR KIIMALEHTO, Sovereign Grand Master



ITHERTO it has been the policy of the Rosicrucian Order to refrain as far as possible from taking sides in political controversies. Our aim has been to educate our members so that each one may be a force for good in his own sphere of action.

The political situation today is far more serious than many of our members realize. It is necessary, consequently, to state the Rosicrucian point of view unequivocally that our members (in the United States) may know where their duty lies.

Our country is pledged to democratic institutions. The Declaration of Independence, the Bill of Rights and the Constitution with its amendments have established democratic principles as the foundation of our government. That there are deviations from the democratic ideal in various parts of our country is obvious. As long as democracy is our ideal, however, there is a possibility that these blemishes on the national escutcheon will be erased. Our simple duty as citizens, whether native-born or naturalized, is to be loyal to the principles of our government and to try to bring about necessary changes through evolution, not through revolution. It is the duty of officials of the government to carry out the laws of our country in the democratic spirit in which these laws

were conceived. It is the duty of the schools to prepare the youth of the country to take their places in a democratic society when they step out of the schoolroom. It is the duty of our social and religious agencies to be vigilant in the protection and promulgating of democratic principles.

The Cosmic law is that we owe a genuine loyalty to the country in which we live, are educated, or which we have adopted, and which gave us the privileges and opportunities that we enjoy. Loyalty, of course, does not imply a narrow, bigoted, super-patriotic spirit that is blind to the needs and rights of other nations. It does mean however, that if our country is committed to democracy, we have absolutely no moral right to try to introduce surreptitiously fascism or communism, or to hamstring the efforts of congress to solve the difficult problems confronting our country, or, to be brutally frank, to stab the President in the back.

Neither fascism nor communism is in harmony with the principles of democracy. Fascism would reduce the laboring class to serfdom. Since Hitler came into power, the labor unions in Germany were smashed, the working hours were increased, and wages were reduced and living conditions lowered. Fascism makes its appeal through race hatred, religious intolerance, and brutal oppression. Communism is based on the economic interpretation of history and atheistic materialism, but it does not foster race hatred nor seek to degrade the working man as does fascism. While our country is not committed to

any one religion, it definitely recognizes God as Supreme Being. Communism rejects the principle of private property and profits. It is a form of government possible only in a community of men whose hearts are purified, whose motives are wholly altruistic, and who no longer need any incentive for toil except the welfare of their fellowmen. The officers of the Soviet government are beginning, after twenty years of the experiment, to realize the truth of this statement. Communism when applied by *average* human beings has been transformed into a totalitarianism no different from that prevailing in Italy or in Germany. Stalin is a dictator. The appeal to fear is necessary, so bloody purges and concentration camps are resorted to.

Democracy means that we accept every human being as part of the brotherhood of mankind. It is his inalienable right to worship God in his own way. Whatever privileges and opportunities the country affords should be spread as widely as possible. Each man must be permitted to rise to his own level. In a democracy it is imperative that every citizen cooperate with his fellow-citizens and with the government. Sectional and class interests are a danger. Arousing prejudice and race hatred on any pretext whatsoever is a national crime. Identifying America with any one group or political party in this country is un-American. The advertisements in our newspapers openly labeled "for Christians only" and "Protestants only need apply" are absolutely un-democratic and un-American in spirit. He who discriminates will be discriminated against. A consistent American should make every effort to overcome in his own heart and soul prejudice, intolerance, and cruelty. He should make every effort in his personal life to break down barriers of race, sect, color, and creed.

To raise barriers deliberately is to precipitate karmic consequences. The citizens of a democracy must not be labeled because of their race, color or creed. We are all citizens of the greatest republic in the world. We are participators in the great American experiment. We are all pledged to the

American way of life. We want the great American experiment to succeed.

Truly American personalities are men like George Washington, Thomas Jefferson, Benjamin Franklin, and Abraham Lincoln. They are men renowned for their broad humanity, their many-sided interests, and their genuine democratic spirit. Not one was a dictator. Not one advocated or condoned oppression and brutality as a political instrument. Each one had the welfare of the whole country sincerely at heart. Women like Jane Addams of Hull House, Susan B. Anthony who dedicated her life to the cause of women's suffrage, and Eleanor Roosevelt who works at her husband's side, are typical of the American spirit.

If we want America to remain democratic, we dare not be only tolerant. Tolerance must be transformed into friendship. Let our country, Quaker-like, be a society of friends. Let us cultivate the good neighbor spirit. Let us take the initiative in promoting goodwill among the religious groups in our community. Let us encourage the ministers, the rabbis and the priests to exchange pulpits. Encourage the members of your church to visit the service in a church of a different denomination. Let us look for the basic similarities. Let us admit that differences for the most part are superficial. Surely, no matter what our particular religion may be, as good American citizens, we can unite on the platform of faith in a living God, faith in the brotherhood of all mankind, and acceptance of the pledge in the salute to the flag, "One nation indivisible with liberty and justice to all."

Our President is the right man to lead our country in this crucial hour. He believes in democracy. He wants to fulfil his duties in the democratic spirit. He is in a position to see farther than the majority of people in this country. He is in touch with conditions not only in every section of this country but also in every part of the world. He is in daily conference with experts in both national and international affairs. The unemployed man interests him just as much as the farmer and the railroad magnate. Democracy is his platform by conviction.



Many of our citizens are unable to estimate fairly the humanitarian projects of our President. They regard situations and policies entirely from the viewpoint of their personal interests. They have no knowledge of world affairs and do not see the relationship between national and international events. They cannot see, for example, how the defeat of the democracies throughout the world will menace the existence of our democracy. They have no knowledge of the forces working behind the scenes. They do not understand that eternal vigilance is the price of liberty. Liberty must be demanded, defended and won. To be an intelligent citizen of a democracy, alertness, information, and social mindedness are essential. No other form of government makes such demands on the individual. Let us be frank with ourselves. Are we good citizens? Do we take our obligation seriously? Do we understand the issues at stake in local and national and international affairs? Are we aware of the disruptive forces at work in our country? *Do you know that over eight hundred anti-democratic organizations are ready to unite to form a definite political party in this country?*

As a Rosicrucian, what is your reaction to this challenge? Do you believe in the democratic form of government? Are you ready to cooperate with the President in his efforts to prevent the spread of fascism? Now is your opportunity to be a leader in a crucial time. Take the initiative in promoting goodwill. Prevent un-American movements from gaining headway. Be realistic and recognize the fact that to permit such organizations to grow is to help democracy commit suicide.

Let us forget the birthplace of our fathers and our grandfathers. We are immigrants all. Americans all. Let us appreciate the culture of every racial group. Let us see the good in every religion. Let us acknowledge the unique worth of every human being. The principles of democracy are divine principles. They were formulated by Rosicrucians in the Rosicrucian spirit. This republic was established according to divine plan. Let us be channels of the Cosmic in keeping the character of our

government intact, in upholding the hands of our President, and in co-operating with him in his great humanitarian enterprises.

Let us consider the W. P. A. projects briefly. They have received more unthinking criticism than any other project for the public welfare. People say that industry can absorb many of the men and women working for the W. P. A. Take the people on the theatre project, the music project, the dance project, the writers' project, the art and architecture project. Can industry absorb these people? Must all our gifted work in offices and in shops? These art projects have built up a national culture. Through them hundreds of communities have seen art exhibitions, witnessed stage productions, heard concerts, *for the first time*; and, in many instances, permanent art galleries, community theatres and orchestras have resulted from this initial inspiration. One such project, The Federal Art Theatre, is now paying its way in many parts of the country and at times even making a profit (as in the case of the Chicago production of The Mikado featuring a colored cast) so that it may well become an asset to the Government. Furthermore, private industry can absorb these people only when the public is ready to spend money on paintings and concerts and dance recitals and plays, that now are regarded as luxuries. Our citizens are still too materialistic to consider the arts essential to living. However, even in Greece, the home of beauty, the great works of art were national projects. In renaissance Italy, the great paintings were ordered by Princes and Prelates of the Church. It is cruel to harness Pegasus to a dray cart. Shall man live on bread alone? If God thought fit to create beauty in line, in form, in color, in sound, in movement, shall we deign to consider the arts as unnecessary or as luxurious? The spirit needs nourishment as well as the body.

The W. P. A. projects are the only opportunity for some people to escape discrimination of race, creed, and color so prevalent in this country.

As long as our civilization is materialistic and people are selfish and greedy,

it will be necessary for the government to step in to help the people who do not fit easily into our machine age. True democracy does not mean that only the go-getter, the business man, the salesman, the industrialist have a chance to succeed. It means that every human being should have a place in the sun, an opportunity to exercise his divine gifts and faculties. The W.P.A. has attempted to rectify the social and economic crimes of our brutal age.

Our President is fighting hard against great odds. His enemies will stop at nothing in order to oppose him and injure his reputation. Give him a helping hand in his hour of trial. Let him know that we understand him and agree with him. It is true that in every generation idealists have been martyred. Today let there be an exception. Let us show more understanding and help the beautiful dream of a truly public-spirited President to come true.



As One Human To Another

By FRATER J. C. LAFFERTY, F. R. C.



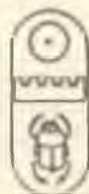
AIT, my friend, put down your gun and let us consider things as they are, and not as we have been led to believe. Why do we hate and desire to kill each other? Or do we? Why do we go to war? Are we demons spewed from the bowels

of the earth, to hate, to kill and destroy, or are we sons of God—Princes of the Kingdom—brought to earth to love, and laugh, and build a nobler universe? Come, friend, what is your answer?

Are we not prone to the same ills and weaknesses of the flesh? Do we not suffer the same pains and sorrows, know the same joys, the same desires to love and be loved? Have you not looked in wonderment upon a day's dawning, or stood entranced at a sunset, known the sting of March winds, been drenched by April rains, thrilled to the first robin's song? Do we not ask the same things of life, a chance to work, play, love, and find a measure of happiness? Then why should we hate and kill each other, and why should we go to war?

I'm sure if I were hungry and knocked at your door you would give me to eat, as I would give to you, because I, too, have known hunger. If I have more than enough of something you need, is there a reason I should not share with you? What matters which of us is strongest, which the weakest? We have sprung from the same source, and we are fated to descend into the same earth when we die. Who knows, perchance we may lie dumped together in the same shallow grave. So why do we hate and kill each other? Why do we go to war?

No matter on what soil our feet are planted, my friend, be it north, or south, or east, or west, you and I are still citizens of a great nation, a country more vast—we are inhabitants of the earth. So here is my hand, friend, take it and try to understand that I don't hate or want to kill you, but I do admire you for your courage and for what you are. I know from my own experiences that in meeting the challenge of life, you have won more glorious battles than any we fight with guns. So why do we go to war? For food, shelter, love, beauty, glory? How should it be considered?





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 this time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members 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.)

FINDING ONE'S SELF



THIS is the time of the year when nature brings into being new manifestations. Nature appears to recreate the things that have apparently died or passed through change or transition. It is a period of the year when the minds of men and women

are more or less disturbed; it is a time of definite changes in our lives; it is a period of the year when we are more or less restless and inclined to go about seeking changes in environment, home, and even going so far as to obtain, in some way, definite changes in our own

personal selves. In a way we are tempted, more than at any other time of the year, to ask the questions, "Who are we?", "Why are we here?" and "Where are we going?"; and for an answer to those questions we are moved to seek some solitude—some place that is quiet and rather remote from the general confusion of the day—and to meditate upon these questions. When we do this we are attempting to find out what the real essence, energy, and intelligence are that cause us to manifest here on the material plane, and which cause us to think, act, and conduct ourselves in the manner that we do.

Many of our members, as well as non-members, who have been consistently reading this publication and attempting to carry out the suggestions regarding the Cathedral period are

*The
Rosicrucian
Digest
May
1939*

wondering just what they will do during this period of restlessness and change; also, what they will do during the summer, which is fast approaching, for a place of quiet and a place where they can commune with nature and with God, uninterrupted by crowds and the rabble of the world that cares nothing about spiritual development, psychic unfoldment, and all those things which mean so much to the sincere seeker of truth, light, and Cosmic understanding. To those readers I am going to say that each day or evening you should find some place where it is quiet — in your city parks, or as you wander or stroll along a country road for a little exercise and a little walk, or if you are vacationing and happen to be in the mountains, or the woods, or along a river that is hidden by foliage and small trees, you should attempt to locate a hidden spot where you can be alone with nature and yourself. In that silence and quiet period you will be able to delve more deeply into the causes of your existence and the purpose of your being here, and you will receive an impression, answer, message, or some impulse through the Cosmic that will not only tell you why you are here and whither you are go-

ing, but will help you to make the best move or advancement in a material as well as a spiritual way during this present cycle of change and rapid advancement in the material world.

In this little remote sanctum you find in the woods, mountains, or in your park, you will be able to commune with the Cathedral of the Soul and receive impressions from and convey impressions to other kindred soul personalities that are also seeking help and guidance of a psychic or spiritual nature.

If you follow these suggestions you will not miss the sanctum periods that you have held so sacred during the winter months, but will realize that your sanctum is wherever you can find peace and quiet, and establish the desire to commune with the finer vibrations of the universe and reach out beyond the human consciousness and contact the Cosmic and God.

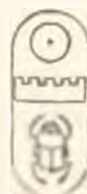
If you have never received a copy of "Liber 777," write for it immediately and it will be sent to you gratis. It contains specific instructions as to how to contact the Cathedral, the purpose of the Cathedral, and the times for contact periods in the different localities all over the world.

ECONOMIC PLANS AND SCHEMES

There is no better proof that the world needs some adjustment of its economic structure than the fact that millions are unemployed, other millions are starving, despite the huge surplus of food products for which there is no market; consequently the peoples of the world today are besieged with new and startling plans offering economic salvation to mankind. In most instances the designers or creators of these plans are sincere in purpose, but are without proper training or experience to meet such problems or to offer a solution. They stress too much the results; in other words, the financial independence to be obtained by the individual through their method, without offering a sound explanation as to how it is to be attained. Still others are merely capitalizing on the psychology of the times to offer wildcat, catch-penny plans intended mainly to build funds for themselves or to sell at high prices books which bear enticing titles, for which a good portion of struggling humanity reaches like a drowning man grasps at a straw.

Most public libraries have reliable text books offering dependable and practical solutions to our economic problems—if people would make the sacrifice to follow the advice given—but these books have very few readers. First, because they require study, and, second, because they do not have the appeal that the exaggerated claims of financial security and independence of the popular plans offer for every man, woman, and child, regardless of merit. Therefore, we advise our readers and members to beware of these popular economic plans. Do not invest in them or become a member or supporter of them, or buy their books until you have discussed them thoroughly with an authority on the subject.

We also want to advise everyone that *AMORC* has no connection with, nor is it sponsoring any organization, society, club, or united activity offering a popular economic plan. If the names or titles of these organizations do not bear the initials "A. M. O. R. C." you may be certain, regardless of what you may hear to the contrary, that the Rosicrucian Order has absolutely no relationship to them.





Some Big Fish

AND WHAT DO YOU FISH FOR?

By FRATER H. J. HERSHENOW, F. R. C.



FEW months ago, on one of the big national radio programs, the guest of honor was a world-famous author of western adventure novels. There are some interesting arguments as to his place in literature, but I am concerned here only with

his rank as a fisherman, and there is no argument at all about that. As a catcher of big game fish he is either the world's champion, or very near to it—even his severest critics admit that.

On this program he was asked to recount his greatest thrill from his many world-wide fishing trips. In response he told of trolling up and down the coast of Australia in the attempt to catch a particular kind of giant game fish. He said that he fished all day long for eighty-three days consecutively without getting a single bite or strike; then on the eighty-fourth day he hooked, and, after a prolonged struggle, reeled in the world's largest fish (on rod and line)—a man-eating tiger shark which weighed over one thousand pounds.

The largest fish I ever caught was a worm-eating bluegill that weighed about a pound and a half, so it is not as a fisherman, but as a student of mysticism, that I am interested in that author's great catch. His eighty-three day per-

severance without encouragement reminds me that I once perseveringly fished the deep waters of my own being for about ninety days, and finally caught a big fish of a psychic species. I wasn't after a world's record, and I didn't achieve one, but the fish I caught proved a vital and controversial point, and he certainly looked big to me. Like this other fisherman, for over eighty days I never got a nibble—let alone a strike—and there was no evidence to show that the ocean I was fishing was not as devoid of fish as the great asphalt lake of Trinidad. Then suddenly and unexpectedly I succeeded.

My big fish was the human aura. I had read many fascinating descriptions of this exotic animal; finally I grew tired of reading about it—I wanted to examine it personally. Rather, I should say, I wanted to catch the big fish I had seen a few times previously as he leaped out of the water for brief seconds; I wanted to produce and see him at will, in full objective consciousness—for most of us have momentary glimpses of the aura when in subjective states, or when vibratory conditions happen to be particularly favorable. So I began to practise daily an exercise I had long neglected, and at the end of three months I brought my fish to the surface and secured him for observation as often as desired. I needed no block and tackle to hoist him up by the tail, for he had no definite outline, and he weighed exactly nothing. Not in size, but in significance, was this fish big.

For I wonder: what could that other fisherman do with his thousand-pound fish: Surely it could not be kept in the parlor aquarium; neither could it be squeezed into his largest frying-pan. Indeed, the entire crew of his fishing boat could not have eaten that fish—unless the boat happened to be the Normandie or the Queen Mary. But I believe it was his private yacht that patrolled the Australian waters for 84 days in a row, and if he had attempted to feed his crew on that big fish for several weeks straight he doubtless would have had a mutiny. So probably he took a photograph of the fish—to make other fishermen miserable — and had canned shrimp for supper. But seriously, what can anyone do with a half-ton fish? If you caught one tomorrow, and were telling an appreciative audience of the great expense, the long vigil, the fierce struggle, the final victory, the incredible length in feet and weight in pounds of the monster from the deep, and then one of your auditors responded with that simple and devastating phrase so popular with our radio comedians: So what?—just what would your answer be? As far as I can see, that little question would annihilate a fish of any length and tonnage.

But no one can say "So what?" to your declaration that you have demonstrated the existence of the human aura. The devastating question gets turned inside out by a brief and direct answer: the existence of aura proves that the ancients, who wrote of it, were centuries ahead of modern science, and it is strong evidence towards the truth of their other contentions—that man lives forever in successive bodies, and can become, through proper development, master of the unlimited secret forces planted within him by God.

So that yachtman's big fish emphasizes, by contrast, the attitude of certain students of occultism, who want to catch amazing and priceless psychic phenomena in ten easy lessons. The big fish, which required eighty-four days merely to locate, is only a big fish; the psychic phenomenon is something that many prominent scientists and philosophers would labor long (after their own methods) to experience; yet many new students balk at the price of fifteen

minutes a day for a year or so. I admit I considered that I had made quite an effort — ninety days — until it occurred to me to multiply by the fifteen minutes spent daily on the exercise; then I saw that I had spent altogether less than twenty-four hours on the experiment. One whole day's mental labor to produce a sensitivity to psychic vibrations — truly a prohibitive price!

Most students of mysticism desire constantly to have psychic visions while concentrating, meditating, or sleeping. In one of the earliest Rosicrucian lectures there is given a simple exercise for the development of the psychic eyesight. All that is specified is a few minutes each day and a certain definite procedure. Yet how many of these students seize this opportunity and follow directions conscientiously and perseveringly? I believe a number of them do nothing of the kind. They try the experiment sincerely for the first few days, half-heartedly for the next few days, intermittently for the next week or two, and then, having had no startling results from their few dozen attempts, they give up practising altogether. But they do not give up their *expectations* of catching the "big fish"! They have pulled up the line, rowed back to shore, and called the waters barren—yet they hope that some day the "big fish" will leap out of the depths, flounder up the shore, nose the bait out of their pockets and swallow the hook. Unfortunately, few psychic fish are inclined to be so accommodating—not even if you are a resplendent figure in the financial and social circles of your city. Nor will these fish jump into your boat merely because you (with an I. Q. double that of Einstein's) have expressed a condescending willingness to examine them.

You do not need a ten thousand dollar yacht, a tropical ocean and a custom-built rod and reel to catch a big psychic fish. Your easy chair will do, and for a line, a string of instructions from one of the Rosicrucian monographs.

If you are the type of student who has failed or refused to verify the primary phenomena of mysticism because that verification demands some extended efforts without immediate encouragement, stop being a big fish and start persevering to catch a big fish.





Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

HOW TOLERANT ARE THE DEMOCRACIES?

Soror Mary Ellis Rahins is a member of the Fellowship of the Pennsylvania Academy of the Fine Arts, and actively associated with many other art and civic ventures. She therefore focuses upon this question a very liberal mind

Frater Arthur J. Manley, Ph.D., LL.D., with an extensive educational background and legal training, is in a position to analyze carefully the issues which this important and timely question involves.

TOLERATION in Democracies may be measured only by the advancing welfare of the peoples composing the Democracies. Originally founded on the wish to escape from oppression which deprived communities of "life, liberty, and the pursuit of happiness," Democracies established the liberal Ideal of tolerant understanding — "each for all and all for each." This brought into being a *free Press; religious liberty; comparatively free Education; individual rights to justice in the Law* and an *uncontrolled vote*. Even the right to be intolerant is conceded, since the voice of a minority, expressed in the Press, may call attention to flagrant abrogations of freedom or miscarriage of justice.

This, which seems paradoxical, is the true path toward higher evolution, for *Democracy is not a party but a state of mind* and the exponent of "charity for

(Concluded on Page 143, Col. 1)

THE writer believes that we are rapidly approaching a period in world history where governments are becoming extremely paternalistic. This has been brought about by the complexity of modern civilization and the revolutionary changes in scientific improvements and industrial progress. In these things we are far ahead but in social betterment we are sadly neglectful. The rights of the group are becoming more and more appreciated and protected; those of the individual are becoming continually impaired and curtailed. Only a few can command respect for their rights; these by reason of strategic financial or political influence which cannot be ignored with impunity.

Even the United States, the last frontier of freedom, has deflected this trend of gradual encroachment upon liberty. Governmental bureaucracies are usurping legitimate functions of courts of law; the freedom of the press is in reality only the freedom to express thoughts conformable to popular opinion as moulded by captains of our economic hierarchy.

(Concluded on Page 143, Col. 2)

*The
Rosicrucian
Digest
May
1939*



This Mental World

By FRATER WILLIAM DASMANN, B. S.



WHEN the practical man hears someone say: "The Universe is mental. The world as we know it is not real. Nothing exists but spirit." — he is apt to agree with Samuel Johnson, give the nearest solid object a kick or thump, and reply: "Non-

sense!" And, in a way, he is right. But, at the bottom, he is wrong.

Around the year 500 B. C. a Greek philosopher named Democritus claimed that all things were made of one stuff, which he called *atoms*. He said elements differed from one another because they were composed of differing numbers and combinations of atoms. But, fundamentally, all things living and dead were one identical substance.

The idea was not new; the men of India had taught such theories for ages; but twenty-four hundred years passed before modern scientists, through experiment, came to the same conclusion. Only now it is called *electrons*, this stuff of which the world in all its manifestations is composed. And Science has shown beyond a doubt that if the electron theory is not true, it is not far from it. For, in the laboratory, men have succeeded in changing lead into gold by changing the number of electrons in the one atom to that of the other.

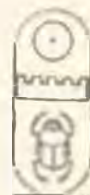
Now an atom, which is the smallest part retaining the properties of an ele-

ment, has been shown to be like a little universe, a universe in which infinitesimal electrons whirl in relatively vast amounts of space. So that a table, or a mountain, or a man (all of which are combinations of atoms), is not really a solid thing at all, but consists mostly of space through which minute electrons, in various combinations, swing around their respective orbits.

The chair you sit on seems very solid. seems a thing of definite color, weight, and form. In reality, it is not such at all. It only seems so because you exist in that relation to it. Were you made on a different scale you would exist in a different world, a world related to you just as this world is now related to you, but a world no more absolute than this is absolute.

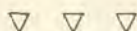
We are all one and the same stuff in different combinations and densities. But your practical man is right in a way. So long as our bodies and senses remain as they are, for us the world is as it appears, the chair, the mountain, the man, is solid. Hence the fallacy in denying the world exists. It does exist (for us); there is no getting around it.

But at the very bottom, when seen in a universal, not a personal, light, there is only one stuff (call it what you will), a stuff universal in nature through which immense powers are working. When we realize that fundamentally we are only combinations and densities of this great creative substance that has given birth (like a vast mind forming in itself images) to all we see and know, when we realize that we are identical and continuous with this substance, and



that separation, solidity, and all other appearances are but illusions of our bodily senses; when we realize that what is real for us has, in an absolute sense, no reality, but has as many different appearances as there are orders of beings to perceive; when all this is realized (and it may help to know that

even our most materialistic scientist admits all of it to be true), why then the teaching that the universe is mental, that the world as we know it is not real, that nothing exists but spirit, begins to take on new meaning. And we find these statements not so hard to believe.



Ferdinand, the Bull

(A Lesson in a Lighter Vein)

By SOROR EVELYN PAXTON



OUR friend Ferdinand is a delightful and most consistent mystic! He has a universal message for a suffering world. He preaches a gospel of peace, tranquility, appreciation of Beauty; Concentration on the essence of life. No matter how great

the turmoil around him, Gentleness is his unfailing creed. "Slow to anger, but of great wrath" when he sits on the bee, he still has no desire to hurt the cause of his agony, only to escape from his own misery. Due to the pain that took him out of bounds, all of his troubles descend upon him. See how superbly he surmounts these troubles! By Concentration. Definitely, he shows, that, by Concentration on one subject—his

flowers — and meditation upon their odor and beauty, no harm can come to him, or change, to the course of his destiny.

He lives, a happy contented bull—or ego—and a mystic with love in his heart, for his flowers.

If the creator of Ferdinand had in mind an object lesson for our country, in the value of concentrated passive resistance to the efforts of her neighbors to embroil her in warfare that will destroy her, he chose a happy medium of expression, and a fortunate ally in Walt Disney.

If each of us will take the object lesson in this movie-short home to our hearts, and ponder its hidden mystic meaning, it will help to make this world a serenely positive place of peace, where the wailings, and the stark tragedies caused by the lust and greed of those who desire personal and national power, will fall away for lack of negative nourishment.

Light VERSUS Might - - -

AMORC'S UNITED STAND THROUGHOUT THE WORLD!

By RALPH M. LEWIS, Supreme Secretary

PRESERVE *might* lest humanity cease all progress! Such a declaration at a time when *might* seems to most minds the synonym for oppression, ruthlessness, and barbarism, appears the acme of inconsistency. *Might*, however, is an essential element of the nature of living things, and particularly conscious, reasoning ones.

Every living thing which endeavors, by the necessity of its nature, to enforce its existence is displaying *might*. We can with certainty say, therefore, that anything which concentrates its energies and powers on attaining an end is aggressive and a user of *might*. Reasonable men and women understand this psychological and physiological need of *might*, but the problem of the day—of the hour, in fact—is reconciling this need with our existing ethical standards and ways of living.

Questions which represent the essence of the problem are: To what extent may *might* be used to further an end. Can positive progress be made in the world today without violating the rights of others? Basically, the human's personal end is selfish; it consists of the acquisition of those things necessary for the gratification of impelling desires.

It becomes obvious then that if humanity is not to work against itself; that is, if one group striving toward an end is not to deny another group the possibility of realization of theirs, a common end or ideal must be decided upon. In modern society where such

an ideal is considered, *might* still must play a part. There must be the constant will — the *dynamic motivating force* — which moves the individual to work with his fellows to reach the common end.

If all humanity is alike seeking this common goal,

and if it is beneficial and not contrary to natural law, the exercise of *might* becomes a constructive factor for good. At all times, however, it must be the individuals themselves who define what this end shall be, for which humanity shall strive. Each individual must call upon the *Light* of his own understanding—must turn to the intuitive truths that flash through his own consciousness—to guide him.

Today we find individuals endeavoring to turn *might* back upon the humanity it should serve. They attempt to use the tremendous force of human emotions and the power of accomplishment to suppress individuality—to subject the individual's mind to a selfish end, which does not represent the common desires. *Light* is thereupon brought in direct conflict with its ally *might*.

Rosicrucians, who are exponents of the development and exercise of man's creative powers and the expression of self, are in every land today, as never before, fighting to preserve individualism and this *Light*. This sympathetic bond, this common ideal, has strengthened Rosicrucianism throughout the world. Every jurisdiction of AMORC works in close harmony and with equal status with every other in every civilized land. A true spirit of hands-across-the-sea is engendered by this unity of Rosicrucianism under the one banner of The Ancient, Mystic Order Rosae Crucis.



Ancient Brotherhoods Support A M O

F. U. D. O. S. I. Reports Growth Of Affiliated Orders

DURING the last three decades the leaders of the mystery schools and age-old occult movements, who were preserving the wisdom of the sages of their respective organizations, found inroads into the realm of mysticism and metaphysics being made by charlatans. Spurious groups clothed themselves with names and titles which simulated, or were identical to those of the honorable and authentic orders. They fabricated similar, or appropriated in their entirety, symbols to which they had no right—legal or moral.

The teachings which these deceptive groups disseminated were mainly garbled, personal ideas which were often extremely harmful to the student and without foundation in fact.

As early as 1908, an English journalist, in Zurich, Switzerland, sent a bulletin to fifteen or more occult and mystical orders of the world, inviting them to participate in a Congress for the purpose of forming an allied organization to protect the truths which they represented. Finally in 1921, 1927, and 1931, various National and International Congresses were held in Europe, and ways and means of bringing a Federation into a complete and perfect realization were adapted. During the summer of 1934, there was held the ultimate organization meeting of the International Federation. The Congress was held in Brussels, Belgium, during the week of August 14-18. *Only those organizations with an established recorded, recognized historical background, and which had initiations which lead to Cosmic and spiritual unfoldment were included. Special committees composed of jurists, his-*



The
official symbol
of the
"F. U. D. O. S. I."

torians, and those who were Masters of Incunabula examined all documents presented by the respective organizations' officers.

The eventual list of the allied organizations was: Ordre de la Rose-Croix Universitaire; Ordre de la AMORC; Ordre Occultiste de Hermes Trismegistus; Ordre Martiniste; Confraternite des Freres Illumines de la Rose-Croix; Ordre des Samaritains Inconnus; Ordre Kabbalistique de la Rose-Croix; Societe Alchemique de France; La Rose-Croix Interieure et Invisible; Les Polaires; Ordre National des Druides; Clairamore della Italia; Soc. Italiano di Psicologia; Cona Bruderschaft; Eglise Gnostique Universelle; and Ordre Brahmanique Russe.

The Federation adopted the name, consistent with its purpose, of "Federation Universelle des Ordres et Societes Initiatiques," the initials of which give us the abbreviated form of "F. U. D. O. S. I."

It suffices to say that the A. M. O. R. C., with its many subordinate lodges and chapters, was the *only organization of North and South America, using the name Rosicrucian, which was accepted into the Federation, and this because of its documents of recognition by and affiliation with the authorized Order throughout the world.* Thereupon the Federation gave the A. M. O. R. C. charters and documents of further recognition signed by the elected officers of the F. U. D. O. S. I. and leaders of its allied bodies.

The Federation reports growth, and that the orders of which it is comprised have, to a great measure, been able to stem the rising tide of clandestinism, and further that they are actively cooperating with A. M. O. R. C. throughout the world in its campaign.

The Federation reports growth, and that the orders of which it is comprised have, to a great measure, been able to stem the rising tide of clandestinism, and further that they are actively cooperating with A. M. O. R. C. throughout the world in its campaign.



Fra. Wittemans, Official Historian of the Rosicrucian Order of Europe, "F. U. D. O. S. I." Delegate, and member of the Belgian Senate. In his recent history he says, in part, of Dr. Lewis that he "has shown the direct relationship which exists between the Rosicrucians and the mysteries of Egypt."



The above are some the principal "F. U. D. O. S. I." delegates and officers of its allied organizations, photographed in Louvain, Belgium, by Frater Kendal Brower in 1936. The Supreme Secretary of A. M. O. R. C. appears third from left in front.

C in Freedom of Thought Campaign

International Secretary Warns Against FALSE Rosicrucian Confederation

WHEN the organization of the "F. U. D. O. S. I." was completed, and many organizations were rightly rejected, or not admitted—because their qualifications showed them to have no historical or legal background commensurate with the titles and names they assumed—these organizations set about to try to disqualify not only the age-old and honorable societies of which the "F. U. D. O. S. I." was composed, but to defame its officers as well. In other words, not having any standing or recognition themselves, or any documentary proof thereof, these spurious movements found it necessary to try and discredit the "F. U. D. O. S. I."

The first and most childish claim, and one very prominently advanced by a small self-styled Rosicrucian group, having its headquarters on a farm in the Eastern part of the United States, was that no such Congress was held in Brussels, Belgium, by the "F. U. D. O. S. I." and that it was the fabricated idea of one man.

The facts are that nearly 200 persons were actually in attendance at the Congress at Brussels, Belgium,



The Rosicrucian Temple in Soerabia, Java, Netherlands East Indies, is typical of A. M. O. R. C. Temples throughout the world, which are uniform in arrangement, signifying a unity of organization of A. M. O. R. C. in every jurisdiction.

in 1934. Motion and still pictures of the officers were taken on the occasion, and many documents were signed and legally certified by those present, attesting to its affairs. These documents are now in the archives of A. M. O. R. C. and the respective orders.

Next, the leader of this particular pseudo Rosicrucian group, who was striving so hard to give his unrecognized body recognition, and who assumes for different moods and purposes different titles and names, endeavored to belittle the character and eminence of the officers of the "F. U. D. O. S. I." Such activities, however, were also absurd and the charges easily proven false.

NOW the protagonist of this pseudo Rosicrucian group, finding it impossible to deter the activities of the "F. U. D. O. S. I.," and having the urgent need for some claims to European authority and foundation, on a recent trip to Paris organized what he styles an *International Confederation of the Rosicrucians*. In a recent letter, the original of which is in our files, this illusionist writes, in part, of his activities while on a short visit to England and France: "I have just returned from Europe where a meeting of the International Confederation was held in Paris, and articles signed by the many European Organizations." On the other hand, Hieronymus, the Emperor of Europe, and Frater Jean Mallinger, an Avocat of the Belgian Court and Secretary of the "F. U. D. O. S. I.," write the Emperor of A. M. O. R. C. of this Jurisdiction, through the Corresponding Secretary of France, that officially they have no knowledge of any such *International Confederation of the Rosicrucians*, or of its meeting in Paris, or its purported signing of Articles. In essence, however, they state that if such a meeting was held it was clandestine, and any articles which those attending adopted and signed have no more legal weight with the Rosicrucian Order throughout the world than the mere blank paper upon which they were written. A warning is given to beware of such fraudulent documents and unrecognized Rosicrucian conclaves.



The signed and sealed Manifesto issued by the "F. U. D. O. S. I." declaring the A. M. O. R. C. to be "the only authorized sector of the Ancient Fraternity of Rosicrucians perpetuating the true traditions of the R. C. in North and South America." The full-sized original of the Manifesto is available for inspection by any member at any of the AMORC Conventions.

A CHANCE TO PROVE

Your Personal Theories



UNDER
COMPETENT
DIRECTION

AT THE

Rose-Croix University

RALPH WALDO EMERSON, modern philosopher, said "A man should learn to detect and watch that gleam of light which flashes across his mind from within. . . . Yet he dismisses without notice his thought, because it is his."

How many of your own ideas which you dismissed from your mind as too **different** or **new**—or merely because they were your own—have years later returned, as Emerson said, in the alienated form of someone else's

recent accomplishment? Perhaps you, like many others, have let germs of creative thought die for want of a place in which to mature them.

Waste no more years—write today to the Rose-Croix University, San Jose, California, for a **free copy** of "The Story of Learning." It contains a complete curriculum of the courses and tells how you may enjoy the various privileges. **Attend this summer**—short term; reasonable tuition.



CORNELIUS AGRIPPA

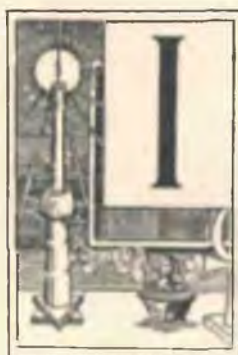
In this department we present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. This month we present an excerpt from "The Philosophy of Natural Magic," the principal work of Cornelius Agrippa. Agrippa was born into the noble Von Nettesheim family at Cologne in 1486. As his parents were attached to the service of the Emperor he was introduced at court early and soon thereafter left Cologne to attend Maximilian First, whom he served, first as secretary, and then—for seven years—as soldier. Later, while ostensibly attending the University of Paris though in reality serving as a secret agent for Maximilian, he contacted a number of young men interested in mysticism and a Rosicrucian group was formed.

From this period on Agrippa's several interests and professions were interwoven. Most of his life was spent under the patronage of some royal personage and as he changed patrons so did he change residence and occupation living at Dole, Pavia, Geneva, Freiburg, Lyons, Brussels, etc., and spending some time in France. During the course of his travels he married three times and had a large family. He was by turns a soldier, secret agent, physician, archivist, orator, writer, alchemist, and—as it was claimed—magician. Despite all his talents and the recognition he received, he was frequently in trouble, accused of heresy by the Catholic church, imprisoned for debt at Brussels, and arrested at the order of Francis I for disparaging the queen mother.

It is said that he encouraged many of the fantastic stories told about his alchemical exploits, his "magical feats," which continued to share interest with his writings until his death at Grenoble in 1535.

His principal works were: *De occulta philosophia* from which we quote, *De incertitudine et vanitate scientiarum et artium atque excellentia Verbi Dei* declamatory denouncing the warped form of present Christian doctrine and wishing for a return to the simple beliefs of early Christianity, and *De nobilitate et precellentia femine sexus*, in which he set out to prove the superiority of women over men.

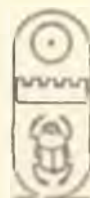
CHAPTER LXI



THIS is the opinion of some divines that God did not immediately create the body of man, but by the assistance of the heavenly spirits he compound- ed and framed him; which opinion Alcinous and Plato favor, thinking that God is the chief creator of

the whole world, and of spirits, both good and bad, and therefore, immortalized them; but that all kinds of mortal animals were made only at the command of God; for, if he should have

created them, they must have been immortal. The spirits, therefore, mixing Earth, Fire, Air, and Water together, made of them all, put together, one body, which they subjected to the service of the soul, assigning in it several provinces to each power thereof; to the meaner of them, mean and low places: as to anger, the midriff; to desire, the womb; but to the more noble senses, the head—as the tower of the whole body—and then the manifold organs of speech. They divide the senses into the external and internal. The external are divided into five, known to every one, to which there are allotted five organs, or subjects, as it were foundations; being so ordered that they which are placed in the more eminent part of the



body, have a greater degree of purity. For the eyes, placed in the uppermost place, are the most pure, and have an affinity with the nature of Fire and Light; then the ears have the second order of place and purity, and are compared to the Air; the nostrils have the third order, and have a middle nature betwixt the Air and the Water. Then the organ of tasting, which is grosser, and most like to the nature of Water. Last of all the touching is diffused through the whole body, and is compared to the grossness of Earth. The more pure senses are those which perceive their objects farthest off, as seeing and hearing; then the smelling, then the taste, which doth not perceive but that which is nigh. But the touch perceives both ways, for it perceives bodies nigh; and as sight discerns by the medium of the Air, so the touch perceives, by the medium of a stick or pole, bodies hard, soft and moist. Now the touch only is common to all animals. And it is most certain that man has this sense, and, in this and taste, he excels all other animals; but in the other three, he is excelled by some animals, as by a dog, who hears, sees and smells more actually than man; and the lynx and eagles see more acutely than all other animals and man. Now the interior senses are, according to Averrois, divided into four, whereof the first is called common sense, because it doth first collect and perfect all the representations which are drawn in by the outward senses. The second is the imaginative power, whose office is, seeing it represents nothing, to retain those representations which are received by the former senses, and to present them to the third faculty of inward sense, which is the phantasy, or power of judging, whose work is also to perceive and judge by the representations received, what, or what kind of thing that is, of which the representations are; and to commit those things which are thus discerned and adjudged, to the memory to be kept. For the virtues thereof in general, are discourse, dispositions, persecutions, and fights, and stirrings up to action, but in particular, the understanding of intellectuals, virtues, the manner of discipline, counsel, and election. This is that which shows us future things by dreams,

whence the fancy is sometimes named the phantastical intellect. For it is the last impression of the understanding, which, as saith Iamblicus, is that belonging to all the powers of the mind, and forms all figures, resemblances of species, and operations, and things seen, and sends forth the impressions of other powers unto others. And those things which appear by sense, it stirs up into an opinion; but those things which appear by the intellect, in the second place, it offers to opinion; but of itself it receives images from all, and by its property, doth properly assign them, according to their assimilation; it forms all the actions of the soul, and accommodates the external to the internal and impresses the body with its impression. Now these senses have their organs in the head, for the common sense and imagination take up the two forward cells of the brain, although Aristotle placeth the organ of the common sense in the heart; but the cogitative power possesseth the highest and middle part of the head; and, lastly, the memory of the hindmost part thereof. Moreover, the organs of voice and speech are many, as the inward muscles of the breast betwixt the ribs, the breasts, the lungs, the arteries, the windpipe, the bowing of the tongue, and all those parts and muscles that serve for breathing. But the proper organ of speech is the mouth, in which are framed words and speeches, the tongue, the teeth, the lips, the palate, and the like. Above the sensible soul, which expresseth its powers by the organs of the body, the incorporeal mind possesseth the highest place, and it hath a double nature—the one, which inquireth into the causes, properties, and progress of those things which are contained in the Order of Nature, and is content in the contemplation of the truth, which is, therefore called the contemplative intellect. The other is a power of the mind which, discerning by consulting what things are to be done and what is to be shunned, is wholly taken up in consultation and action, and is therefore called the active intellect. This order of powers, therefore, Nature ordained in man, that by the external senses we might know corporeal things, and by those internal the representations of bodies, as also things

abstracted by the mind and intellect, which are neither bodies nor any thing like them.

CHAPTER LXIX

Of Speech, and the Occult Virtue of Words

It being shown that there is a great power in the affections of the soul, you must know, moreover, that there is no less virtue in words and the names of things, and the greatest of all in speeches and motions; by which we chiefly differ from the brutes, and are called rational; not from reason, which is taken for that part of the soul which contains the affections (which Galen saith is also common to brutes, although in a less degree), but we are called rational from that reason which is, according to the voice, understood in words and speech, which is called Declarative Reason; by which part we do chiefly excel all other animals. For logos, in Greek, signifies reason, speech, and a word. Now, a word is two-fold, viz., internal and uttered. An internal word is a conception of the mind and motion of the soul, which is made without a voice; as in dreams we seem to speak and dispute with ourselves, and whilst we are awake, we run over a whole speech silently. But an uttered

word hath a certain act in the voice, and properties of locution, and is brought forth with the breath of a man, with opening of his mouth and with the speech of his tongue; in which nature hath coupled the corporeal voice and speech to the mind and understanding, making that a declarer and interpreter of the conception of our intellect to the hearers; and of this we now speak. Words, therefore, are the fittest medium betwixt the speaker and the hearer, carrying with them not only the conception of the mind, but also the virtue of the speaker, with a certain efficacy, unto the hearers; and this oftentimes with so great a power, that often they change not only the hearers but also other bodies and things that have no life. Now those words are of greater efficacy than others which represent greater things — as intellectual, celestial, and supernatural; as more expressly, so more mysteriously. Also those that come from a more worthy tongue, or from any of a more holy order; for these (as it were certain signs and representations) receive a power of celestial and supercelestial things, as from the virtue of things explained, of which they are the vehicle, and from a power put into them by the virtue of the speaker.



QUESTIONS OF THE TIMES

(Continued from Page 138)

By Mary Ellis Robins

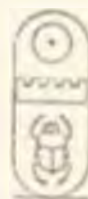
all and malice towards none." It represents therefore a tolerant government by the free choice of the free people, but a so-called Democracy which by perversion has become tolerant of wrongdoing and injustice in its leaders and representatives is not a Democracy but a tyranny.

The Architect, Claude Bragdon, quotes his fellow-Architect, Louis H. Sullivan of Chicago: "With me Architecture is not an Art but a religion, and that religion but part of the greater religion of Democracy."

By Arthur J. Manley

Dictators are successfully waging a war by mass suggestion to attain their imperialistic aspirations and selfish designs. Crowds are falling into line; thinkers are few; hero-worship is the order of the day. Liberalism is giving way to radicalism. We are not governed by numbers but by the few who by reason of their great wealth can influence public opinion or control political groups.

Unless we fortify ourselves against these tendencies we may well expect to see that not too distant era when tolerance shall be a thing of the past; when democracies shall exist in name only; when national welfare and the rights of the privileged few shall prevail as against the protection of individuals and minorities.





An Experiment In Education

THE SEARCH FOR A COORDINATING PRINCIPLE FOR MODERN THINKING

By EDITH BRANDIS



SO FAR from everything being known about the human mind, its ability to receive and retain knowledge and to reason from facts, we are only at the beginning. One of the studies not yet completed is: how soon after the child begins to talk freely he may

receive ideas and processes we are still accustomed to leave in our school systems for the intermediate and the upper grades.

As an observer and student of children from babyhood to maturity, in the school, in the home and in the ordinary affairs of life, the writer is convinced that we need a fresh starting point, in order that our National thinking shall be of "a piece" from childhood up. We need to think more clearly, more accurately, about the human family and its environment, in order that we shall be in time and in tune with the ideas behind radio, the Cosmic Ray, the coming development of Television, all of which have tended to annihilate Time and Space.

To change our thinking, to bring it up to date, we need throw nothing away. We need only to change our

base. I think I know the change we need to make. I think I know when and where in our home system of raising children, and in our public schools, this change of base should be made. I can vision what it might do for the thinking of the next generation on, let us say, World Peace.

To state this adequately I must tell how I arrived at my conclusion and what that conclusion is.

The last five years of experimental teaching I did, was spent in search of a coordinating principle, along, of course, with the heavy tasks of the day.

The last three years were spent in a little Border school, where I taught the primary school, Grades, I, II and III, while my principal taught Intermediate and grammar school subjects.

In this school we had five or six racial stocks to handle, Mexican-Indian-American, the peon type, White, Indian, Negro and Japanese. Occasionally we had a Mexican-Hindoo child or two.

We had the very serious problem of adjusting these racial stocks to each other, that the children might go along together in peace, and "curriculum" be met. Social adjustment was an ever present playground and schoolroom problem.

My own situation, as with all primary rural schools, was far more serious than that of my principal. In my room I had those with the so-called "language

handicap," who take four, five and six years to do three grades of English, if they happen to be mentally average. I had the subnormals, who are held back in primary grades with small children until (often) they are fourteen years of age. I had the normal-average children, to whose needs the school is geared. Occasionally I had a brilliant intelligent little child, a super-normal, whose needs I must consider and meet to the end that his mind should not grow dull and warped by the low grade contacts.

The primary teacher's primary task is to teach children to read.

My task was to teach the diverse material of my school—fifty of them—to read, and, because of their ages, to teach them many of the things that the upper grades would have naturally done for them, had promotions been made by their ages, so they would remain with their social group. As it was I had on my roll children up to fourteen years of age along with the five-and-a-half year olds, and ages between.

I came to this schoolroom with the idea that each child is an individual. If he is to be helped to his own road, he must be considered so. Nothing I have since seen has changed my mind. I knew that I would do better teaching if I could get each boy and girl functioning as an individual, and the school as a whole functioning as a unit.

It is not necessary to try to tell how many ways I tried to get such a school working as a unit. To a certain limited extent it could be done in the sort of art we were able to give, music, and a few of the physical education processes.

My ideal school was children working away as individuals or in groups, at their own tasks, I going from group to group, from child to child, answering questions, directing activity, pronouncing words, perhaps testing a child who was ready for a test. Once in a while I attained to that happy state. I felt there was a way to do that sort of thing regularly, if I could find the right clue.

One day all unwittingly I did the thing that precipitated the knowledge I was seeking. I brought a huge map of the State to school. It was seized upon by two of my twelve year old Mexican boys, who retired to a sand heap in the school yard, knelt beside it, and, it

seemed to me, began to worship at it as a shrine. They stayed there for hours. I let them stay as long as they liked.

I spoke to my Supervisor about it. She said, "Oh, yes. When boys are twelve they get very interested in maps."

That night, lying awake, I asked myself, "But why twelve? Why not eight, or ten or six? I pondered over it a long time, "Why maps? They are only parts. Why not the globe?"

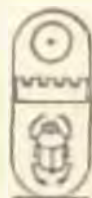
The next morning I brought the school globe into my room, hung it from the ceiling, counterbalancing it with a weight. The small children noticed it, clustered round, asked me to pull it down, began to turn it over and over, to look at it, to ask questions about it. The big children, tall Mexican boys and girls, joined the group. It was a fresh piece of equipment, from which something might be learned. They began to answer questions for the little children.

For days, for weeks, the globe excited interest. We began to plan activities around it. The information the older children acquired from the books they asked for and read began to "come through" in their compositions. First Graders told stories about "Our globe," which I type-scripted upon the green-board. These they afterward put into their books. Second Graders learned dozens of facts about "The world," as they soon began to call it. They, too, asked for books and as I could I provided books of facts of geography, the oceans, the land surfaces, the land forms.

I did not at any time find these facts too hard for the children to learn. Not even for the tiniest. The current events of the Grade III irregulars, those tall boys and girls, of Mexican-Indian descent, began to be related to the globe, to maps.

Then the principal planned an Experience Unit of work for her room, which had for its underlying theme the mutual interests and reciprocal relations of the people of the southwest coast region of the United States, with its neighbor, Japan.

The children in my room were ready, and through their attention to the globe—inspired by the work of their older brothers and sisters—they began to work away at the Unit. This was a



beautiful and interesting result. I had only to guide it.

To the work in the intermediate and grammar grades I layed our work and when the Unit was finished, and we celebrated with a program, every child in the entire school, from pre-primer retarded, to bright active fourteen year old in Grade VIII was able to stand on the platform, and show a picture, a bit of craft work, read a paper, help in a drill or a song, to entertain parents assembled to hear them.

The Japanese-American children had a section of the program for dances, drills, songs, display of art. They wore colorful native costumes and contributed no little to the beauty of the stage.

Afterward, when we had time to evaluate the six week "Unit," we knew we could truthfully have called it, "An Experience Unit in International Understanding."

Until the end of that school year I was able to sustain interest, to bring the work of my school-family, heterogeneous as it was, into the order for which I had sought. We constantly related the work to the globe and to maps as the children were ready for them. Not that the children understood that they were being experimented upon. They knew only that they were interested and happy, that something was going on at school to which they loved to come.

I have asked myself many times since then, "Why should the study of social science, man in relation to his environment, be withheld from school children to any fixed or definite age or grade?" The answer is: "The day the child is old enough to be observant, to ask intelligent questions about what he sees, he is old enough to learn the few simple beginning facts needed for study of the globe under the guidance of mother, father or teacher."

Another question is, "Why do so many of the present generation, the product of the American public school system of the recent past, read little but the sports or women's pages of the newspaper, the movie news and the 'funnies'?" The answer is: "Even normal-average children who complete eight years' school work in eight school years are not given enough attack on reading for information, such as that which is afforded by years of familiarity with globes and maps."

The final question: "What can we who hope for World Peace do to lay a better foundation for the sort of World Thinking which should henceforward go on?"

The answer is: "As teachers, beginning with whatever grade we happen to teach, we can keep the fact of the oneness of the human family ever before the children. As patrons of the schools, we can lend our influence to see that it is done. As taxpayers we may demand that it be done."

The old order of the presentation of the subject of Geography was from a part—the map—to the whole, the globe, in Fourth, Fifth or Sixth Grade. In all but the free schools it still is presented in the old order.

Should we reverse the process, beginning where my small experiment showed that it can be done, the next generation of citizens will have a far more intelligent attack on the World problems they may confront, than is now the case. For the school child will have visualized as well as learned in words, that the World is One and that all human beings are of one family. It will be much easier for him to understand that the problems of one nation are to a greater or less extent the problems of all.

The principle of "The Good Neighbor" will be no new thing to him!

STUDENT TIME SAVERS

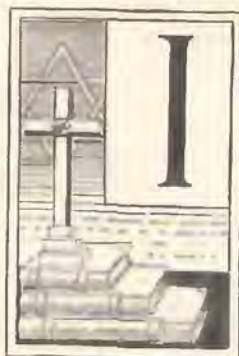
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SANCTUM MUSINGS

MYSTICAL IDEALISM

By FRATER HENRY J. SEITZ, F. R. C.



IDEALISM is the basis for a self-conscious evolution. We are all worshippers, from the jungle savage to the transcendental poet, at the age old shrine of the ideal. Mankind, since the dawn of consciousness, has tried to capture, to transform, this inner world of ideas into one of living reality. History is replete with the courageous efforts of daring individuals who strove to rise above surrounding limitation — even to the point of sacrificing their lives in the attempt. Men, as well as women, have suffered, enduring the pangs of spiritual hunger, the poisoned barb of despair, the ridicule of friend and family alike. Despite these, and many other seemingly unconquerable obstacles, they have lived to "create"—sustained only by an undying faith in their convictions and their ideals.

Throughout the symphony of idealism, of life, runs the constant strain of increasing duality. Played at times in the sombre tones of a Grieg, it reveals the suffering, the disconsolation, of some misunderstood human. How these mournful notes impinge themselves upon

the sensitive heart; how they carry the unguarded listener into the dark valley of the shadow! Occasionally, in someone's life, there bursts forth, shattering in its determination, the dynamic intensity of a Beethoven. It is then that the individual begins to create, to set into operation imponderable laws of mystery. How beautiful it is to observe the aura under such conditions! It glows brilliantly, covering itself with a violet radiation, growing brighter and brighter as force is evoked from within.

The very essence and breath of earthly life is suffused with conflict. The day of patient suffering, of Calvary's Cross, fast disappears before the influx and expression of Divine Illumination. Not suffering is needed but liberation. *Liberation from the bondage of self* makes man a citizen of the Universe; free, unshackled and in complete harmony with life, with God.

We waste much valuable time in fluctuation, in the constant interchange of ideals. Gautama Buddha wisely said, "A half-hearted follower spreads much evil around." The modern Masters also state, "We do not prefer wavering ones, rather would we encounter a direct enemy of Light." Many incarnations may be required to eradicate from the consciousness the grey-worm of wavering. If the student wishes to advance consciously, all opposing forces, both from within and without, must be slow-



ly harmonized, blended into a life of ever increasing idealism.

A Mystic is not measured by worldly standards or material acquisitions, nor by his power to demonstrate these things. Most people have the erroneous idea, born of many idle coffee-table discussions, that a Mystic can easily acquire abundance, money (that's a favorite) or any other pleasant worldly attachments. If such people would only advance a little deeper into their moldy recesses, they would surely be surprised, nay, even dismayed. Mysticism, and the application of mystical law, can only add certain qualities to the character; or heighten and intensify the faculties already bestowed.

It is only necessary to point out the requirements for Discipleship — then watch the reaction! Beyond the confines of earthly conditions loom the towers of Mystical Idealism. The ways to the One are many, yet the ideal remains the same. Whether it be the Nirvana of Buddhists, the Devachan of Theosophists, or the Holy Grail of Templaristic Orders, its essence continues to live. A student, or rather shall I say a Neophyte on the Mystical Path, can not be classified as an ordinary man. He has chosen to raise himself above the level of mere man. Consequently his life-rhythms are different; which cause him to see the experiences of everyday life in a different perspective.

The desire for "self-perfection," which merges imperceptibly into "soul-expression," draws to the surface of consciousness many conflicting mental and emotional states. Harmonization of these qualities, whether good or evil, can only be effected through constant effort, strict

mental discipline and adherence to the voice of higher idealism.

Living as we are, at an exceptionally low strata of Cosmic formation, it is natural to understand that the soul must speak to man through the voice of idealism. Eons ago man was in a more direct relationship with his finer vehicles. He easily understood the duality of selves and through this knowledge was able to rise to higher states of consciousness; or to function solely in the psychic form if he so desired.

Through a slow but gradual descent, man has reached rock-bottom in the abyss of materialism. Yet, he is not denied the privilege of growth and can readily ascend to higher levels. Ability to idealize, to transcend form, space and time through imagination is left to him. Only by the utilization of this medium can he hope to comprehend the whisperings of struggling Divinity. Higher ideals are revealed to one in deepest meditation; strangely enough, man is only shown that which he can attain.

A new cycle is in operation in the world of today, which seemingly weakens all existing foundations of social, moral and religious life. Present world-order is one of chaos and great confusion, indicating the rapid approach of biblical "Armageddon." Humanity is bewildered before the horizon of the New World; bewildered to the point of madness. A higher power has ordained the destruction of selfish and bestial ideals, whilst those who gave them birth and sustenance stand hopelessly by to mourn their passing. How wonderful is the time, how near is the blessed Kingdom to those Brothers and Sisters whose eyes have been opened.

PHILADELPHIA CHAPTER TO CONDUCT RALLY

SATURDAY AND SUNDAY, JUNE 10th AND 11th

All A.M.O.R.C. members are invited to be present at a rally of the Benjamin Franklin Chapter on the above dates at the Chapter headquarters, 1821-25 Ranstead Street, Philadelphia, Pennsylvania. This is an opportunity for members in the East to get acquainted with each other. The rally will be extremely interesting, instructive, with good fellowship, inspiration, and experiences. Members will be on hand to advise members as to the City's interesting places as well as to give other information. If you desire further information, write to the Secretary of the Benjamin Franklin Chapter, 1821 Ranstead Street, Philadelphia, Pennsylvania

*The
Rosicrucian
Digest
May
1939*



Meditations By the Fire

By SOROR JESSIE BIZZELL



A S I SIT before my fireplace, watching the restless, greedy hunger of the flames as they consume the logs of Pine; I am impelled to let my mind wander on in speculation of the magnetic attraction fire has for all human beings. How few can

resist its appeal, from the youngest infant who instinctively stretches forth its legs, spreading its toes in pleasure, to the oldest philosopher who finds himself as irresistibly drawn into meditation, completely under its spell.

My mind wanders on to ancient worshippers who found in its beauty the answer to the inner urge for religious expression. Religion! Man's eternal quest for a superior being, the pivot around which he can minimize his inferiority, leaning toward it with awe and reverence, because of its strength, its superiority and magnitude. Basking in vain glory as he takes unto himself the reflection of its splendor, yet exalted and ennobled by making it his own. Even in our present day rituals there are few forms of worship that do not in some way—perhaps by candles or incense—use the medium of fire as a symbol, typifying many beautiful thoughts.

Little wonder that this is true, as we analyze this one of the first four principal manifestations of the elements, find-

ing mystical significance in its relation to the square, or figure four. Exemplifying its completeness as we understand it, not a multiple of one, but rather as a combination of four distinct wholes: Heat, Light, Motion and Sound. This gives us a foundation for further contemplation as, sitting separately around our respective fires, we are united in our common thought, even as our separate fires are united in a common expression, all glowing with color, sending out vibrations that affect our nervous systems, and our minds.

Watching this panorama unfold before us, we move on in thought as we consider motion separately, the first one of the four sides of our figurative square. The dancing play of flickering flames, holding our interest by action that grips attention, that ever-moving changeable force that captivates us as completely as though our very fates were being written by its next changing. In truth our fates are being written if we but follow its example — this utter lack of stagnation. Let us borrow of its energy! Let us be inspired to DO, EVOLVE and GROW. Ever onward, pushing forward to the attainment of our desires.

Our second consideration is heat. Heat, the purger of the dross, the unseen force that causes the bubbling crucible to yield its refined product as it condenses and purifies the contents within to its ultimate end. Heat, given off by the Divine Spark within each of us, the central driving power of human emotions; let its glowing ardor heat our



thoughts only to the extent of refining and purifying them and, through them, our actions, performing the same miracle within ourselves as it performs in the chemicals without, one of regeneration, resulting in a higher form of existence.

The third phase is light. Light, the dispeller of gloom; the powerful illuminator of the darkness of mind, as well as vision. In one single gleam or flash bringing Truth into its own. Clearing away doubt and fear, thereby directing energy with confidence. Emanating from God when, in the Beginning, He felt the need of Light in the Heavens and divided the day from the night. "God saw that it was good," even as we see that it is good, following a night of double darkness, when a troubled mind strives to balance itself, strives through the light of understanding to find Truth, the Beacon Light of the Soul's Wisdom, that calls us back when we wonder too far away on the path of uncertainty and fear. Light, sending out a gleam of hope for fresh courage, for, as surely as day follows night, and the earth is again visited by our chief illuminary, the Sun, so will the mind be flooded by light-rays of wisdom, whereby we shall renew our efforts and our despair will be at an end. So we treasure this side of the square for its promise and its fulfillment.

Fourth and last is sound. Sound breaking in on silence. We become aware of a cheerful crackle, and a low though steady roaring; noisily announcing the existence of a body in rapid vibration. Snap! It calls to us, sending out a spray of flashing sparks, calling us again to ACTION. Speaking through our ears to our ambitions, making of itself a perfect symbol. Telling each a similar story: how meditation and attunement can bring about a wise decision; clear purpose and decision breed their noble off-pring ACTION. Out of action comes achievement.

Often this phase is disregarded because of its more soothing qualities. How easy it is to let our thoughts slip away as we become drowsy, while we sit enraptured, allowing time to steal on, as we revel in this perfect blending of hear, light, action and sound, until we are called from this quiet moment of relaxation. Returning from our meditations we take up the thread of everyday life and problems. Our Souls are strengthened as though they, too, had been purified within the fire of our imaginations. Helping us as individuals to glow with a positive, forceful fervor. Strengthening the light of each vision, adding richness and quality to lesser moments, and zealous endeavor toward the fulfillment of each separate mission.



The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile.—Plato.

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Have you longed for an exchange of ideas with those of like mind—to sit in a class with others who are sincere seekers for truth and knowledge? Would you like to have one who is highly proficient, both in the Rosicrucian teachings and in special subjects of science, art, philosophy, or music, explain intricate points of the teachings to you and convert your abstract ideas into a *livable philosophy*?

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The Importance of Now

By CECIL A. POOLE, F. R. C.

Secretary-General, Spanish-American Division of AMORC



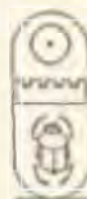
ALL energy spent by the human being, probably that which is used the most—and, regrettably, for the least constructive purpose—is the energy consumed in thinking, planning, and trying to determine what relationship the future will have to his present existence.

It has become customary at various periods of our lives and of the year to so definitely connect our present existence with the future, that we set about making resolutions and specific plans for the days that are to follow. The fact is that resolutions or plans for the future can bring into the present, in fact put upon our present existence, a burden which should be distributed over a longer period of our existence. It is significant that we consider of little importance the fact that the only life which we have, the only existence of which we can be assured—that is from an objective viewpoint—is that which we have right now. The most important time in the life of any living thing is *now*, that is, the moment in which we are actually living.

It is true, of course, that we can also, in memory, be definitely assured of that which has been. The past has brought

us to where we are. As much as we might wish to change certain phases of our past, we cannot. The past exists because of what we did when it was the present. Being assured of our existence and desiring that this existence should be everything that we would like to make it, and include everything that we hope to be, we should at least carefully analyze the possibilities of what we can do with this present time so that when the present becomes the past it will have served a purpose in the whole of our being and not be another step or action to be regretted. Many of those things in the past that we might like to change probably occurred due to the fact that our attention was so definitely concerned with the future, that we were not using the force and potential possibilities of the moment to face the conditions that then existed.

The question concerning the present may raise a physical observation in connection with time outside the realization of the objective mind, since we say that time has no existence, that it is merely an artificial scale used as a unit of measure of the duration of objective consciousness and realization. This being true does not in any way alter the point of view that should be accepted by us in dealing with our existence as a whole or as a unit in connection with other manifestations of the universe. *Life is*, we are sure of that, but as already stated, we are sure of it only in direct connection with our conscious



perception of what we know of life as it is at the present and what it has been. We are aware of the past, and only upon the premise taught us by previous experience that the future lies ahead can we feel assured that the future exists at all. Even though we admit an objective measurement which we call time, the question might be raised as to how there can be such a thing as present time. Our ordinary conception of time can be visualized by thinking of an old-fashioned hour glass in which the sand moved through a very small opening from one chamber to another; of these chambers which held the sand one represents the past, the other the future. The present is represented by the point at which the sand passes between them; in other words, the present is right now, and before we even fully appreciate that it exists, it has become the past. Therefore, if we hesitate to use the present, while we hesitate, it is gone.

Time flows from one phase of our consciousness to another, and as it flows by us all the potential possibilities of our existence are available to be used, because only at that one moment is it possible for us to do anything. Any plan which is created mentally is only for the purpose of expecting at some "present moment," which actually lies in the future, to make the plan effective. This explains the purposeful use of visualization, that is, of actually mentally creating the conditions which contribute to what we want to be or do. Mental creating, therefore, is a constructive process of the present that should be used by us even though we are not assured that a future will exist in which will be manifested that which we now create in our minds.

This significant point is what gives the value and usefulness to mental creation, because when we so live in the present that even in our minds we appreciate and become aware of those things toward which we aspire, those things in which we believe so vividly that we cannot deny their existence, it is certain that they have been established. If we will then dismiss from our consciousness the possibility of future physical manifestation and allow that which *already is* to take form, future manifestations will be no problem to us.

He who fails in concentration, in visualizing the consequences of mental creation, is one who fails to accept one of two important factors. First, the necessity of using all the available energy in the human being at the moment to actually completely create in the mind that which is wanted, or, second, having done this, upon its completion does not dismiss from the mind the possibility of the failure of the plan to materialize.

These comments, unqualified as they are, need not lead an individual to believe that no attention whatsoever should be given to the future in order to emphasize the lack of importance in connection with the future. Various systems of teaching and many great thinkers have very definitely impressed upon the minds of their followers just this very fact. There is a quotation of Christ which is to the effect that we should have absolutely no concern for the future, that all created things are watched over by the Creator: "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself." (Mat. 6:34) In the world today such a philosophy as expressed by this quotation would be ridiculed. We live in an age when more attention is given to the future than to probably any other phase of our existence. Most of our activities, most of our plans are without reservation or apology directly dependent upon conditions that lie in the future. On every decision which we make in practically every action throughout our daily lives the problem of the future consequences is so outstanding in our minds that we actually deprive ourselves of much of the actual forces for good and for constructive accomplishments that we have within us. No one can avail himself of the possibilities of the moment, no one can use his maximum mental powers, let alone the potential abilities of his physical being, when every ounce of his energy and thought is directly connected with the outcome or with the possibilities that the future may present. Probably never a day passes in the lives of any of us but what some thought is given for what we may do tomorrow, next month, or next year. We try hard to put some of our material wealth where it may accumulate for a future time; we carry insurance to pro-

vide for those who are dependent upon us; we insure our material property against fire, flood, and theft. Those things which have never been experienced by some people, are nevertheless real because of the fear that the future may bring them. It is, therefore, reasonable that we must definitely draw a line between what constitutes plans for future progress and security, and on the other hand that which constitutes the actual sacrifice of our present existence upon the altar of the future.

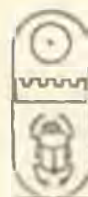
I cannot but think of individuals whom I have known who could have enjoyed so many phases of living, so much of their lives, had they not been so concerned about the future that they deprived themselves rather than spend a few dollars which would have brought to them some enjoyment and happiness, at least for the moment. This type of persons save instead, and in saving for that time when they believe they will reap the benefits of their years of depriving themselves, they fail to take into consideration that one reality exists in the future which no amount of saving, no amount of planning can in any way change. The ultimate transition of this life from its present phase of physical existence to another phase in which many of the sacrifices and savings of this life will be of no value is one thing that lies in the future. Of this we can be *definitely* assured. Due to the fact that no amount of sacrifice will forestall this condition the only way which we can be prepared to adjust ourselves to the change which will eventually come is not to be concerned about the future change or when that moment may be, but to make each present moment so full that if this moment should be the last one of life it can be said, "Life is better because he or she has lived among men."

In direct contrast to the problems and perplexities resulting from the basing of our plans entirely on the future, there are offered to us some very definite attractions for the living present. First of all, it might be well to state that with the advantage of availing oneself of the use of the present comes the temptation to throw all caution away and to live without restraint or the consideration of our existence as a whole entity. Philoso-

phies of the past built around the value of the present moment have been criticized by many religious viewpoints because such a philosophy has, according to popular interpretation, tended to make the human being become a careless, loose-lived individual who gives no thought to the welfare of others or the true welfare of himself.

Living at the present does not mean to live a life guided only by our emotional reactions. To build our lives of quality material, we must ever be aware of the whole design. We must never cease creating in our minds, piece by piece, the parts which go to make up that phase of our life of which we are only a segment. Therefore, living in the present is not an excuse for robbery, murder, or any other action which depends upon the emotional reaction of the moment; in fact the individual who lives thus is denying himself that life which he believes he is actually making possible. The futility of impulsive action, without reason or dependable direction, is so well known to intelligent persons that there is little more that can be said to give more weight or reason to refute those who would teach, "Eat, drink, and be merry, for tomorrow we die." All of us have experienced those times in our lives when we would rather act upon the impulse of the moment, but around us all the time stand those examples of suffering human lives who have failed to take into consideration that although the moment for them is their life, yet no life is so apart and distinct from all others that it can set or establish a course entirely by itself.

Nevertheless, the giving of more intelligent consideration to the present time adds stability to our development. To be able to consider each moment which we live as if it were the most important part of the construction of that which we consider to be our whole life is to make that part a valuable section; to waste life on the other hand is to weaken that part of its development, so that he who wishes stability, both of physical being and of psychic development, must realize that what life is made of is what he makes it right now and that life as a whole will be as strong and as stable as the parts which are now entering into its composition.



Living in the present also equips us with the ability to avail ourselves of existent conditions. How can we know those possibilities which come to us unless we are in a position to be aware of them? There is an old saying that opportunity knocks but once, and to analyze human society as a whole it is regrettable that we must make the observation that apparently many human beings were not at home when the knock came. Where were they? I believe that nine out of ten were occupied by one of two things. The first group was concerned about the future, so wrapped up in the plans of what they would do next that the interruption caused by the knocking of opportunity was so slight that it could not pierce the layer of fear that had been built up in consideration of the consequences of what *might be*, but what in reality did not yet exist. The other group was composed of those who live in the present moment with so frivolous an attitude that they are not concerned with the possibility of *using* anything that happens to them at the moment.

To be able to avail ourselves of opportunities or conditions which would be favorable to use, we must have first of all full conscious realization of them, since these things like any other thing which happens to us must happen at a present moment. It is our obligation ever to be aware of that which is about us. A great American inventor, I believe it was Edison, said that greatness was ten per cent inspiration and ninety per cent perspiration. This was merely another way of saying that to be able in the eyes of the world, an individual having great accomplishments and abilities, we must be able to use that which exists now and this requires effort on our part to be able to take advantage of the possibilities which are about us.

Next among those benefits which come from living to the fullest extent in the present time is that the seriousness of our problems and our troubles will diminish. In reality our problem or trouble cannot actually be very serious to us until it actually exists. If all the energy that has ever been spent through worry about those things which never happened could be harnessed and put to actual use it would probably tap a

source of energy the equal of which has never been used.

There is no use in attempting to cross the bridge before we arrive at that point where the bridge actually lies in our progress, because not yet being there we are not familiar with the actual problems with which we will be faced at that point. When we arrive there, there will be certain things which must be done and certain efforts must be put forth to solve the many problems that will then face us and to push aside the weighty obstacles that will be in our path. To think ahead to that time when we must make the crossing, we can only become conscious of all these problems and obstacles with a distorted point of view which actually exists only because of fear through the free run of our fancy and uncontrolled imagination. We create actual problems, we build stronger obstacles which will impede our way. We devote the energy which should be used to create at the moment, to the solving of problems which in actuality do not yet exist. It is, then, to be expected that when we actually arrive at the point where we must in actuality cross the bridge it is all that we anticipated it to be and not only that, our energy which would have been available to the solving of the problems, to put aside the obstacles and to use for the purpose of proceeding, has been so depleted that we simply have not the available strength with which to do that which we must in order to survive the test. The outstanding fact brought clearly to us in connection with this illustration is that the present brings to us the strength to be able to solve the problems in life which we must face.

To understand the complexity and mystery of our existence it is well to remember that he who cannot understand the present surely cannot expect to understand the future. It is ridiculous, when we give it serious thought, to consider individuals who go to fortune tellers—and others who claim to know the future—for the purpose of discovering the future, when in many cases most of their life activities will clearly indicate that they have not the slightest conception of what use should be made of the present time. Most of us would like to be told the future. We think we

would like to know what tomorrow will be, what next week will bring and what the years to follow hold in store for us. If these factors were made known to us through some mysterious process, I am perfectly safe in saying that we would know less about the future than we do now because, with that information, the future as stated simply *would not be*. We would so distort our interpretation of what we had learned that it would be entirely modified. The battle in his own mind in adjusting his present viewpoint to what the future had in store would probably find most human beings unable to cope with the situation.

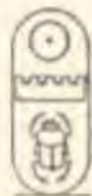
A story is told of a king of a great eastern country who, when he ascended the throne, was determined to rule his country wisely and justly. He believed that this could be done best if he had available *all knowledge, all learning, and all understanding* that existed. He, therefore, called all the wise men of his country and ordered them to go throughout the world and gather for him all the knowledge that existed. Ten years later they returned with a caravan loaded with thousands of volumes; but, in the meantime, the king had become interested in the political and economic affairs of his realm, and the tremendous number of books startled him. He informed the wise men that he could not take the time to read all those books and for them to condense the knowledge into a smaller number of volumes. This they set to work to do, even though the task required a great many years. Finally they presented to the king a thousand volumes which they claimed contained the knowledge of the world; still he did not have time to read so many books, and again he asked that they be further condensed. Again the wise men reduced the number of books to only about one hundred volumes, and still the king declared their work too long. He then gave the order that all this knowledge should be condensed into one volume, and after many years the wise men—old and broken from their life-time of research—approached the king, joyous at their accomplishment at having condensed all knowledge into so small a space. But the king was on his deathbed. Life did not wait for the knowledge in the form that he wanted it. He

had failed to learn that in order to rule wisely, he had to rule each moment. He had not lived in the present, but had become so concerned about the future material advantage and progress of his kingdom that the welfare and true progress of his subjects at the moment had escaped him, although he thought his ideal was perfect.

We, like this king, live hoping to find perfection in the future but neglecting the possibilities of the present. Because of our concern for things of a transitory nature, we fail to appreciate the need of immediate application of our minds and efforts now. How can we use the present, is the question that should most vitally face every human being. How can we develop tolerance toward time to such an extent as to enable us to make that which exists now the most vital factor of our lives, to fully appreciate that it is an important part of our whole existence? It is necessary that we understand the use and possibilities offered by the present. It is necessary that we strive to better understand the present as an isolated, but also important factor of our lives.

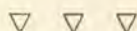
The individual who says that he cannot act now, who contradicts the theme of these suggestions, that to act in the present would be unwise, is simply using deliberation and careful consideration as an excuse for inactivity. How many of us cover up our inability to do on the basis that we must think it over? Far better it would be for us to become conscious of the power of the present, so that we would be able to avail ourselves of its possibilities now, and without excuses, arrange our lives in accord with that which exists now. We must build our lives around the present moment instead of the future if we are to fit into the pattern that has been designed for us. We must use those things which appear as problems, as opportunities; utilize those problems as a challenge to our ability to solve them. This will develop in our consciousness a tolerance towards time, and will in turn aid us in creating a philosophy of living which pivots not upon what may be or might have been, but upon what in our own world *already is*.

This is the secret of success and happiness. It is the attitude that will make



our lives more in accord with the source from which they came. The ecstasy of a moment is lost as that moment becomes the past. Therefore, it is to our advantage to gain the full import of each moment, to grow into the soul of which we are a part. to understand the

experiences which are formative influences in our lives, to grow by moments, to grow by degrees of conscious realization of this development, to grow in comprehension of an existence where time, unmeasured by the clock, flows on into eternity.



There Is One Panacea

By FRATER DANIEL O. HUNT, F. R. C.



THE evolution of life force has brought mankind to the top of the pyramid of all Creation, in this he has become the apex of manifested being. From the savage state to the highly evolved he has wended his way, pushing through obstacles and surmounting the barriers before him. Had he known beforehand of these, it is probable that during the travail of soul he would have given up the race of life, but in this a merciful Creator veiled his future to the vision and understanding. He traveled blind.

His various conceptions of the Gods he passed along the way, and his attitude towards them, reflected his own inner desires and ambitions to develop further, a degree at a time, toward the Supreme pinnacle of evolvement in the Work of Operation of the Universe. Somewhere in the dim, lost ages of the past the inner urge, like a gentle zephyr of a breeze, opened within him the ideation of Love; it was this that cleared the way toward higher attainment. Until such manifested within him, he was the creature of mechanical advancement and outer influences, swayed

by private logic rather than the Rule of God which is *Love*.

Man's love for his fellowman has engendered many sacrifices, while his lack of this brought forth suffering and misery to countless millions. Is it any wonder then that we can conceive of a condition where Love reigning as the Supreme Power from God is the panacea for the ills and troubles of this world? Where Love reigns there can be no injustice, no greed. Where it takes its place in the hearts of mankind it becomes *supreme*, transcending all laws, ordinances and regulations of man-made origin, and if permitted to enjoy its proper scope there could be no such thing as infringing upon the rights of others.

Let Love rule upon its throne in the midst of mankind (*within man*), and you do away with armies, navies, courts, prisons, injustice and greed, in fact *money* would disappear except as a means of convenience for counting or such. The lack of Love constitutes the sole barrier between man and God, for where Love is there can be no fear, no suspicion, and Harmony (Heaven) must prevail. It is in Nature we see the Love of God made manifest in Operation and substance, Harmony of Essence and Work, while Esoterically the three points of the Triangle blend into One in these Eternal Truths, God, Love, and Man.



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(Wide World Photo.)

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H. SPENCER LEWIS, F. R. C., Ph. D. --- Imperator

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Penn. First Lodge. Mr. Ernest Jeffries, Master, 610 Arch Street.

Reading:

Reading Chapter. Mr. R. K. Gumpf, Master. Mr. Lincoln Steigerwalt, Secretary. Meetings every 1st and 3rd Friday, 8:00 p. m., Washington Hall, 904 Washington Street.

WISCONSIN

Milwaukee:

Milwaukee Chapter. Mrs. Edith M. Wolff, Master; Miss Goldie S. Jaeger, Secretary. Meetings every Monday at 8 p. m. at 3431 W. Lisbon Avenue.

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San Juan:

Nefertiti Chapter of AMORC. Alice Brown, Master. Candina Street, Condado, Santurce, Puerto Rico. Mr. Guillermo Gonzalez, Secretary. Meetings 1st and 3rd Thursdays.

TEXAS

Dallas:

Mr. Earl R. Parker, Master. Mrs. Mayda Crews Heller, Secretary, 2505 Maple Avenue, Telephone 2-2349. Meetings at Jefferson Hotel, 2nd and 4th Tuesdays, 8:00 p. m.

Houston:

Mr. Robert E. Strange, Master; Mrs. Conway R. Shaw, Secretary. Meetings every Wednesday at 8 p. m., Y. M. C. A., 3rd floor.

Fort Worth:

Susa C. Bailey Chapter. Mrs. A. C. Twining, Master; Mrs. Ruth Page, Secretary, 1116 S. Lake St. Meetings every Friday at 7:30 p. m. at Mrs. W. J. Bailey's, White Settlement Road.

WASHINGTON

Seattle:

AMORC Chapter 586. Mr. Earl J. Berg, Master; Mr. Roy E. Bailey, Secretary, 615 Terminal Sales Bldg., First Ave. and Virginia St. Reading room open week days 12 noon to 4 p. m. Visitors welcome. Chapter meetings each Monday, 8:00 p. m.

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

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Mr. C. M. Platten, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Dr. Kenneth F. Casselman, Master; Mr. Arthur V. Pightling, Secretary, AMORC Temple, 878 Hornby Street.

Victoria, British Columbia:

Victoria Lodge. Mr. David Bird, Master. Inquiry office and reading room, 725 Courtney St.; Librarian, Mr. J. T. Albion, Phone E-7662.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. John Meara, Master, 635 Valour Road. Sessions for all members on Tuesday at 7:45 p. m., from May through September. Other months at 2:45 p. m. on Sundays.

AUSTRALIA

Sydney, N. S. W.:

Sydney Chapter. Mr. S. Riches, Secretary; P. O. Box 1103-H G. P. O. Martin Place.

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Accra:

The Grand Lodge of the Gold Coast, AMORC. Mr. William Osei, Grand Master, P. O. Box 424, Accra, Gold Coast, West Africa.

CHINA

Shanghai:

The United Grand Lodge of China, P. O. Box 513, Shanghai, China.

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Copenhagen:

The AMORC Grand Lodge of Denmark. Mr. Arthur Sundstrup, Grand Master; Carl Andersen, S. R. C., Grand Secretary, Manegade 13th Strand.

DUTCH and EAST INDIES

Java:

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

ENGLAND

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

EGYPT

Cairo:

Cairo Information Bureau de la Rose Croix, 4, Sapporin, Secretary, 27 Rue Salomon Pacha.

Heliopolis:

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De Rozekruisers Orde, Groot-Lodge der Nederlanden, J. Coops, Gr. Sect., Hunzestraat 111.

NEW ZEALAND

Auckland:

Auckland Chapter, AMORC. Mr. W. T. Hampson, Master, 317 Victoria Arcade Bldg., Shortland St. Inquiries, Phone 45-869.

SWEDEN

Grand Lodge "Rosenkorset", Anton Svantund, F. R. C., Grand Master, Västergatan 55, Malmö.

SWITZERLAND

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

Spanish-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master; Cecil A. Poole, F. R. C., Secy. General

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

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A sectional view of the extensive new lawns added to Rosicrucian Park, and which greatly enhance the appearance of the enlarged Rosicrucian Egyptian, Oriental Museum also shown above. The Museum building, of architecture common to Northern Africa, houses rare antiquities of the ancient civilizations. It is now recognized as having one of the largest Egyptian collections west of the metropolis of Chicago. Through its arched portals thousands of interested visitors pass annually.

(Courtesy of the Rosicrucian Digest)

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