

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XVIII

APRIL, 1940

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

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

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

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

Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

OUR BROTHER'S KEEPER?

By THE IMPERATOR



HERE is the line of demarcation to be drawn between snooping into the affairs of others and the making of a serious inquiry for public welfare? Until that line is established and generally understood, one of the most inalienable rights of man—*privacy*—will be further violated. In any modern progressive society or state, the state is recognized as an artificial entity—a robot—created by the collective wills and efforts of the people to accomplish for them what they can not do for themselves. The omnipotence of the state, or human society is a contribution and should be a voluntary one from the individuals themselves. The individual does not surrender all of his rights and his inalienable individuality to this colossus—the state—for if he does he becomes its slave and sooner or later finds he cannot check its crushing force.

We subscribe to organized society, relinquish certain of our powers and rights so that those rights which we cherish the most may be protected by a greater power than we can individually exert in our own defense. Presuming that we believe our greatest heritage and rights as humans are personal liberty, freedom of speech, freedom of assembly, freedom of religion, and pursuit of happiness, what sacrifices would we logically make to organized society to preserve them? We certainly would be willing to

restrain our actions, the fulfillment of our personal desires, to the extent that they would not prevent another from having reasonable freedom or liberty. In other words, our instinctive pleasures could possibly be increased, for example, by imprisoning another and seizing his worldly goods by force or other means. We, however, curtail these animalistic tendencies so that another's liberty may be preserved. Further, though we wish individually the freedom of assembly, we curtail the proclivity to go and assemble anywhere, for we respect the law of trespass. We assemble freely, so long as our presence does not destroy another's right of privacy and legal ownership.

We, as individuals, maintain the state not alone to accomplish what we can't do individually, but to protect what we have acquired materially, or that we consider our heritage of human rights. Society is composed of both the strong and the weak—this strength and weakness applies to morals as well as body and mind. The state permits little men to unite their lesser individual powers to oppose, restrain, and prevent the selfish, malicious abuse of personal power by some of the strong; thus the state is granted the privilege to perform certain acts that the individual may not. The individual may not imprison another member of society because he is offended at his conduct; *the state can*. An individual may not enter upon another's estate and seize his property to satisfy a wrong—unless he do so through the powers he and his fellows have assigned the state. The state has further been given the authority by its citizens to concern itself with the personal welfare

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of the individual, when he fails to do so himself, or is incapable of doing so; thus when he is diseased, indigent, or incompetent, the state may violate what would ordinarily consist of his inalienable personal rights to seize his person and confine him in an institution intended to care for his needs; consequently, by this practice the state has become the *keeper of its brothers*. There can be no question but that this is an advantage to the unfortunate, afflicted, AND the other members of society who might otherwise be seriously affected if these individuals were neglected.

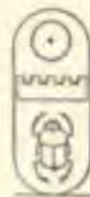
Thus far the functions of the state are highly idealistic and creditable. As in the family, so in organized society, some members are recalcitrants; they either are not capable of seeing in its broadest sense the advantages of society and the need for the curtailment of some of their rights or because of peculiar psychological tendencies rebel against discipline, no matter what its purpose. These individuals often have an intransigent opinion on these matters and definitely become anti-social. They are not content to refuse to comply with law and order themselves, no matter how just its application, but they resort to machinations to overthrow by force and rebellion the existing society. Acting upon the same premise for which a truly democratic society is organized, it becomes necessary for the common weal that the person of that individual and his property be trespassed upon.

Herein lies a great danger—*when and how shall this be done?* Due processes of law have been established for this purpose in this and other countries, by both the federal and state governments or their equivalent. At first the machinery of law was so constructed that a truly good and sufficient reason, with ample *prima facie* evidence to support it, had to be shown before the reputation and character of an individual were jeopardized by the filing of charges against him, by arrest, or before an investigation of a semi-public nature was launched. The government investigations were limited to certain well established departments, the personnel of which consisted of intelligent, conscientious individuals who had grown up with the departments, and had developed a

true, impersonal attitude of mind with respect to their duties. They did not seek to injure those they investigated, nor did they intend to further their political power or gain personal prominence by their investigations.

The news press even but sixty years ago was far less strong, and, more important, had considerably less influence on the political life of those individuals who had the responsibility of the investigations, and consequently there was less revelation *in advance* of what investigations were going to take place. If and when an investigation was completed and there was sufficient evidence to indict an individual or individuals, or to have proper charges filed against them, this information was *then rightly* made news—divulged to the press. On the other hand, if the parties investigated were innocent, not guilty of the charges, no one but the investigator knew of the investigation and the citizens were permitted to retain their self-respect. It was possible for them to walk down the main streets of their towns and cities without being the subject of whispering comments. They were not obliged as lone individuals to defend themselves feebly against sensational stories of raids and investigations, which when they were instituted were spread across front pages throughout the nation, but when the individuals were vindicated, the stories would be obscure two-inch reading notices on page 9, compelling the individual in his limited way to inform those who never saw the insignificant item of vindication that the investigation came to naught, that he was innocent, and obliging him to carry the stigma of the allegations, with no means to overcome them or being placed at a considerable disadvantage to do so.

Today, however, finds the situation so changed that it almost becomes desperate. Class consciousness has been fanned into intense hatred. Millions, unemployed or subsisting upon a stipend, have been led by orations and rantings of demagogues to believe that those who are prosperous, or have more than they, have secured their affluence through denials to others. Unless the wealthy man or woman, or even the one who merely has above the ordinary income, is willing to contribute a major portion of his resources to the less for-



fortunate, he is apt to be thought a persecutor and a corrupt capitalist. On the other hand, that portion of society that still is able to produce a substantial financial return looks upon those on relief or dole as a large class of the population who dissent to work and who, by threatening revolution, are coercing funds from them. Each faction has its firebrands—those who are swayed by rumors and their emotions and exercise little thought. These extremists seek to be the saviours of "their people." This "salvation" is to be accomplished, they believe, through instituted *reigns of terror*, sabotage, bombings, riots, and murders. Attempted seizure of the government, through the ballot box, or by other means, is a current enterprise. The natural consequence has been the expansion of municipal, state, and federal bureaus for appeasing these classes through finding "solutions" to their problems, and particularly to *investigate* their subversive activities.

The creation of these new departments has constituted a field day for *ambitious political climbers*. Men and women who would not have been entrusted with responsible positions in the established and conservative bureaus and departments have been skyrocketed to chief investigators of police departments, and to municipal, state and federal departments. It is not that all of these men are not capable, or that they have not had Civil Service examinations to test their intelligence and required academic or professional knowledge, it is that the Civil Service examinations are not sufficient for a test of good judgment, impartiality, and the sense of justice of the individual. Time alone, and the consequent tests that it makes possible, can prove these things.

Under the present circumstances and the pressure of "needed investigations," men, whose undeclared ambition is *publicity* and consequent *political prominence*, are often assigned to committees to probe into matters. On this block of *self-interest* are often sacrificed the good names, reputations, and businesses, even the existence of organizations. Combined with this is the stretching of the "information and belief" provisions in the law. This provision permits any unscrupulous individual to file a complaint with one of the numerous *investigation*

committees and *new bureaus*, claiming that on "information" he has heard or read somewhere, he BELIEVES that someone is guilty of a serious charge. His whole statement may be mendacious; his very motive may be one of destruction to harass another through government investigation, to parade another's private information before committees, or, more often, to create unfavorable and unquestionable damaging publicity for the other. Does the individual making the accusation have to produce anything, even partly as tangible or evidential as the one who must defend himself against the allegations? — HE DOES NOT. He need only say he has *certain information*, by word of mouth, which he believes. True, he must make this statement in the form of an affidavit, but an unscrupulous person does not mind affixing his name to an affidavit when there is no way of proving that he did not receive such information, and that he does not believe what he declares. This method is not employed in all forms of investigation, but in *entirely too many*.

The old line Government investigator of the esteemed and traditional departments was cautious and considerate—he made sure of no leak to the press of his investigation. What of the political appointees of some of the present investigating committees? It would appear that hardly have the allegations been filed with them when the newspaper extras are on the streets announcing it, especially if it concerns prominent persons, groups, or organizations. More and more frequently, accompanying the news items are comments from those in official positions on the committees or in the departments, from whom one should not expect comment, at least until the accused has been found guilty.

What defense have *you* against these investigations, if you happen to be a successful and large business man, director of a powerful corporation, a member of an international society, or a prominent person? — PRACTICALLY NONE. Your actual honesty, integrity, and right conduct are no preventative; you have enemies — and enemies can freely use the new state, city, national investigation departments and bureaus to cause you embarrassment. In fact, many of these committees and depart-

ments solicit and continually invite the public to file their opinions and beliefs with them. One department, we are advised, actually pays a sum of money, as a reward, to the individual, if, after investigation, it finds that the accused has defaulted in the payments of certain sums of money; if he hasn't defaulted, the one filing the complaint does not receive his fee, neither does he receive a reprimand, but the one being investigated has been subject to humiliation, annoyance, and the expense the investigation has caused him.

The situation would not be half so damaging if the story of vindication of the guiltless were given the same prominence as the sensational announcement of the investigation—BUT IT IS NOT. The investigators say that they cannot control the press—true; but they do not need to encourage it either for personal, political prominence, or for the association of their names with the investigation; nor need they rush in without a more equitable consideration of the merits of the motives of the accuser and the allegations. If the situation continues, the last inalienable rights of the individual will be torn to shreds by the same power which he created to protect himself. We will have the same condition which existed in the 15th and 16th centuries, when a pointing, wavering finger of accusation, accompanied by the whispered word, "heretic" was sufficient to have one imprisoned and subjected to most inhuman torture. If one had endurance at that time, he might outlive the suffering and win his freedom, only

afterward to bear the stigma of once having been accused, and to live in the shadow of suspicion and fear that other enemies might cause a recurrence of the experience.

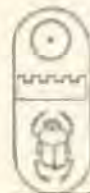
Being *our brother's keeper* does not mean the sanctioning of making a public spectacle of the intimate affairs and transactions of an individual or concern, on the grounds of suspicion or idle charge to determine whether the accused is injuring his "brothers" or organized society. Support all legislation and laws, *not opposing investigations*, but insisting on their intelligent and considerate direction. Help compel the complainant to produce more than "information and belief" in an affidavit, before being able to launch investigations. Support laws which tighten the penalties applied against those who are members of investigating committees and bureaus and who divulge information to the press in advance of the accused being found guilty. Voice your disapproval of publicity being given "heads" of investigating committees, thereby discouraging their self-aggrandizement for publicity purposes. Too often, after a sensational story of investigation which spreads from coast to coast, and even from country to country, involving innocent, prominent persons or organizations brought about by the method of accusation heretofore explained, the only statement made when the error has been found is the blunt: "sorry we made a mistake, it was a false, unfounded tip."



● READ THE ROSICRUCIAN FORUM ●

INTERESTING LITERATURE

Every Rosicrucian should have on his person, when traveling about in a city or town or elsewhere, one or more little leaflets or booklets giving pertinent facts about the activities and purposes of AMORC. The Rosicrucian Extension Department will gladly send you, *without cost* or obligation, a small packet of assorted and appealing booklets and leaflets. If you prefer any particular piece of literature, you may indicate what you desire and the quantity wished, and it will be sent to you. Help us in our task—and a very needed one now in a troubled world—of promoting the principles and teachings of AMORC. Address your request to the Rosicrucian Extension Department, Rosicrucian Park, San Jose, California.



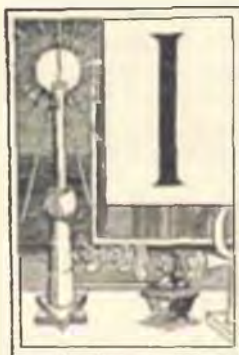


Pronunciamento of Andhra Research University

ISSUED AT DEVI PALACE, VIZIANAGRAM, INDIA

The Andhra Research University is one of the most prominent universities in India. It is particularly renowned for its synthesizing of the traditional mysticism of the East and the analytical physical sciences of the West. In its functioning it more nearly approaches the practices and ideals of the ancient mystery schools than any of the present-day universities of the Orient. The Bharathi Thirtha, known as the Andhra Research University, owing to geological habitat and linguistic self-expression, is incorporated under the All-India Act No. 21 of the year 1860. The Chancellor of the University is His Highness The Maharajah of Jeypore. Through His Highness' American representative, Dr. Baron Woldemar de Barkow, he has extended an invitation to the Imperator of AMORC to visit him in India and the Andhra University, with the object in view of extending to the Rosicrucians of this jurisdiction some of the University's inner mystical teachings. All preliminary arrangements for this plan of making these teachings available to Rosicrucians had been made by our late Imperator, Dr. H. Spencer Lewis. Further details about it will be announced to all Rosicrucians privately in the near future.

—SUPREME SECRETARY.



IT GIVES us great pleasure to extend once more a hearty welcome to all Rosicrucians. This congregation of poets, scholars, dramatists, researchers, artists, fellows, members, patrons and workers presided over by our illustrious and learned Chan-

cancellor is an unique one in intellectual gatherings. Infused by the spirit of deep worship towards Vidys Mata (Bharati) we have assembled here. Our fervent prayers go to that Divine Muse that radiates Her light and illumines Her humblest devotees. Differences in race and religion, country and climate, creed and color sink into insignificance in Her presence and it is one stream of devotion to Bharathi that runs through us

all. Despite our linguistic and territorial differences we all belong to one Bharati Vamsa (Family of the Divine Muse), the most ancient order of the human world. Nobler and nobler is this family growing with its added Monarchs and Monarchs of learning. Among its members are Rulers of states, Presidents of Republics, Religious Heads and Artists of the highest order. The special nature of our body lies in its being an international Corporation for learning. It is to bring in a renaissance and rejuvenation in every ancient and modern order of intellectual progress that we stand committed. This Bharathi Thirtha is thus a common platform for work above all communal, racial, political and other differences and, on the other hand, more than any Governmental league for International peace, this Research University stands for a more lasting worldwide peace based on cultural understanding. In these times of our sadly forgotten past in which are centered the

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secrets of finished civilization of countries, secrets of science, polity, philosophy, economics, literature, and art, it is the honest searcher into the past that can know ever-abiding principles and make them noble foundations of a great future. It is for the younger generation, ever to take an active share in this building up of the future on a universal basis. To this common effort of Research, every craftsman, artist, poet, historian, politician and philosopher can add of his best in his own mother tongue; in his own fashion. Rational as humanity must always seek to be, it is with that spirit of charity and clarity, of conscientious understanding between one intellectual and another, that we seek to work and rise above all political dissensions and disintegrations.

In these changing times of struggle for independent progress, in the crises everywhere of political aggression and self-assertion for freedom, the common thread that binds man to man, race to race, nation to nation is culture and education.

"The old order changeth yielding place to new,

And God fulfills himself in many ways;
Lest one good custom should corrupt the world."

So says the western poet and our Gita says "*Dharma Samsthapanarthaya Sambhavami Yug yug.*" And this all for religious, political and social emancipation. But the order of culture with all its progress and celebrity, its sanctity and purity and its manifold fulfillments, is a continuous process, and its past is an unfathomable ocean out of which stream all its historical evolutions and involutions. It is to the real scholar who has confidence in himself and consecration and who evokes the sympathy and cooperation of others, that the sweet waters of this universal and eternal ocean flow. Let him drink of it to the full at such Pervas or Festivals of the Spirit as our present Thirtha.

For real progress even in science, the study of classical lore more than wealth is essential, especially in our land, and we venture to hope that as the demand for bread-winning studies grows louder and more insistent, even our brethren of the official Universities will come round with a changed vision and a chastened

spirit to explore the vast body of ancient knowledge, developing out of our Adharva Veda, in the schools of Thanthra Sastras, for the secrets of those practical arts and sciences which have formed the positive background of our Artha and Kama sastra and left for posterity the glorious memorials of a finished (material) civilization, which are still the wonder of the modern world.

We have a Resident Faculty controlling all aspects of work, an Extension Division in charge of Interprovincial work, and an international Faculty with center in Southern California, U. S. A., in charge of all Foreign contacts and affiliation, which publishes Andhra Research University pamphlets of enlisted fellows and Doctors in several European languages. None of the officially controlled Universities of India or the unofficial ones resembles us in all respects and none at all in Internationality. Hence it is that we appeal for all kinds of help from all states and peoples both Indian and Foreign, stipulating that we shall be glad to accept them on our condition and for our development. Thus is our autonomy safeguarded.

H. H. the Maharajah Chancellor stated last year that our work really begins where that of the State Universities in India ends. It is when, after finishing his studies, a scholar sits down to use his brain power in concentration for the achievement of a work of Art or of research as the unfettered expression of the genius that is in him, that we offer facilities in our Festivals of Art, as a proper joyous atmosphere for the exhibiting to us of the best of such creation and invite him to offer it to a sympathetic body of fellow workers in a spirit of dedication to the Divine Muse. And when he does so, he goes with our Birudapatta which is not merely an attestation of achievement but a divine blessing, a sacred prasada, an infusion of spiritual energy, an accession of strength and emotion for further achievement, an admission to a grade of Fellowship and collaboration, comparable in spirit and emotion and colour to none of the formal dry as dust humdrum graduation ceremonies of India official Universities. As Mr. P. L. Narasimham B. A., B. L., Dean of our Sarvadarsana Faculty said, our Examinations are



Festival Expositions and our Degrees and Titles are Orders of the Bharatisampradaya.

The most distinguishing mark of our Individuality is our declared work for Indian Culture, for the making prevalent those Universal spiritual principles of self-consecration and self-spiritualization by which alone our ancients had made such marvellous contributions of culture to world's progress through our Vidyas, Sastras and Kalas at a date when the modern European Nations were in the womb of time. We are out once again to discover by research and disseminate by all possible intra and extramural methods, those great universal principles that underlie all aspects of our ancient cultures and literatures, and attempt, with the help of our international Fellows and interpreters of Foreign cultures, to find a reconciliation of them with modern needs, to make them the basis for world peace and re-orientation of human endeavour in all lands eastern and western. Historical materialism as interpreted by Lenin and Stalin and their followers in India and elsewhere is heading for the clash and crash of the materialistic civilizations of the modern world, but, there are peoples in all lands, thinkers and artists and workers, even men of wealth and property, of all races and creeds, who are above these conflicting politics and policies, who believe that man is divine, that the soul that animates him is pilgrim of eternity, free, blissful and blessing and that the destiny of mankind yet lies in disengaging this soul power in the individual that makes for freedom, purity, intelligence and bliss. As a University definitely working for the making prevail of soul-power in all human work on the active material, intellectual and spiritual plane, through all sorts and conditions of life, we claim our Uniqueness among Indian Universities as the only International University of India. May Bharathi give us the strength more and more to justify ourselves in this spiritual light.

Our Chancellors and Prochancellors in India are lineal representatives of local powers that have exercised Sovereign sway in their local dominions from before the advent of Muslims or the British into India, scholars of the

Nobility Orders who have been patronizing the arts and culture of India and exercising to this day their hereditary rights of according recognitions of academic, chivalric or academic-chivalric character, with titles, land-grants and decorations on occasion of Art Festivals in their own dominions now called "Estates." Hence the degrees and titles awarded under their signatures or with their crests in our University have, unlike the "certificate" from state universities in India, a social status and value which is recognized with emotion in Indian assemblies of scholars or anciently existing royal courts; for the royalty of our Chancellors and Prochancellors in India is an inalienable, personal and hereditary birth-right which no amount of political and administrative manipulation can abolish out of Indian minds. Such has been, by the grace of Bharati, our good fortune that this special feature of our diplomas has captured the imagination of the chivalric minded personalities of note in educational, scientific and other fields of public life in western lands.

The immediate results for the year are most delightful to record. About two years ago, Dean of the International Faculty, Baron Woldemar de Barkow kindly initiated a proposition, through our President Emeritus, for the gracious consideration of His highness the Chancellor, that for the world prestige and status of our Bharati Thirtha which is an International Institution, and even to make manifest in the clearest way its International Character, the University may consider the admission into it, by the award of honorary degrees, some of the most distinguished, august and outstanding of personages in Western educational, scientific and public life, whose contact and association with the University will secure for it a status and prestige in the West. This will thus be the first time in the living memory of the present generation of four or five decades, that distinguished persons of eminence and influence in foreign lands will have accepted honours from an Institution situated in dominions other than their own, and that from an Indian Institution. H. H. the Chancellor was pleased to accept this proposition and gave personal messages to be forwarded

along with the degrees in the case of the most august of such great personalities. We are delighted to record that, by this means, not only our University but our dear and ancient Motherland has received an honour well worthy of being cherished. Thus has our service of Bharati received her august blessing, for our degrees have been accepted and it has been made possible to organize our International Faculty on a large scale with subdivisions in U. S. A., Brazil, France, Germany, Netherlands, Portugal, Italy, etc., which will develop for us that world platform for Indian Culture which it has been our earnest endeavour to secure. This happy consummation

was brought about by the ceaseless care and devoted efforts of Baron Woldemar de Barkow, of California, Dean and Director of the International Faculty, and on this occasion of rejoicing, our hearts go out in grateful prayer to this noble soul across the mighty seas, who has, in a spirit of divine brotherhood, beyond all considerations of colour, country and creed, thrown himself with our President Emeritus, Dr. B. Seshagiri Rao, so wholeheartedly into this great Indian educational adventure. May the Divine Light that has guided our hearts and endeavours aright thus far, lead always from untruth to truth, from darkness to light, from death to immortality!



“Something Deep Down Within”

By FRATER LOUIS E. COSMOS



Y years at college were marked with confusion and doubt — especially when concerned with the experience of finding God within or without one's self. Again and again in biblical literature, lectures, books, even in our own studies, this subject has been approached in a hundred and one different ways. This experience, however, never was within the grasp of my person in any way. Consequently, when coming across expressions of this idea, I would hurriedly skim over them. I didn't and couldn't understand it at all. It was like groping around in a dark room for a needle or looking over the brink of a chasm in the dark of the night for its bottom. So for a long time this idea constituted one of the mysteries of the higher studies.

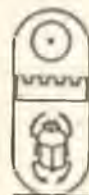
As it so happens, much goes on within the dark and mysterious depths of our beings of which we are entirely unaware. During the last two years a

strange realization would occasionally float up from the recesses of my being and linger momentarily on the surface of consciousness. In spite of the constant buffeting by experiences over which I seemed to have little understanding and control, in spite of many disappointments and defeats, there would be a strange feeling of security within the center of my being. When attempting to withdraw and be close to it, I seemed to be comforted in some unaccountable way. This attunement brought me a feeling of peace and quiet happiness. It has never occurred to me to force this feeling upon myself; nevertheless, it seems to grow stronger with the passing years.

Many times I feel that no matter what takes place—even if civilization should in any way crumble—*no, nothing at all*, can ever make me lose that feeling.

In meditation the other day, I suddenly realized that my inner sense of security can be only one thing. Mankind has called it many strange names. It is something which, in this day of unrest and turmoil, of fear and war, humanity is seeking — a haven of peace and security.

Can this Something be the God of our Hearts?





Why Is Some Knowledge Held Secret?

An Answer by "Rex Lux"

(H. Spencer Lewis, Ph. D., F. R. C.)

From the American Rosae Crucis, June, 1916

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



SOME demand that knowledge be freely given upon request — or sold to those who choose to buy. To them knowledge is a mere commodity, belonging to no one in particular and to everyone in general. Others feel that those who possess cer-

tain facts of import and hold these facts as sacred and secret, to be known by only a few, are cheating the world of its due advance and progress.

"Why should you know some things that I want to know and yet withhold them because I will not join your secret society and vow to keep secret what I learn?" That is the question so often asked.

I leave to the fair-minded reader whether any man has the right to demand of me some facts which I have had to acquire through study, investigation, right living, adhering to vows and

pledges, etc., without being ready to do as much as I have done to acquire such facts.

But to the question—"Why has God permitted some men great wisdom and withheld it from the masses?"—I answer as follows:

"If monkeys had had matches and understood fire, they would have burned the forests, made the earth uninhabitable before man arrived." The quotation is from a newspaper editorial and embodies the truth of my answer.

It is only one step from the monkey to primitive man. 'Tis but another step from the primitive man to the cave man. And between the cave man and the savage there is but another short step. The stairway of civilization's progress is made of short steps — and somewhere along that path — that ascent — man ceases to be irresponsible and becomes responsible — he ceases to be dangerous to himself and becomes a protector.

But where? Man—as a mass—has not yet reached that height in the ascent. He has not yet proven himself absolutely trustworthy, dependable and safe.

Therefore, I AM my brother's keeper!

I, because of some diligence, some persistency, proper living, goodness and self-development in the present and past incarnations of my soul have reached a point in advance of the slow, plodding, indifferent mass of humanity trailing behind my colleagues and myself.

For this reason I have been permitted to see the Great Light beyond, and have been illumined by its rays long before those who linger by the way, have had an opportunity even to learn of the Light beyond.

I may, in my progress, reach back and take the hand of a brother or sister who yearns to advance, and raise him or her up a few steps to the heights I have attained, if that brother or sister will promise to continue to climb and deserve what favor I have done.

"Oh, but why not proclaim the Light and let those who are struggling in darkness see and understand?"

Ah, yes, Brother, Sister, that would seem to be the glorious, brotherly thing to do. But only he or she who earns

shall receive — and would the masses continue to climb and climb, to struggle and suffer, pray and make sacrifices for — that which could be obtained so easily?

No, it is well—as nature has proven, as God has decreed — that some shall know when others do not; that some shall have Light when others are in Darkness; that some shall command and others serve; that some shall earn and others pay; that some shall give and others receive; that some shall lead and others follow.

BUT—

Pray, tell me, Brothers and Sisters, who is the leader, and who the giver; who the commander, and who the servant? For he or she who serves well today, who prays earnestly tomorrow, who struggles sincerely in the Darkness, who sacrifices today and earns and deserves tomorrow—yes—he or she may receive the Light on the morrow and become the great teacher, the master.

And — others shall linger — and question!



● READ THE ROSICRUCIAN FORUM ●

WHERE CAN I FIND IT?

Do you ever ask yourself the above question? Are you frequently aggravated by the thought that you have read somewhere in your monographs something that will be helpful to you at present—but that you cannot remember, or locate it? *There is no knowledge quite so useless as that just beyond our memory—or to which we can't refer.* The key to the power and usefulness of the Rosicrucian teachings as presented in our monographs is the *indexes*. For each degree of the Rosicrucian studies, there is an index, with every subject classified by title and theme, and by the natural ideas that may come to your mind when searching for it. The index directs you to the exact monograph and page where what you want may be easily found. This makes your monographs a practical, useful guide. The indexes are a constant reminder of the practical helps of the teachings. Each index contains several pages. The following are their prices:

Neophyte Index (1st, 2nd, and 3rd Degrees).....	\$.25
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They Dream of Angels

CHILDREN ARE AWARE OF THE COSMIC PLANE

By SOROR MARY ELOISE LAVRISCHEFF

Our birth is but a sleep and a forgetting:
The Soul that rises with us our life's Star,
Hath elsewhere its setting
And cometh from afar;

Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

—Wordsworth.



SI knelt that night beside our sleeping baby, so new—so very new, my husband came and knelt beside me. Together we watched the smiles flit over his tiny wrinkled face. "No wonder," we thought, "people say that babies are dreaming of the angels."

We left the room filled with rapturous thoughts of this Soul now entrusted to our care. It was so newly come into our Earthly Sphere. We spoke of its existence just ended on the Cosmic Plane, its sojourn there with the heavenly spirits. We could not feel that communication would be abruptly broken by its entrance into our world. Indeed, we felt this Soul had truly come as Wordsworth has so beautifully expressed it, "trailing clouds of glory."

How we prayed that these clouds of glory might not be dimmed, that our child's association with the spiritual world might be maintained. All parents feel the urge to shield their children

from the buffets of the world as we know it. Every mother dreads the awakening of her child into the realities of life. Every father steels himself to teach his son the "ways of the world." Together they look at the sleeping infant smiling in his angelic dreams and wish the happiness of these dreams might be preserved forever.

How few realize that this happiness does not need to pass. The first bonds from the spiritual world that we bring with us may, indeed, be strengthened instead of broken. It is told of the inhabitants of Lemuria, long lost continent of the Pacific, that they exhibited throughout their lives an unusual development of powers which today we call psychic. At intervals during each day they would close their eyes and in a passive state, which shut out all sensations of the objective world about them, communicate with persons miles away. They exhibited many other powers that today would be called miraculous.

If these men of ages past possessed this development, and if it is a known fact that today these same powers are latent within each of us, what is more logical than that at birth, at our passage from the spiritual to the material plane, the tendency of these psychic powers

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to develop should be most strong? And this is so! Therefore, what a responsibility rests with parents that this precious bond of spiritual communication may be strengthened and the child's powers brought to full practical development.

Manifestation may be noticed anywhere after the first year, though earlier cases have been recorded. It may take various forms. Most common, however, is the appearance in the life of the child of what we may call a "psychical playmate."

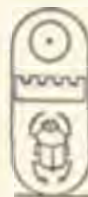
Our boy, John, had reached the age of two and a half before Annette came on the scene. We never knew where he obtained this name—we could not trace it from any acquaintances or from stories that had been told to him. But Annette, for over a year and a half, was a definite member of our household. When John was ready to go out to play, Annette had to be ready to go out too. At the table a place had to be reserved for her (though—interesting to note—no dishes needed to be placed for her, as he fed her from his own plate). Annette shared all his pleasures and his toys, and even slept in his bed with him at night. When we left California and moved across the continent to Washington, D. C., Annette was left behind, and is now but a dim memory to the six year old boy.

Of course, during the months of Annette's existence, all relatives and friends remarked on the vivid imagination shown by a child so young. But it is not all imagination. There are too many similar cases which have come to attention. Indeed, any child specialist will testify to their number. A friend in Washington tells of her visit to the doctor, worrying so about her two year old boy who had invented a playmate, a boy named, most inexplicably, Junior Hoffman. Fortunately, the doctor ordered the mother not to discourage this tendency in the "otherwise healthy child." He simply stated that the mother should watch and predicted that the playmate would suddenly come to some tragic end. Surely enough, some months later when the school house in Texas was blown to bits and so many children killed, her child insisted that Junior had been in that school house and had been killed too.

The different forms these playmates take would make an interesting study. They may seem to be of either sex and associate with either boys or girls. They may not be single, and indeed, in some known cases, consist of whole families with whom the child is intimately associated. Although life with these invisible friends may entail a great deal of imaginative play on the part of the child, the fact remains, however, that the psychic playmate as a being is distinctly a reality.

This is the hardest thing for most parents to realize. They do not consider that to the young child his psychic impressions are as real in every sense as anything of a material or physical nature. It is as natural for children to realize the existence of psychic beings as it is for us adults to see real physical beings. But if this early tendency and ability are discouraged, the power is lost and further development is inhibited. These early playmates, though ethereal, more or less transparent, and able to pass freely through space or matter, are nevertheless real as manifested to the child. It takes just a moment to realize that this may be so. Just because we have never seen the radio waves that pass through walls and concrete and even into steel vaults until they come to our radio and become manifest as audible sound, we do not say that they are not real. Because we cannot see the X-rays that pass through so many kinds of matter, we do not say that they are just imagination. So we do not say that the Soul, or beings of the spiritual realm, are unreal just because they are invisible.

The weeks following this early manifestation in the child are most important, not only for his psychical development, but for his whole social adjustment. He soon learns to distinguish between the psychic and the material because he finds that they are composed of different elements and act differently. But a wrong attitude taken by the parents may cause lasting maladjustment. The child may wonder why they do not see the things he sees. He may worry over their obvious opinion that something is wrong with him. When he comes into contact with older children he finds that they for the most part deny seeing or hearing anything different from those things their parents see or hear. Then he may

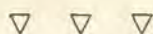


become frightened at his own impressions. He may even feel as the years pass that something is wrong with him mentally, a feeling that may develop into an inferiority complex or spells of despondency that may affect his health.

So we see that for the child's physical as well as for his psychical development these early manifestations should be encouraged. No impressions have ever been found to have been given that were objectionable. All seem to be part of a beautifully guided Cosmic plan for the development of our God-given pow-

ers. So as each new Soul comes into the world carrying these "clouds of glory," this bond of spiritual communication, let us as parents pledge ourselves to guide and develop its manifestations the best that we are able. So we may keep for our children their innocent happiness—keep them "dreaming of the angels."

*Parents who wish information concerning the Junior Order of Torchbearers (a children's organization sponsored by AMORC) may write to the address given at the end of the directory in the back of this magazine



From a Note Book

By FRATER A. S. H. FRASER



FROM the world of force—Cosmic impulses, pulsations of energy—forms are created.

Many and diversified types of people were placed in the world as instruments to shape and keep in balance the world of form.

In line with an individual's sensitivity and through Imagination, the Cosmic impulses are received, registered mentally as images, and the effort is made to objectify or create the material duplicate through using matter.

Imagination receives the Cosmic impulses, registers, combines, seeks to envision, to create, to bring into the material world, to find ways and means of doing so. Thus Imagination seeks its material Image; seeks to see its image in the mirror of the material.

Imagination seeks its mental Image by striving to combine the Cosmic impulses, and visions so created, in order to envision that which is possible through the Cosmic impulses and the processes of Imagination.

We work, whatever the specific nature of our efforts, to combine the world of force into the world of form. We seek to express energy.

And so, personally at any rate, comes an answer, in part, to the heretofore perplexing problem "Why are we here?" The answer: To create forms, to gain experience, to achieve ever added perfection through repetition of, and evolution in, such creating; both of mental and material transmutation of the world of force into the world of form.

Verily, we are all artists, all painters of pictures; the models exist in our mind, we have but to summon, and they arrive in the mind.

Some students there are who speak of thinking in the purely abstract. How could it be possible to think in the abstract? To do so is to think in terms of the world of force. Electricity may be thought of, as may any other energy, in terms of heat, color, or compression, but all such terms are attributes of form, not of pure force.

We cannot visualize vibration, but only its form attributes. The world of form is the world of manifestation.

Force achieves manifestation, manifestation achieves form, form achieves symbols; from symbols images arrive.

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There Is No Death

By ERNEST H. SINNATT, F. R. C.



ANY times during a normal life time one is called to attend the last rites upon someone near and dear who has passed through the experience which seemingly terminates his existence in what we call— for want of a better name — Death.

To stand beside the casket of a friend and gaze upon the still, cold form of one who but a short time before was pulsating with life and personality is a thought-provoking experience and active minds are continually delving into the mystery of being in order to solve the perplexing problem.

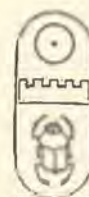
The religious education received by most people is of no help in its solution and rather tends to mystify than to solve. It is quite true that he who seeks the answer through the material senses will never find it, for the change which is visible to the eye is a manifestation of that which is immaterial.

Perhaps to understand it better we must first realize that life is continuous ongoing and this particular phase of it is but our present movement of consciousness. Life always has been and always will be, and our present consciousness is a classroom experience in the school of eternity, whereby we face up to conditions imposed by life. Do

not forget that life is for experience, and through experience we come to wisdom, and through wisdom to perfection which is the purpose of life. Life will always have its tribulations because they are necessary to character growth. Our afflictions are obstacles placed on the road of life to compel us to make an effort to surmount them and thus we think and reason, overcoming those immediately opposing us only to find others still further ahead demanding greater effort; so man grows according to the effort he puts into life. Great is the man who endures with the courage born of faith, for the road of life leads to the cross.

Yes, the cross must be endured before the victory is won, for as Christ chose the cross — so must man, for life can never be complete without the experience of the cross. Christ looked beyond the cross and there He observed the law of the principle of life and the cross was the obstacle in between, and with moral courage born of faith He accepted the inevitable and overcame the final obstacle. The body was created to be subservient to the Soul. That which is important has to do with the Soul, for the body is but a tenement of clay wherein the soul resides while passing through this mundane sphere, and from the moment the breath of life passes into the nostrils of a new born babe and it becomes a living soul, the experiences it passes through are for the sake of the soul.

(Continued on Page 102)





Points of View

By FRATER FRED BROWN



Each of us lives in a little world of his own.

We can be likened to atoms; for we are attracted to others of like minds or tastes and form little groups. These small groups — in their endless and continually changing variety—go to

form the greater world of man. There are the contrasting worlds of the officer and the private soldier; the sculptor and the model; the huntsman and the groom; and so on in an endless chain. Each of these little worlds impinges upon, and learns something from the others; yet until the life of those worlds is actually experienced our knowledge of them is merely second-hand. We can only interpret, or realise, according to our training, environment, or circumstances. The last has a greater influence over our thinking than many of us realize. The slum-dweller, who has to devote all his efforts to obtaining the necessities for his continued existence, views with suspicion any suggestions that there is a greater world within himself that would release him from the bonds of materialism. Tell him that the life he is leading is but one of many in the life of a soul, and he will laugh you to scorn. Many scientists whose mentalities are warped by their pathetic reliance on facts, adopt the same attitude. Only the slow processes of evolution can lighten the dark mind of the materialist, and

make him realize that reincarnation is an indisputable fact. Only by continuous and varied experiences in all climes and classes can we develop the realization of our purpose in the world of form.

I was told that: it is not necessary for a soul on its journeys through incarnations to have all experiences; that it can learn from observation. Obviously it is impossible for a soul to have all experiences—the mental and material worlds change so rapidly. Let us presume that a person had been a Phoenician mariner during the lifetime of Confucius. He could have no comprehension of the mind, or knowledge of the existence of one of that great Avatar's disciples. Neither could, ever, possess the experiences of the other. Their paths never met. Which, we wonder, had the greater experiences, or came nearer to the realities of life: the mariner who knew and loved the sea in all her moods, and to whom the stars were dear friends removing the terrors of Darkness and pointing out his path: or the other who listened in an adoring half-comprehension to the wisdom of the Master? We can never know—only wonder. Their changing worlds have vanished behind the veil of Time.

The mental and the material worlds change so rapidly that our groping minds are bewildered; the ever Present is with us and we must hasten or be left behind. The traveller who returns eagerly to his home town is shocked and bewildered by the changes that have occurred in his absence. Even his dearest friends and relatives seem to be strangers, and it takes him some little while before he realizes that his and

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their minds have undergone the inevitable change. It follows then, that if these rates of vibration that manifest to us as our World, change so rapidly, so must those higher or lower rates of vibration that manifest to *their* inhabitants as realities.

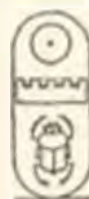
Observation is not experience, for though the observer may be satisfied he can have no real knowledge unless helped by experience. The old saying that "the spectator sees more of the game" may be true, but it is no criterion that he could do better than the player he so freely criticizes. The trade we ply, or the interests we hold, are the only ones on which we can base our knowledge; and we may develop a lopsided view of these. It is so difficult to see the other point of view, unless our experiences are similar. A doctor is visited by, and visits, many people. He sees the sides of those persons that they wish him to see. He can never really know them unless he forgets his profession and lives with them as one of them; even then, he may not gain real comprehension for we can live with persons for many years and not know them. The mentality of each being is like a faceted diamond. We may see only the sides upon which the light has not fallen; whereas, if we could see the opposite sides we would be dazzled and thrilled by the brilliance reflected therefrom.

As previously stated, we cannot learn by observation alone — we must have experience. We could watch a painter creating a masterpiece, most assiduously noting how he mixed his paints, and closely observe his technique, yet we could not emulate him. We could listen to any musician, or watch a typist, in like manner, yet, unless we followed up our observations with practice, no matter how learnedly we could talk about the various techniques, our knowledge would be self deception. The actual doing of the job would give us a vastly different conception to that we had as observers.

Those mentioned are material matters, yet the same holds true for the mental planes. We have the writings of the great philosophers to guide us; yet are we sure that we understand them? Do we skim lightly through the

pages, and prate learnedly to the unenlightened, or do we seek for the wisdom that the words cloak? Our minds move in such narrow grooves, and we are liable to be intolerant of those who cannot understand, or who cannot understand us. Only by mental efforts can we widen these grooves; yet they cannot be widened sufficiently to engulf the countless mentalities that are as diverse as the infinity of life forms. We reason from our own little view points and may get hold of the wrong end of the stick. That is not bad in itself, for we may discover something at that end that may add to the sum of our knowledge. If it teaches us to be watchful in our criticism of others, lacking their view point, we shall have learned a valuable lesson. Each of us is a little intolerant of the next person, and almost too eager to point out his faults — ignoring our own. We live in little mental worlds of our own creation into which others never enter. We think, secretly, though we would not admit it — even to ourselves — that we are more clever than the next person. Perhaps we are, for each knows something that the others do not. The greatest philosopher, who may be yourself, could learn quite a lot from any tramp, but his knowledge would be second-hand. We should never be uncomprehensive, or erect a mental barrier against others and refuse to admit that they may know something that we do not. We are full of repressions and petty hypocrisies, according to our environmental training. We accept the voice of convention as "the still small voice" and allow it to dictate our conduct, even when the real "voice" assures us that we are wrong.

If good fortune has led us along the sunny paths we are liable to lose our mental balance and delude ourselves into the belief that we are superior to the common herd; forgetting that each being adds diversity to life. A community that possessed similar physicalities, dressed and thought alike, would be deadeningly monotonous. The dirty tramp who slouches by us is an object lesson who has his place in life. We do not know the dreams and knowledge that he bears along with him. Many that sneered at Jack London when he was a tramp would have been among the first to fawn on the famous novelist.



Self-esteem is carried too far in many cases. Who are we to judge that we are better than others? We shun the society of persons we induce ourselves to believe are much too low or common for our high and mighty selves; forgetting that we may have taken great pleasure in the company of those others, perhaps as children — they know no social barriers—or before prosperity developed our pride — the pride that is nothing but ignorant self-conceit. We are apt to lack the realization that until we can appreciate, and enjoy, the company of the, seemingly, lowest beings, we cannot be worthy of association with the highest. The officer who can "mix" with his men is highly esteemed by them, and is valued by his superiors.

Most of us need mental shake-ups to awaken us from our sloth and complacency. Do we take exception to inoffensive remarks, or jokes, because of our false interpretation or self-conceit? How many of us can say that we adhere to the precept of the poet — in whose works can be found all such guides to the ideal character — that states: "To thine own self be true and . . . thou can'st not then be false to any man"? Do we have many acquaintances, or is our character so attractive that others seek our *friendship*? How many of us can be assured that, when our last penny has gone, we have *real* friends who will rally to our aid—friends that we gained by our merits? Many a man has discovered—too late—that the real worth of Man is Character—for at the End of the Road that is what must carry us forward. Can riches and position aid us when they are no longer at our command? "*What have kings that privates have not too?*"

Many years ago I had a dream. I stood before a Council composed of beings whom I loved as though they were part of me, and the Elder told me, amongst other matters:

"You have before you the hard life that you agreed was necessary to your growth. Do not be afraid to gain all knowledge. You must mix with the lowest, live with them as far as possible, and seek to understand them. Until you understand the depths you cannot appreciate the heights. When you can mix with, and enjoy the company of, the lowest on that plane, then will you gain

power. Have no fear that your mind will be sullied, for *there is no Sin*; a thing is as bad or as good as you like to think it. Delve, as far as possible, into the minds of the lowest of beings then you will realize that *Sin depends on the point of view*. Do not balk at the most, seemingly, foul of beings, for from each we gain knowledge. By your friendship they will gain the power to raise themselves again, but the effort must come from them. Suffer all emotions that you may realize the workings of their minds."

I have followed out this advice and gained a wealth of experience that I would not trade for the riches of the Indies. Though I may never know freedom from material cares on this plane, I have a host of real friends, and know that I am trying to make myself worthy of association with my dream brethren. I know that many of the "lowest" stand higher in the evolutionary scale than many of the highest. A man who "plays the game" cannot attain wealth, but his father knows the joy that such a son can bring to his heart. When the flesh is sloughed, and the real beings stand revealed, there will be many surprises. The armament king will feel very small beside the conscript who was forced to use his products; or the financier beside the widow he ruined. There is no greater mistake than to strive for material power. In the gaining of it friends are likely to fall by the wayside, and the minds that are contacted on that plane, being selfish and tricky, fail to compensate for their loss. The higher the position, the more likely it is that freedom, both on the mental and physical planes, is curtailed; and the wider the gulf that separates from the companionship that is so necessary to a full life.

Perhaps you remember the return of the Student Prince to his old University, and his bewildered attempts to break down the barriers that his position had erected against his former comrades and sweetheart! His position killed all the intimacy that had been his former joy, leaving his future, surrounded by place-seekers, a dreary procession of days. That is the punishment of the dictators. To them the freedom of the masses is denied. They cannot go where they would, or have the friends they

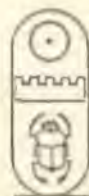
need. Their lives (if such they can be called) are spent in fear, and they trust no man — not even themselves. Power should be used to help, not injure, others. Its mis-use brings its own punishment in the dark Fear that hangs ever on the shoulders and makes sleep hideous with its ceaseless whisperings of doom to come. Poor little men! They were once little children, without a care in the world, and their dementia has made the world unsafe for other children. Could it be possible to pity them as much as they pity themselves? Let us leave them to their misery and continue:

Another foolish thing is to immerse ourselves too deeply in our own little world. A day may come—as it must to many of us—when our little world collapses about our ears and we stand bewildered, unable to understand that Life could be so cruel. Must we suffer whilst we attempt to orient ourselves, or can we step straight into another little world and, after but a slight pause to pick up the threads, continue as though nothing had happened? Are we too high and mighty to do menial jobs, and take orders from people we imagine are our inferiors? Can we suffer their scorn at our clumsy efforts with tolerance and patience? If so, we may discover that their scorn is but heavy humour, and that they are, secretly, helping us.

Can we suffer the buffets of a, seemingly, cruel Fate uncomplainingly—not realizing that we must learn to "take it"? If even the vicious "gun-man" sneers derisively at a man who is "yellow," what must be the attitude of the Cosmic Masters? These Beings, that guide us—if we allow them to—see that we suffer rebuffs until we learn to accept them with a smile. Easy to talk, you say? Yes, I will admit that it is difficult to suffer uncomplainingly during those times when both God and Man appear to shun us, and through the black night of the Soul we can discern no ray of light; yet, Sorrow and Pain help, not hinder, the consummation of Perfection. Sorrow strengthens, and opens up more boundless realms of thought. Pain forces us to seek the cause, in order to disperse it, and leads to many wonderful discoveries. We shall find that the

finer the Soul the more capable it is of feeling, and of more fiery life. Anguish comes and is gone, but Progress moves on eternally; for as the Fire purifies, and the Hammer shapes, so, in the furnace of Suffering, and under pitiless blows of Affliction, are formed, and grow, the Souls. Envy of those in higher and more secure positions than ourselves sullies the sheen of our souls: we all bear a cross, and it is possible that the crosses they bear would be too heavy for our shoulders.

Only Love can unlock the secret places of the Heart. The blows we received as children hurt us, yet now we can look back on them with a smile and realize that we deserved them. In the clearer light of a greater knowledge, may we not realize that those that Life loves must suffer her blows; the midlings and the wee fellows go scot free. No one likes to be ignored; so, would it not help us to realize that our rebuffs are a sign that we are considered to be worthy of attention, and try to adopt the attitude of *Indifference*? All of us have had phases when we appeared to be at the end of our tether, and the future seemed hopeless; yet we got an unexpected lift, and are still jogging along as merrily as our repressed minds will allow us. To some, life is a fierce battle to secure a bare living and Success seems to elude us; yet between Success and Failure is no real boundary; our material loss can be our mental gain. Because we have failed in the past is no guarantee that all our efforts will be of no avail. The onslaughts of Time levelled mighty Babylon. There are innumerable worlds that are seeking our exploration. A little thought will make us realize that all around is of the mind—the results of our own, or higher, creative thoughts. We possess the free will to evolve towards the Ideal and our Ideas, in any creative work, prove how far our mentality has evolved. Even though we may never have the time or opportunity to create anything in the material world, that is no reason why we should not make efforts in the mental. We cannot rest on our laurels; a self analysis would soon reveal many defects in our characters. If we term these known defects, or faults, our Sins, we shall be near the mark. It is always on these faults that we should concentrate.



We can ignore our good qualities for they never fail to exert themselves. Let us work for greater tolerance, and to remember, when we wish to point out the faults of others, the words of a great teacher: "He that is without Sin among you, let *him* cast the first stone."

This phase of racial hatred that is being engendered in many countries is against all progress. It has not occurred to the originators of this idea, or their puppets, that these persecuted people are the greatest teachers in the world. It is by no accident that they have spread into so many countries. They are part of a great plan, and we are too dense to realize it in its marvellous simplicity. A little thought will make us realize that the faults that appear so outstanding in them are faults that are part of our own natures. They are the scapegoats of the world and are set before our eyes in order that their faults should cause us to review ourselves,

cast out from our own minds those defects that we dislike in them, and thus aid us in our struggle towards the Ideal. Those nations that persecuted minorities in the past have collapsed, as must all that do so now. Any school that has weak teachers, or in which the scholars refuse to learn, must be a failure. We are all at school — the school of Life. We cannot afford to go complacently on our ways oblivious to our failings. If we are insufficiently evolved to see our own faults, it is the duty of others to point them out to us and our duty to ourselves to profit from the lessons. A wider mental outlook will bring us gifts that are beyond material reckoning.

These are the fruits of an evolving wisdom that will aid us towards the Ideal, when the light of Truth shall flood our whole beings with the Illumination that is the goal for which we, knowingly or uncomprehendingly, strive.



THERE IS NO DEATH

(Continued from Page 97)

How often do we hear people bemoaning their lot in life and complaining of their hardships. They see only the toil and pain that accompanies life, never do they give thought to the purpose of life. In experiencing the vicissitudes of life our souls are educated in the higher understanding of its great purpose.

Life is what we make it, and until our minds can rise above that which is material, we must expect sorrow and pain. The time will come when our spiritual understanding will be on such a high level that the experiences of a mundane nature will be unnecessary for us; until then we must sojourn on this earth plane partaking of its experiences until we are found worthy of a higher initiation.

To understand the condition called "Death," it is first necessary to comprehend the purpose of life and that is why I have allowed my pen to wander over these pages in explanation of its antithesis. For that which we call Death is

not what its name implies, it is but a transition in order that life may continue on. It is the inevitable in life, just another obstacle on the road of life that demands courage to face up to and through which all must pass.

When we are through using an old suit of clothes we cast it aside. We move into a house and when necessary we move out. Using the same logic, we move into this tenement of clay and pass through such experiences as the all wise Creator has ordained for us, and when these experiences are sufficient for the time being we throw off that which holds us to this mortal plane and free ourselves from that which is earthly in order that we may continue in life. There is no Death; how can there be? Christ came to earth to teach men how to live. He accepted the cross and passed through the ordeal triumphantly. The condition we call death is but transition and is swallowed up in the Victory of Life.



The Lawyer's Duty To Society

By FRATER JOHN D. MITHERTZ



WHAT is the lawyer's duty to society? Many times that question has been asked in the past and many answers given.

However, they all boil down to: fidelity, devotion and zeal to the client's cause. Note: to the client's cause.

While fidelity, devotion and zeal to a client's cause are commendable, to me the answer is not complete, it is too restricted.

A lawyer's duty is dual—to his client and to society. A lawyer is an arm of the law, and an officer of the court, and in rendering professional service, should render it in a manner consistent with the public's rights and refuse to accept a retainer in a cause where he has reason to believe that the rights and interest of the public might be defeated.

In the early days of our country the influence of the lawyer upon public opinion was universally recognized. He it was who gave expression to the sentiments of the community in which he lived.

To a certain extent this is still true in rural communities.

In a democracy, as ours, the lawyer should be the natural leader from whom and whose conduct the attitude of the community toward the law and law enforcing agencies ought largely to be derived. His duty, as I have said be-

fore, extends beyond his clients and to the public at large.

In the long run, a democracy is nothing more nor less than the operation of public opinion, and in directing the operation of an intelligent and guided public opinion the lawyer should do his part and make his contribution to the welfare of his community and to the public at large.

He should be stirred by an interest for the good and welfare of the people, for the masses will not tolerate a branch of the law whose ministers are insincere.

The lawyer is consulted by a number of people upon a variety of subjects and acquires a wide knowledge of the problems of the people. His advice should be singularly free of any personal gain, unselfish, unprejudiced, and with an eye to the good and welfare of his clients as well as the public.

By the type of advice he gives he exerts a strong influence upon the community.

The aim of the lawyer should be social welfare, just as is the aim of the social worker, though the means and methods by which the lawyer should pursue this aim are different. The lawyer should take pains to inform the people—not in an assertive manner, but rather humbly—that the keynote of law is order and not force, and that the fountain-head of law is found on principles of religion, morality, justice and equity.

He should remember that as an arm of a system of welfare endeavor, his object should be not only to guide those who through misfortune, neglect, have



run foul of the law, but to advise them and adopt measures for their guidance which will tend to prevent the recurrence of such needs.

There are many situations where legal advice and guidance, without recourse to the courts is of the utmost importance, and here is where the lawyer can render real service to his client and to the community.

There are many cases in which the law fails to accomplish justice. Here is an opportunity for the lawyer, to watch the impact of law on life and to note when and how the law is impotent to deal with conditions that result in injustice, to see that justice is done regardless of the impotency of the law.

The lawyer should devote a part of his time to the service of his community. He should enlighten the people of his community with our American institutions and form of government, to instill them with the importance of preserving the essentials through a trying time of change to the permanence of our country's institutions and the advance and welfare of our country.

People frequently regard the law as an obstacle to be surmounted or gotten around rather than as a guide or assistance to proper action. Here is where the lawyer can be of real service to his community by not lending himself to help the client to do a questionable act, but by helping and guiding him toward what acts he may legally and ethically do.

Though the lawyer is required to defend private rights, it is also necessary for him to defend and protect the public interests. The old adage that no man can faithfully serve two masters whose interests are opposed is still true, and when a lawyer is called upon to espouse a cause which conflicts with the rights and privileges of society, the rights and interest of the people should be paramount.

It has been said, and with some justification, that the lawyers in America are merely an aggregation of individuals engaged primarily in money-making activities. It is neither wrong nor unethical for the lawyer, like any other individual, to seek to accumulate material things—but a good many of my brethren in their search and anxiety to accumulate these material things have, like Esau sold

their birthright for a mess of red pottage.

The lawyer should acquaint the public with the fact, and make them realize, that the trial of a case—where a person's reputation, fortune or even life or liberty is at stake—is something more than a display of forensic skill, and that the community and society recognize that they have an interest equal to that of the litigants to see that justice prevails.

The persistent march of civilization and the amazing developments in all fields of human endeavor are changing the outward aspects of society, and have placed increasing responsibility upon the lawyer; but at the same time have created great opportunities for him to be of service to his community and to society at large.

Now a word about law. What is law? Stated simply, it is a rule of human conduct laid down by the legislative powers of the state or federal government; or, to be succinct: law is one method of solving human problems.

In a complex society like ours they deal with every form of human activity. Obey them and all goes smoothly. Disregard them and you may be sure that there is trouble ahead. We live in a large country, and in the midst of a complex civilization. The law is engaged in the ceaseless effort to order and control certain acts that are essential to individual safety and public well being.

The layman will respect and comply with the law only so long as he realizes that it is justly and sincerely enforced.

Many factors contribute to make a gap between the man in the street and the administration of justice. The people and their problems are constantly changing and unless the machinery of law is adapted to meet the new needs the gap will grow wider. As long as man sees that favoritism is extended to some individuals, and there is a different interpretation of the law for the rich and a different interpretation for the poor, he will have no respect either for the lawyer or the law. He will not tolerate sham or hypocrisy.

Since law improvement cannot rise above popular respect for it and the agencies that enforce it, it is of paramount importance that the legal insti-

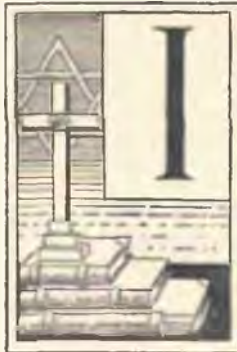
tutions and their functionings should be fairly, clearly and in non-technical phraseology interpreted and explained to the people.

The lawyer is a fiduciary not only for the client but for the social order as well, and the law and the lawyer should be a social institution.



Even "Luck" Is Not Free

By FRATER VON AVON



IT IS a common superstition that it is bad luck to walk under a ladder. The truth is, it is simply common sense to stay out from under.

Don't trust to luck. Nature runs no lotteries. Take what you desire but pay for it; pay for it in hard

work, deprivation, and sometimes poverty and ridicule, but pay, and take what you will. Why should nature favor you and withhold from another? To do so would be playing favorites. Favoritism, and lottery-playing have no place in the scheme of a divinely ordered universe.

What appears to be unearned good luck is so in appearance only. Like perpetual motion it doesn't exist; there is always an unseen source of energy that makes the wheels go around. Likewise, there is a hidden cause for what passes for pure luck; for every effect there is a cause, and this holds equally true for bad luck. What seems to be ill-fortune is but the obvious result of error—error on the part of someone, if not your own.

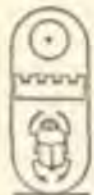
The proposition that all men are born equal is not acceptable. An Arabian

author offers the following comments touching this proposition: "We are bows and arrows. Our parents are the bows; we children the arrows. They send us forth into the world; they direct us; but they cannot control our ultimate destiny. The path of the arrow varies with the strength of the bow. An imperfect bow jeopardizes the flight of the arrow; it may never arrive at its chosen destination." Thus thwarted and incapacitated, humanity charges its imperfections to "luck."

Although our parents possess and discipline our bodies, our souls they cannot enter; their destiny they cannot fix. We are our own, but we discover not ourselves in youth; some of us discover ourselves very late indeed.

The soul is secretive and reticent. Within it lies surprising ability. Bad luck may be an abrasive soul-developing process. Adversity is frequently good fortune disguised. Its sand-papery process uncovers many a diamond in the rough.

If the man who said, "I am captain of my soul, I am master of my fate," was referring merely to his objective self then we might claim that he had an inferior Pilot, but he who discovers his soul and follows its will, has a celestial Pilot. He who follows the winds of fortune hazards failure, but he who is obedient to the Pilot within scorns luck.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

CONTENTMENT



NE abstract quality which every individual tries to acquire is contentment, but few attain insofar as we look at the subject and the lives of individuals as a whole. To the average person it would seem that contentment was fleeting and momentary.

There are times in the existence of all human beings when complete contentment is realized; when in a moment they seem to believe that for that particular time everything that is desired is had, or else no other desire which they may

have is particularly predominant at the moment. A continued state of absolute contentment would be a perfect state of existence theoretically speaking. To be contented, the average person would state, constitutes having everything one wants and to accomplish everything to which one aspires. The opposite state, that of discontent, seems to be a powerful force in bringing about all kinds of disruption, misunderstanding, misdirected activities, grief, pain, and suffering.

With this brief analysis it would appear that contentment is a positive force and nothing more, and that in direct opposition discontentment is a negative force. In other words, if everybody were contented the world would be ideal. The existing chaos, misunderstanding and upheaval that exists in the world today is accepted by most human

beings as being an indication of the fact that few people are contented; apparently most people are discontented.

The fact is that contentment and discontentment are primarily and respectively positive and negative forces if considered from a materialistic standpoint and without any further consideration. Nevertheless, to assign to these two states or attitudes the specific qualities of being positive and negative is to overlook a number of important factors. If you would ask a limited number of people, say twenty or twenty-five, what would make them contented, you would get a diversified group of answers, and if you could take this group of people and in some manner or method place them in an environment where each and every one of their desires and aims would be an existing fact and reality, you would find that a very small percent would actually be contented.

This is due to two factors in human nature. The first factor is that anticipation on the part of the average human being is a more potent force than the acquisition of anything anticipated is in itself. Any individual who concerns himself with the attainment of a certain thing frequently makes the mistake of building his whole life and purpose about that one thing in anticipation of its possible or eventual happening. In many cases, failure of such anticipated events to occur is a greater blessing to the individual than for his anticipations to be realized. The reason for this is that he gets more joy and happiness from anticipation and daydreaming than he would by bringing what he anticipated into a reality. Furthermore, this point leads us to the second factor to be considered in regard to the reaction of the human being in seeking contentment; that is, that the thing which we believe would bring us contentment is frequently only another step toward discontentment. The acquisition of more funds frequently brings the individual in contact with those things which only cause him to want still further increase in order to make his purchasing power sufficient to acquire other things. The gaining of property may be the first step to becoming a miser because so much

time and effort has been given in anticipation to the acquisition of certain material things that they have become an end in themselves instead of a means to an end.

From these comments it would appear, as is frequently said, that the average human being is seldom satisfied. There is far more truth in this statement than may be realized by the one who casually makes it or hears it. The truth is, there exists no complete satisfaction in the physical or material world. The gratification of the desires which we have and which are entirely physical or material in their nature and ultimate purpose are not sufficient to produce complete contentment, because contentment founded upon these objects is as unstable and as fluctuating as the material itself which is always changing. Those who have gained through contentment have frequently from all appearances had the least physically and materially. They have tried to live a balanced existence; they have not been materialistic and fastened their whole aims of obtaining contentment and happiness upon material things. They have realized that contentment only comes through the realization of the other values. They have realized that the physical and material world contributes to the happiness and well-being of the individual and should be considered, but that all the material that exists in itself is nothing unless it is supplemented by the other phase of universal existence, that of understanding, knowledge and the realization of the divinity that is within each of us.

If you are seeking contentment, direct some of your efforts toward the gaining of this contentment away from material objects. Consider the abstract values and attributes of yourself and of humanity. The exercise and use of true love, charity and unselfish honesty actually put in function by all humanity, would solve most of its problems. The purpose of the Cathedral of the Soul is to assist those who strive to balance their existence. Join with it, follow the instructions and suggestions outlined in the booklet "Liber 777" which you may request if you do not have a copy.





Our Friends

DO WE CHOOSE OR MERELY ACCEPT THEM?

By FRATER O. J. RANKIN



HEN, through a feeling of despondency or loneliness a man seeks friends, he unconsciously seeks God.

Real friends are eternal; "though absent, are still present... though dead they are alive." Dead or alive, there is an

everlasting affinity between the conscious atoms of our spiritual selves in which are stored all the best souvenirs of friendship, which are eternal.

We are told to take care in choosing our friends. Surely it is not for us to choose; for whether we get a bad friend or a good friend depends on what we deserve, on what we have attracted to ourselves, and on the experience we must have in this particular field.

We are either friendly towards certain people or we are not, and we can be friendly without being friends. If we have yet to meet someone destined to become a friend, nothing except divine intervention can prevent the natural development of that friendship. The "choice" of such a friend is our response and obedience to the Guide within.

Friends are like wives: we have them "for better or for worse," and instead of changing them for others we should try harder to get their point of view and endeavour to keep them "till death

doth us part." It takes years of experience on life's road to get to know the real, or inner self of a friend. This is the self that counts, and if we are friends with this we are true friends for life, and for every successive life hereafter, for we always manage to come together again. Thus it is possible that most of the friends we "make" are already ready-made.

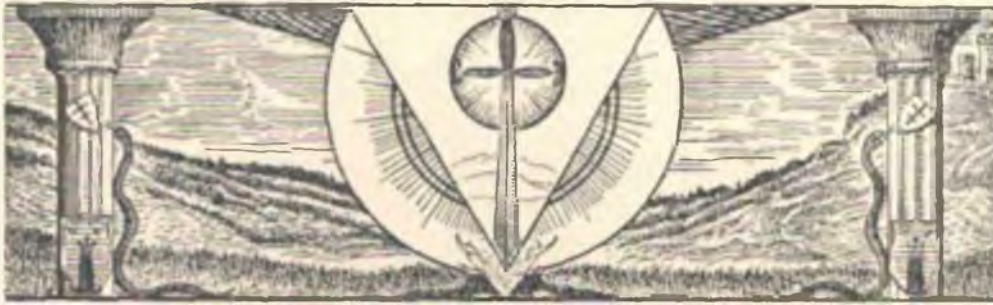
Eternal friendship is not merely a man-made product. The value of a true friend is far beyond any value that can be fixed by man's will or choice.

Looking back into the biographies of lives in which staunch friendship has meant so much, we usually find that those who played the leading roles came together under peculiar circumstances; seldom by design or personal choice. Friends are found when we may not be looking for them. They simply crop up. Emerson wrote: "My friends have come to me unsought; God has given them to me."

When a man builds a barrier between himself and his fellow creatures, lives behind it and says: "Friends bore me. I cannot be bothered with them. I want to be left alone, to live with God," and aims at self-aggrandisement by avoiding humanity, the only thing he has to live for is the barrier, for he shuts out God with the crowd.

Christ did not gain prestige by getting ahead of, and away from, his fellow creatures, but by keeping abreast of, and always with them. He knew God's presence was in those crowds, reflected

(Continued on Page 110)



Failure Is Success

By AILEEN BUETOW, F. R. C.



ALL our lives through we strive for success, which we conceive as an elusive combination of wealth, fame, beauty, insuring an absolute mastership of every situation in which we become entangled. But during the crowded years from

childhood to the grave, we meet with a hundred failures to each little puff of success we may achieve.

Do we not confuse obstacles with failure? What is failure?

Here is the case of O. V., a brilliant physician—at one time. He was a jovial, good fellow with a touch of buffoonery in his mental makeup. People took to him, but they did not understand his particular brand of wit. Patients would counteract what they accepted as satire with sullenness and complaints. "I cannot deal with the public, I am a failure," he told himself. He was past forty when he took his first drink. He died, twenty years after, an habitual drunkard. His failure got the best of him. It might have become a success if he had turned it into constructive channels; as a writer or a lecturer on matters of health, or human nature, his style of humor would have been appreciated. The obstacle of changing his life to suit his nature appeared to him as an unsurmountable chasm of personal failure. So he failed.

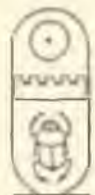
A philosopher may indeed tell us that we all fail. That even if you possess the looks of a Hollywood star, the bank account of an Edsel Ford, the winning ways of a Dale Carnegie and the luck of a quintuplet, you are destined to fail. For all life must end in death, the obliteration of all daily strivings.

So let that console us. Let us repeat: Every knock is a boost. To surmount obstacles is the homework we have to do to graduate into another classroom. If obstacles are failures, failure is success.

Some men have not let defeat or so-called "failure" beat them.

One man was almost down and out. Fact is, the Saturday Evening Post recently had a feature article about him, extolling him for the most glorious failure of our times. He failed in business, not once, but always, until it became a habit. His life was so dull that it was unbearable. But he was not beaten. Using the God-given gifts of imagination and visualization, he would lie in his bed at night, picturing to himself the most blood-curdling adventures. Eventually he wrote the tales down and thus Tarzan was created. Now Edgar Rice Burroughs is one of the richest men in California. He has achieved what the world terms success.

Have you heard the story of the famous French painter Gauguin? They laughed at him in Paris: "You cannot paint." His Danish wife and his children endured poverty and an artist's visions as long as they could, then his Mette took the brood and went to her native Copenhagen. Stripped and lone-



ly, Gauguin went to Haiti. Here he painted his canvasses showing rural France. People laughed at him. He went back to Paris. People as usual laughed at his pictures. Again he journeyed to Haiti, spending his last years as an ill-paid clerk and steadily painting pictures which sold for a few dollars. He died in utmost poverty, far from the scenes he loved, and knowing himself as an utter failure who had lived a mis-spent life. Now his canvasses fetch a fortune and he is considered one of the greatest sons France ever fostered. Was he a success or a failure?

Gauguin had a dream, he kept to the purpose of his mission in life which was to show a glimpse of fourth dimensional visions to three dimensional beings.

We all have the same mission. Our task in life is to raise our consciousness to another plane. Four roads lead us in the right direction—art, philosophy, science and religion. If you enter on the path, you can choose any of these roads. But you have to learn not to confuse obstacles with failure. The real YOU is above all trivialities; if you stumble on

one step, the next motion will be a signal to a steady forward march. If you are poor, you can be clean and self respecting and enjoy life hugely in spite of the empty pocket. If you are out of a job, use your time for studying. Does bankruptcy stare you in the face? Return the glance with a merry twinkle and say: "I have done what I can, and I am giving every man his share." Honesty and bankruptcy are not side-kicks for long.

The secret of turning seeming failure into removable obstacles lies in not caring a hoot for other people's trite, preconceived, biased opinions. Let all social distinctions vanish. Tell yourself that no one is really interested in *you*, but that everybody you know only thinks of you in terms of how you affect *their precious egos*, and you will find that you do not so easily lose courage. Say: "This is not a failure. It is an experience I have gone through, an obstacle that may be used as a fulcrum, with intrepidity as a lever, if I want to accomplish my purpose."

But do not lose sight of your purpose!



A miser is only a treasurer for his heirs.—*Ali ibn abu Talib.*



OUR FRIENDS

(Continued from Page 108)

in every individual to a greater or lesser degree. Contacting common humanity was Christ's common workaday method of contacting his Master; the one and only means whereby he was able to work for God and with God. Brotherhood was, as it still is and always will be, the easiest and most natural way to find God. No *one* benefits unless and until *all* benefit. In this great truth we find the reason why one cannot have too many friends.

Humanity is God diffused. Thus He is omnipresent. God is everybody, everywhere, at all times, and by avoiding everybody one avoids God. Those of us who are living and working together today are living and working

together for a purpose. That purpose is hidden, although we sometimes get a glimpse of it in later life. It is part of the Plan, and our business is not only to live and work together but to do whatever we have to do as well as we can.

A Hindu philosopher says: "While we recognize a God, it is really only the Self, from which we have separated ourselves and worship outside of us; but it is our true self all the time, the one and only God."

The friend we see in a fellow creature is the reflection of God and the reflection of ourselves—a sort of second self. *Alter ipse amicus*—a friend is a second self.

*The
Rosicrucian
Digest
April
1940*



Tragedy

THE BROKEN ARC SUGGESTS THE CIRCLE

By FRATER DENNIS CRITOPH, F. R. C.



THE dramatic, like all other forms of creative art, waxes and wanes in greater and lesser cycles. A great infusion of inspiration glorifies certain periods of human effort and leaves mementoes of its visit in the form of temples, statues, paintings, poems and plays of great worth; then the glory fades into a period of servile imitation and, finally, of dreary banality; and then again the Dawn, and a new great Day.

At this point the reader, thinking back over world-history, will probably call to mind at least two great periods of dramatic creativeness—the age of Pericles in Greece, and that of Elizabeth in England. There were others of course, but these two periods are probably the most widely known.

These two great ages had certain characteristics in common. Both were associated with a great upsurge of mental and physical life in all its aspects; both nations were delivered from the oppressor in despite of great odds—Athens from Persia, England from Spain; in both the drama had developed under the aegis of Religion—the Dionysiac festivals in Athens, and the Miracle plays in England; both were remarkable for the depth, power and beauty of

their tragedies—for example, Euripides' "Trojan Women," and Shakespeare's "King Lear." For with all due respect to the other forms of dramatic art, Tragedy is its highest expression.

Most people, if asked to define the difference between tragedy and comedy would say that the former is characterized by an "unhappy," and the latter by a "happy" ending; that is to say, that in a tragedy the principals meet their death in the last act, whereas in a comedy their adventures are crowned with success and earthly happiness. Now while this may generally be the case, it is by no means necessarily so; neither are worldly unhappiness or happiness the essential guides to the classification of a play.

In all plays there is some kind of a struggle: a struggle with the lighter side of the social environment—comedy; or a struggle with the more mysterious problems of human nature or with Cosmic forces—tragedy. The association of the latter with apparent failure and death is the playwright's method of showing the might and mystery of the antagonist. Farce and melodrama are the grosser, physical forms of comedy and tragedy respectively, generally lacking in characterization and truth.

In the words of the Spanish playwright, Garcia Lorca, "Man struggles as long as he lives." In the light of this great truth, Comedy rarely satisfies the soul so completely as Tragedy. In life there can be no "happy ever after"; for, as Rosicrucians well know, conscious-



ness can only manifest in the presence of duality — in the struggle between opposites.

The desire to solve the problems of living easily and permanently is as unreasonable as would be the desire of a chess player to win all his games without effort, or to change the rules of the game so that everyone could win without thinking about it. Such peculiar chess would cease to be a game worth playing at all!

The real distinction between tragedy and comedy is a matter of stature. In the great tragedies the majesty and courage of the protagonists in the face of the immensity of the forces arrayed against them are such that one is inspired even by their failure. In the ancient tragedies this idea was expressed by generally confining the themes to the stories of kings and gods.

In "King Lear" the strength, courage and passion of Lear and Gloster, and the inhuman malignity of their adversaries make a tragedy of epic style played on a stage which seems more than earthly.

The Greek tragedies often attempted to illustrate the great Mysteries: Death and Resurrection; the cycle of the Year; the immolation of the Divine in matter; the story of Dionysius—just a story to the ignorant, but full of meaning to the Wise.

Tragedy in this sense is not popular with the modern playgoer. True, there are modern plays with unhappy endings, but in many cases the defeat of the protagonists in the last act is due rather to their weakness of character and meanness of soul than to the greatness of the battle in which they are supposed to be engaged; so the audience, far from being inspired, is left with a feeling of futility and hopelessness. Life seems to them as "a tale told by an idiot"; so that a healthy distaste for such productions is not to be wondered at.

Generally speaking comedy and farce alone are popular, and few indeed on

this continent have ever seen a great tragedy; they have never experienced that healthy emotional cathartic of which Aristotle speaks so highly.

Speak to the average man of this and he will say, "I hate tragedies; there is enough tragedy in real life!" But surely that is not true! Life today is very sheltered and restful compared with the times of Shakespeare and Euripides; more people of today suffer from monotony and ennui than from the buffeting of fate or the struggle with overwhelming odds.

The best explanation which has been offered for the attitude of the modern playgoer towards tragedy is that which ascribes it to the mechanistic ideas prevalent in these times and to that circumscribed viewpoint which is limited by the cradle and the grave of one puny existence.

To he who has no belief in reincarnation, or any *sincere* belief in immortality of any kind, the spectacle of unresolved problems, or of any life story which is not a complete little circle, is unbearable.

In other words such persons have no share in the large faith and intuitive wisdom of Browning; they cannot see beyond the "broken arcs" of earth to the "perfect round" of the Cosmic plan. Therefore, plays, to be acceptable to them, must end with the reward of the good and the punishment of the evil, all within the confines of a short two hours or so.

To the Rosicrucian, however, the slight curvature of the broken arc suggests a vaster and more awe-inspiring circle; and the play (or life) which ends in defeat suggests a greater victory in a future incarnation. Indeed, to be on the side of the angels in the battle of life is a glorious privilege in itself.

Let us, then, read the great tragedies from this more Cosmic viewpoint; let us suffer with these brave protagonists in loving sympathy, observe their end with reverence, and look beyond it in the realization that there is no lost good.



SANCTUM MUSINGS

The Mystic Faces Life

By SOROR DAPHNE DANIELS



THE charge is often made by persons of orthodox religious training or of scientific background that the mystic, the student of the mysteries of life, the searcher after the key to explain some of life's peculiar phenomena, is a dreamer, an impractical person. These persons of mystical inclination are accused of being indifferent to the practical, every-day problems of life; they are said to be divorced from that class of society which we call up-and-coming, ambitious, and which seeks to bring about improvements in the world.

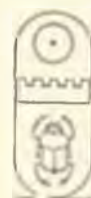
Now let us consider for a little while some of the interests and purposes of mystical studies and see if the metaphysician and the mystic are justly condemned. When we do this unbiasedly, we shall have the facts and then can make our own decisions as to the worth of the mystic in our midst and just whether he is helping society to evolve.

It would be easy to mention here the names of great leaders of men who were mystics, but the critic would say that the efforts of these men were not based on their mystical studies and interests

but upon their formal educational training, their social background, or something else aside from mysticism. So we shall leave out of our arguments the names of those great men of history whose biographies would clearly show that they were interested in metaphysics and were perhaps also Rosicrucians.

Let us think for a moment of the every-day man and woman who study mysticism for an answer to life's mysteries. The Rosicrucian student, as one example of mysticism, is not simply interested in what is going to happen to him when the inevitable day of transition arrives. He is not just seeking an answer to the age-old question, "After death—what?" True, that is one of his interests and he finds in his Rosicrucian studies an answer to that question which gives him peace of mind to devote his life here and now to the development of character and personality. He knows that what lies before him in the future is dependent almost wholly upon what he does with this life. Hence it behooves him to set about to elevate his plane of thinking and acting that he may improve from day to day and when transition does occur be better prepared for what lies beyond.

It is because of their desire to make the most of their every-day lives in business, in the home, in the social atmosphere that men and women in all



walks of life turn to mysticism. These persons know that only by having an understanding of the purposes of life can they enjoy peace of mind, contentment, good health and all that contributes to the fullest satisfaction in life's experiences. Mysticism is able to offer just that to the sincere student for it is not bound by dogmas and creeds; it can accept the good in all religions, all philosophies of the past and the present, and can look to the future for what science will add to man's knowledge.

Thus the mystic is one who has access to every channel of wisdom and does not claim that this or that creed or dogma is the one and only answer to the whys of life.

By synthesizing the knowledge that comes to him through his researches in every possible field of investigation, he sees life as part of a great scheme di-

vinely ordained and he makes his knowledge useful in fitting himself into the pattern of practical living. Any man or woman who seeks to learn all that there is to know and then uses his knowledge to better his life from day to day, cannot be accused of idly dreaming his life away in useless fantasies.

The only dream that the mystic has is that some day this whole world will be peopled with men and women who like him will be free of the enslaving creeds of bigoted groups who refuse to seek the real Truth and deny it to their followers. But the mystic knows that this dream can only be realized through practical methods of training and guiding and educating posterity to a point where the youth of coming generations will throw off the yoke of bigotry and intolerance. Such a dream is worthy of the admiration of everyone.



Love Is the Key

By SOROR MARIE GEORGE



THE person who is content with his place in life, has no desire to progress, is of no service to himself or anyone else. Dissatisfaction is one of the incentives to evolution.

Evolution begins when we sense that there must be something better

than what we now have. Each of us is here in this incarnation for a purpose. The second step on the path in evolution is to come to the realization of this fact. Now, that we have taken this step, our hearts long for that inner understanding, the wisdom and light that is our heritage. But, the key to these Divine treasures is love; love that embraces trust, kindness, patience, long-suffering and forgiveness.

Down through the ages, we find that love was the dominant factor. Uniting the two pillars in the spacious hall of columns at Karnak, we read these words, "The Secret of Life is Love." Then, on the Island of Elephantine, we find these inscriptions, "Love is the Secret of Life," "Love, with Wisdom is the Secret of Life," "The Torch of Life is Fed by the Oil of Love," and "Love is the Oil of Life."

Love is a great purifier; combined with wisdom, it can be the means to an awakening to a realm of peace and grandeur unsurpassed by any place in this mundane world.

When we have evolved to the point where we can live and work for the greater common good, we have reached the third step on the path. And, from this point, we may, at times, step across the threshold into that realm of "Peace that passeth all understanding."

*The
Rosicrucian
Digest
April
1940*



God's House Above

By ROBERT ALLAN MITCHELL

"The heavens declare the glory of God; and the firmament sheweth His handiwork."—*Psalms 19:1*



THUS sang the Psalmist in response to the inspiration that swept upon him from the clear skies of Palestine. His fingers moved across his harp to the cadence of the "music of the spheres," and his soul joined with the Universe in

praising God. His mind and heart were attuned to vibrations which may have had their origin thousands of light-years from the Earth and, as rivers which increase in volume as they flow onward, gathered momentum and power until they reached the inner consciousness of the man who wrote one of the most beautiful books of the Bible.

The vault of heaven acted as a gigantic lens, bringing the Psalmist into the very focus of infinity. His sixth sense was awakened to realities which ordinarily transcend human perception and established close communion with a higher Mind. And yet the Psalmist was in no way oblivious to the world around him. He was aware of God's relation to man, and exclaimed:

"When I consider the heavens, the work of thy fingers, the Moon and the stars, which thou hast ordained; what is man that thou art mindful of

him? and the son of man, that thou visitest him?" (*Psalms 8:3-4*)

Might we attribute the sublime beauty of the Psalms and the melancholy grandeur of Job's meditations to the starry skies which shed the light of all God's worlds upon the holy men of old? The simple, august, universal language of the huge and thoughtful night brought comfort to them as well as soul-stirring awe.

"Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" (*Job 38:31-32*)

The awful immensity of the heavens so impressed Job in his time of affliction that he could not lose sight of his faith in God. As God has maintained the harmony of the external Universe throughout eternity, so does His loving care of His creatures never cease. Job realized the omnipotence of the Almighty and was humbled.

The great prophets of antiquity were not the only ones to occupy the focus of the ether. The power received by a simple meditation upon the splendors of "God's house above" is the birthright of every human being. To behold the Moon and stars, to let the rifted expanse of the Galaxy proclaim the wonders of its billionfold suns, is merely the passive aspect of such meditation. To this must be added an objective projec-



tion of mind which will bring the consciousness into contact with higher vibrations. If the Psalmist had sat under the heavens with his mind in a passively blank state, the world would have been robbed of some of its most magnificent literature. Nothing except worldly materialism and spiritual indifference can blind the soul to the "scripture writ by God's own hand."

To show that even the humblest of souls can enjoy fully the comfort and peace of astral beauty, the following extract from a letter of a poor Methodist woman of the eighteenth century is herewith transcribed:

"I do not know when I have had happier times in my soul than when I have been sitting at work, with nothing before me but a candle and a white cloth, and hearing no sound but that of my own breath, with God in my soul and heaven in my eye. . . . I rejoice in being exactly what I am, —a creature capable of loving God, and who, as long as God lives, must be happy. I get up and look for a while out of the window and gaze at the Moon and stars, the work of an Almighty hand. I think of the grandeur of the Universe, and then sit down and think myself one of the happiest beings in it."

What could be a simpler, more sincere testimony to the reflection of God in the stars than that? Have not the stars a message for all of us?

"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain." (Psalms 104:1-2)

The starry Universe has often been called "God's living garment." This unity in the scheme of things reassures us of our relation to even the remotest star. The world-fabric of the Cosmos is inextricably woven into our natures and our lives making us the children of

God and brothers to all men. The fact that all physical life upon the Earth is dependent upon electromagnetic vibrations from the Sun for its existence, and that sunspots, the Moon, and the planets exert a powerful influence upon the weather and terrestrial electricity, produce tides upon the oceans and the atmosphere, and possibly cause earthquakes and the gradual "sinking" and "rising" of whole continents, confirms our conception of universal relationship. If the Earth and planets were formed from matter originally ejected from the Sun, as many astronomers believe, this principle is augmented still further.

Modern science has learned that the stars are vast power houses, pouring inconceivable ergs of energy into space. But we must not lose sight of the fact that the energy of the celestial bodies is the energy which God has instilled in them. The revolution of every orb, the dance of every atom, attests obeisance to the Source of all power and life. "The Universe is not dead and demoniacal, a charnel-house with specter; but godlike, and my Father's." (Thomas Carlyle.)

"In my Father's house are many mansions . . . I go to prepare a place for you." (John 14:2)

Here, Jesus speaks to His disciples concerning the life beyond earthly death. What could be a more wonderful house of the Father than the whole infinite Universe? Can we not picture the "many mansions" as the many stars and planets, most of them inhabited by spiritual and corporeal beings?

The body belongs to the ground, for "dust thou art, and unto dust shalt thou return." But the immortal soul is of the stars. That which is earthy is finite, but that which is astral is infinite and of God.

"Praise ye Him, Sun and Moon: praise Him, all ye stars of light. Praise Him, ye heavens of heavens." (Psalms 148:3-4)



*The
Rosicrucian
Digest
April
1940*

Some men place the blame for their misfortunes on the stars; the Christian has a God upon which to place his. Personally, I very strongly suspect that Job's boils were not of a divine origin, but rather a product of rich living. Pity the poor infidel who has no one to blame for his misfortunes but himself!—Sebe.



ARCH OF A NEW EMPIRE

The rugged beauty of the Pacific Coast and its abundance of natural resources, with its new order of living, has gained for it the appellation "The New Empire." The above arch, looking out on the Court of Honor on Treasure Island in San Francisco Bay, typifies a vista of this great playground of the West, with its spirit of freedom and modernity. Treasure Island, on which the San Francisco World's Fair will be held again this summer, is but a few miles from San Jose. All attending the AMORC Convention this July are invited to enjoy the special "Rosicrucian Day" at the Fair.

(Courtesy of the Rosicrucian Digest.)

The Mystery of Miracles

IS EPIPHANY POSSIBLE . . . can a bodily manifestation of the Divine be brought about? Did the simple and sincere desires of the ancients—voiced in prayer—cause Cosmic intervention in times of need? Has man lost his heritage to invoke the Divine Powers, or is the mystery of miracles a secret cherished by a few? Here is a frank discussion both from the mystical and scientific points of view. What constitutes miracles? They are revealed as an orderly working of natural laws—laws that can be

commanded **by those who have the knowledge.** Do you know what **so-called miracles** are possible in your life today—without mystery, strange rites or practices? The Readers' Research Academy—composed of men and women throughout the world who desire simple, helpful supplementary reading—offer you the following course of reading entitled, "The Mystery of Miracles." You may subscribe to this course for only one month or six, as you choose—discontinue whenever you will. Add to your fount of knowledge.

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Hermes Lodge, AMORC Temple, Mr. George A. Baldwin, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

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Oakland East Bay Chapter, Lala Seymour, Master; Leo D. Grenot, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Sts. Inquirers call: FRuitvale 3139-W.

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Unlike the ancient alchemists who were content to change the nature of matter in their crucibles, and to seek the elixir of life, modern physicists seek to shatter matter—reduce it to its primordial essence. This fantastic apparatus, like some imaginative device from Mars, is popularly known as an atom-smasher. Located at Pittsburgh, Pennsylvania, and weighing ninety tons, it is one of the largest scientific instruments in the world.

—Acme Photo.



CAN MAN REACH BEYOND THE VEIL?

On the Edge of Eternity

SO CLOSE and yet so far from the source of *all* is man. Are we allowed but a fleeting glance at the universe—just a conscious interim on the stage of life—a brief look at the setting, the stage, and our fellow players? *Must* each minute be lived regardless of what it affords, or can life be an *intelligent choice*—a time well used to gain a desired end? Not alone in the vapors of test tubes, or the misty voids of the telescope, will man find the answer to the riddle of life and that course of living which brings mastery of self and happiness, *but* in the depths of his own being.

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