

ROSICRUCIAN DIGEST

COVERS THE WORLD

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THE THOUGHT OF THE MONTH FORTUNE TELLING—FACT OR FRAUD

By THE EMPEROR



PEERING into the future in all of its diversified forms is now big business. Annually in the United States alone, millions of dollars are spent in this pursuit. Expenditures range from the deposit of a ten-cent coin in a vending machine for a "ready-made" horoscope, to the payment of \$100.00 for a "special seance." Such practices do not necessarily connote that the persons participating are morons. It rather indicates how firmly rooted are the instincts. Blindfold a person in a place with which he is even quite familiar, and observe his hesitancy to step boldly forward. You will note that as a precaution he extends his arms and gropes ahead as though to fend off some possible obstruction. Man, in life, when he is able to realize it, finds himself in a similar or blind state. He finds that he has consciousness of just his present existence; where he is now and has been since birth are the only realities that he has to depend upon. Where he, as a spiritual entity, existed before his birth, from the religious and mystical point of view, and where he as a physical being will be next month or next year, are vagaries, in so far as his actual perceptions and experiences are concerned.

Millions of persons today, as in past ages, are very conscious of the evident futility of planning. Today's accomplishments may be shattered by tomor-

row's unforeseen events. Therefore, just as the blindfolded individual reaches out to guard against a possible unknown danger, so millions try to tear aside the veil of the future, to get a glimpse of what lies ahead. Even the revelation of but one year in advance would quite patently be a tremendous asset in establishing confidence and evading possible catastrophes.

Fortune telling, or divination, relies solely upon one factor, whether its adherents realize it or not. The factor is *determinism or predestination*. It is manifest that unless a future has been prescribed or determined in advance for mankind, it would be absurd to seek it. Consequently, the average system of fortune telling necessitates the belief in fatalism. This fatalism consists of the belief that man's future has been laid out in detail for him. In other words, that there is an agendum of his life available. Some power or intelligence, it is presumed, has decreed what shall occur for him hourly, daily, yearly until he relinquishes his mortal consciousness at the time of death.

If such a future were to be entirely favorable, it would indeed be gratifying and most comforting to know, with the passing of each second, that we were approaching these eventual climaxes. However, one need only look upon his own life or the lives of friends and acquaintances to see that fate is not always a benefactor; therefore, a glimpse into the future, if possible, would likewise reveal for many untold suffering, pain, and tragedy. Such a future would best remain undisclosed, for peace of

mind is often found in ignorance of the future moment.

The fact that so many constantly seek to know what the morrow will reveal indicates that either they possess courageous spirits, or possibly the belief that the unfavorable may be evaded. If fate is absolute and the course of man's life, or his destiny, has been created for him and he must pursue it like a ball rolling down a bowling alley, then it avails him little to know of it in advance. Such knowledge could not make it possible to *escape* misfortunes, for such would be the natural course of events of his life. On the other hand, if man can exercise his reason and power of mind to correct and avoid the future of which he may know, then the future is not absolute and has not been definitely decreed for him. For analogy, if it has been decreed that it shall rain on Tuesday, and I will become drenched by the downpour, and that that is my fate, knowledge of this in advance obviously would avail me very little. However, if it has been decreed that it shall possibly rain on Tuesday and such a prognostication has no relation to myself, I am then a free agent, and as such I can prepare in advance not to be caught in the storm. Thus it appears that those who resort to different systems of fortune telling believe that the future is vicarious. In other words, that things *may occur*, BUT that the individual can create or choose a substitute course of events.

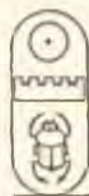
The person who, therefore, is a follower of methods of fortune telling founded upon supernaturalism, and most all such methods are, concedes first that a plan of his life has been mapped out for him. Second, he may, if he knows of it, either submit to it or change it at will. It doesn't require deep philosophical lucubrations to prove the falsity of such reasoning. Man either creates his own future by his own acts of commission and omission, or the future is determined for him, and it is beyond his control to alter it, whether he knows it or not. Man cannot ride the fence in matters of belief of this kind. The very fact that most all who seek to know what the morrow holds for them, do so that they may prepare to accept or avoid it, immediately implies that wheth-

er they realize it or not they think that a great deal of the future lies within their own hands—which it does *entirely*.

All of the above, some may say, may have been quite a simple corollary, and yet there are numerous instances where persons have had their fortunes foretold and *the things related have come to pass*. If a future does not exist for man, except as he himself creates it, these enthusiasts and others may ask the question, "how do you account for such experiences?" I am not going to attempt to belittle such experiences by saying that they are all imaginary, and that persons relating them are wont to exaggerate the incidents told them. The fact remains, however, that in the majority of instances such is actually the case and I dare write from personal investigations dealing with such phenomena.

It is needless to say that many practicing the "art of fortune telling" are charlatans. However, even where gullible people are concerned, a certain technique is required to insure a successful venture; consequently, many of the practitioners enter into a dramatic portrayal of their purported powers; ostentatious gestures, and surroundings add to the psychological impression created upon the client. Odd paraphernalia suggests the conjuration of supernatural forces, and also adds to the impressiveness of the setting. Aside from that many of these practitioners have the native ability to analyze their subject quickly and thoroughly. In a few minutes' conversation, the subject has inadvertently divulged a few words or phrases which become definite clues as to his character, and reveal his inclinations and even his wishes. From these the practitioner is able to weave an imaginative and highly probable tale of generalities. When the subject leaves, he dwells upon the generalities, ruminates upon them, and speculates for example: "I wonder if the woman, that he mentioned, with the red hair and who loves music is my Aunt Geneva," or "whether the dark man with a business proposition was the chap who came into my office with the brief case yesterday, looking for me."

We find, too, that the subject who is loud in his praise of his favorite "prognosticator," often in his ardor confuses



a relating of things similar to what has occurred, with future events; thus, for example, the statement: "There is soon to be a marriage in your family." Lo and behold, a son, daughter, sister, brother, or some other relative does marry. This is taken as a sign of the merits of the practitioner; but what is remarkable about it? Upon a little impartial inquiry, we soon discover that when the general statement was made—"There is soon to be a marriage in your family"—in fact, the person was already engaged or keeping steady company, and anyone even making a conservative guess and not knowing any of the facts could have been about as accurate. The details of predictions, as related afterward by the subject, are often not what the practitioner said whatsoever. It is not that the subject deliberately fabricates them—but he jumps to conclusions—his imagination provides the data.

I personally attended, with an intelligent business man, a session conducted by an "eminent" fortune teller. My companion had marvelled at what he claimed to have been an accurate revelation of facts, and he wanted me to witness the amazing powers possessed by this person. This business man had previously had, according to him, a disclosure of the events of the next year of his life, and he was now returning to have the second future year's events revealed. I was unknown to the practitioner, but was permitted to sit with the subject while the practitioner read from cards. At the close of the meeting, my companion was ebullient with enthusiasm, but, frankly, the prognostications consisted of the most inane generalities I had ever heard. My companion "was going to travel." He would "close some big deals within the next six months." "He had a local rival who was attempting to undermine his business; he must avoid putting trust in a stranger with a pleasing personality, who would visit him in a fortnight." Could these things come to pass? *Certainly*, in any business man's life, almost anywhere in the world. Needless to say, my future was predicted in like general manner. My companion called me a skeptic.

However, to do justice to the subject, I must not omit an explanation of some results that cannot be depreciated as

fraud. Often individuals recount how, with the most precautionary measures that could be taken, and even with admitted doubt, when coming into the presence of the practitioners they have been immediately told not only their full names but the names of friends, exact dates of happenings, and minute descriptions of places they had been to, or of properties they had. Further, they had been told what their innermost and cherished hopes and desires were. Such experiences have been investigated under the form of research, known as psychical research, and it was learned that they are definitely caused by hyperaesthesia — a supersensitivity. These practitioners themselves do not altogether know by what means they accomplish their feats. The majority of them are ignorant of the fundamental laws of *psychic phenomena*, or even the elementary principles of psychology; therefore, they attribute their accomplishment to the intervention of external powers or forces. The mediums which they use—such as cards, crystal balls, tea leaves, planetary positions, or what-not—have been proven as superficial, and actually such persons can perform the same *amazing* results without them. In fact, most of them do not need them and know they do not, but they constitute their "props." In other words, the necessary atmosphere for effect upon the subject. These persons actually have highly developed *psychic powers*, and *telaesthesia*, or *telepathy*, is inherently simple for them. They use no technique any more than you do to hear a sound that naturally reaches your ears. In other words, they instinctively and effortlessly attune themselves with the radiating aura of the subject, and the conscious and subjective minds of the subject. A great desire, or hope, or wish firmly implanted within the subjective mind of an individual is an ever active power, whether the individual consciously dwells upon it or not. The psychic practitioner *feels these emanations*. To him they are sensations and they undoubtedly agitate or engender ideas in the cerebrum corresponding to those in the mind of the person before him. At times, it is noticed, the practitioner seems to grope for an interpretation of the sensations he or she feels, thus, he

or she is apt first to make a statement that is not fact, and he or she will realize it and perhaps say: "No, that is not it—just a moment and it will come to me," and finally they form, from the sensations they have received, the right idea which they then relate. This procedure, of course, which is not uncommon, is not actually foretelling the future. It is, however, truly *reading the mind*. An earnest hope, which one is determined to make an actuality, can thus easily be grasped by a natural psychic. Likewise, a subject may sometime in his lifetime realize his hope or dream; consequently it makes it appear that the psychic predicted his future.

These demonstrations are interesting from research and study points of view, but they are not very practical, for, though it may be amusing to have someone read our thoughts, we gain nothing by that, as we already are aware of them before we consult someone else. It reminds me of tests in cases of hyperaesthesia that have been made in psy-

chology laboratories. One possessing those powers, and standing at a distance, is able by concentration to tell what lines on the page another is reading, by merely looking at the back of the book. A remarkable feat, true, but hardly necessary from a practical standpoint, especially when you have the book before you and do not need another to tell you what the contents are.

There is so much need for the useful activity of psychic powers that it must be deplored that they are diverted into channels of attempting the impossible—fortune telling—and likewise encouraging frauds. Scientific prediction based upon the study of actual causes and their eventual and natural results is the only kind of fortune telling that is rational, and it is far removed from any form of supernaturalism. Examples of this kind of fortune telling are to be found in chemical formulas in the charts of weather bureaus, and in other charts based upon cyclical periodicity of natural laws.



The Brotherhood of Children

By FRATER SOLATOR

The immigration of a family group into new surroundings, leaving behind associations and friends of long standing, causes little concern to the younger members. Children, while never forgetting their youthful friendships, quickly acclimate themselves, and in their simple ways they soon have as many associates as before.

What a blessing it would be to every living soul if we could all remain as guileless and friendly throughout the course of life as these little children. What warmth and companionship we would enjoy if we would keep ourselves attuned to the spirit of love and friendliness toward all of our fellow beings.

It is sad to contemplate the warped and twisted minds of human beings who have so forgotten their own souls that they live each day in lust, hate, envy and greed until they are consumed by these powers of darkness. The soul's

release from such a body is a blessing to all. There can be no evolution through such an incarnation except from the suffering brought upon the individual by his own blind folly. All these sufferings are the workings of eternal justice, but they could be spared by listening to the counsel of the Inner Voice.

It is indeed unfortunate when a person acquiring great position and power deafens himself to divine guidance and precipitates great catastrophes upon those in his domain. Past and present history abounds with these people, these examples of "God's children" gone astray. For what are we all but children on the path? Our few short years on this plane, and then the blessings of the Cosmic will once more purify and strengthen us for our next trial. May we all pray that the next time we will retain throughout our lives the blessed spirit of love that God gives us as little children.





Morals In Botany

THE SCIENTIST FINDS MANY LESSONS IN NATURE

By FRATER S. L. LEVELL



THE botanist, keeping careful check of his plants, notices that occasionally a plant will produce some new feature; something which has never occurred in the ancestral line of that plant. This new feature may enhance that plant's ability to

survive under the conditions and environment in which it must live. If the environment to which the plant has become accustomed undergoes a change, the structure of the plant must change also, to meet these new conditions. Those which fail to conform to this law must suffer banishment—extinction.

This process is known as mutation and it reveals how all the vast variety of plant life has developed and diverged from a single, simple parent stock; beginning perhaps, as a simple blob of living matter in a watery medium, with nothing much to do but to take in nourishment and live. As the water receded, leaving it suspended in ooze, it was confronted with the necessity of extending itself to maintain contact with the water without losing its contact with the sun. This need was filled by the development of slender, boring roots to reach the water and a rigid, erect stem supporting fan-like leaves to catch the sunlight. It seems as if an individual bit of

plant life possessed an inner intelligence which was capable of desiring the addition of some helpful feature, or the detachment of some encumbering feature, and the Creative Intelligence which has given that plant its life and expression, has responded to that desire.

The activity in plants which results in these changes of structure is, unquestionably, a response to a certain set of stimuli. Similar stimuli occurring in human beings would be called "desire" and desire must retain essentially the same quality regardless of the nature of the organism in which it occurs; a tenuous wisp of psychic media connecting the physical organism with the Creative Intelligence and communicating to that Intelligence the needs of the organism. The implication here is, that in response to a desire, the Creative Intelligence provides a method of utilizing the material which is available everywhere for the construction of needed facilities.

Acknowledging that a vast number of species have failed in their endeavor to survive, one wonders why they did not avail themselves of this method of perpetuating their expression of life. The writer suspects it to be for a reason analogous to us humans who yield to the luxury of lassitude when stimulated desire is the only thing which will summon the aid of the Creative Intelligence.

As you contemplate all the diverse forms of plant life, let your imagination see that original blob of living substance lolling in the Archeozoic sea. Then consider that all the forms now existing

are but the varied expressions of that one bit of life. It enjoys an imperishable continuity! Some inscrutable Power has taken inert earth-matter and vitalized it with an essence from the sun, and lo! an animated manifestation has appeared. The first manifestation must have been a plant, because all other existing forms of life depend upon plants for their sustenance, directly or indirectly. No other living thing can wholly manufacture its own nourishment by combining earth-matter and sun-rays.

Certain uncultivated plants have acquired a tenacity which is amazing. Needing both sunlight and water, plants have developed some of the most cunning expedients for providing themselves with these necessary elements. Mistletoe, confronted with the threat of being stifled and annihilated in the sunless gloom of jungle undergrowth, performed the clever expedient of lodging in the tops of the tallest trees. By thrusting its roots into its host it appropriates the necessary water and mineral elements from that which the tree has extracted, for its own use, from the earth below. Sending its climbing vines into the topmost branches of the tree, it spreads out its leaves to gather in the vitalizing rays of sunlight. A parasite, it is true. But as a parasite does it deserve our contempt? Would you, in your zeal for ethics, have it meekly submit to having its expression of life suppressed?

By ignoring the basic necessity which compelled this plant to adopt a parasitic means of survival, and centering our attention upon the method it employs, we can easily convert this admirable virtue into a contemptible vice. Thus you have a demonstration of how our manner of thinking can transform conditions. By a simple thought process we can impose afflictions upon ourselves. Fortunately, we can reverse the process and enjoy the resulting benefactions.

Furthermore; if you look upon a parasite as an odious presence which you would like to have banished, you unconsciously set into motion the automatic forces of desire. Your desires demand some sort of a destructive agency which will act to destroy only this odious presence, but unfortunately, all forces seem to act indiscriminately and

are just as liable to destroy something which you wish to retain. It would be safer to desire the action of some benevolent force which would so improve conditions for the parasite that it would no longer be under compulsion to impose upon the indulgence of others. In the case of the mistletoe this is actually occurring, for there are species which have found their way into more open territory and have come down to earth. They are now on their own, demanding only the right to live and to express LIFE.

The hardy cacti of our arid deserts, facing a horrible death of scorching thirst in an inhospitable land of long, rainless seasons, have built within their own structure, capacious reservoirs in which they store an ample supply of water to insure a thriving survival throughout the long, blistering summer. Of course, this supply would be pillaged by every thirsty beast that roamed the desert if the cactus did not erect an adequate defense about its hoarded water. The ingenuity of its defense is mute testimony of an intelligence operating within the cactus and obviously drawn from the source which created it.

This case does not exemplify selfishness and indifference to the needs of others. It exemplifies a deep, far-sighted concern for the preservation and continuity of life. The cactus is a benefactor of life! It is the advance guard in the onward march of life! It seizes and holds those arid spots on earth until the slowly creeping hordes of plants close in and occupy the captured territory. Then our grizzled old warrior, his mission completed, disappears like the pioneer, yielding all that he battled so fiercely to gain—yet he does not vanish. He merely doffs his armor—casts away all that is belligerent in his nature and dons the peaceful garb of his mild fellows, recognizing the right of all life to adequate expression. (One can actually observe this doffing of armor by transplanting a cactus in a land of abundant rainfall.)

If he had neglected to protect his water supply he would have been vanquished. His mission would never have been achieved. The arid regions would remain forever arid and uninhabitable. In sections of the United States the plow has already nullified the achieve-



ment of patient centuries. Thus we have another demonstration of how desire will create a condition which harmonizes perfectly with its own nature. Man, with overweening zeal, has destroyed God's handiwork and replaced it with his own. He has set a destructive force into motion and now finds himself overwhelmed with its power. Over seas of billowing prairie grass strong winds have blown for untold centuries, but in less than one century man has succeeded in breaking the retaining hold of those roots and has stood aghast while those same winds have scooped up that precious soil, so patiently accumulated, and carried it away. Man desired gold, so he bartered God's natural gifts.

This calamity has come like a divine chastisement, before which we should cringe, contrite and ashamed, but with the dust still in our eyes and the winds still howling mournfully over our desolated prairies, we turn to offer our aid to other destructive forces because they hold the seducing lure of profit. With all our vaunted intelligence we still cannot perceive that all destructive force is devastating irrespective of how and where it is applied. Destructive force can be initiated by man, but once initiated it is then beyond man's control.

In those wholesome pages of Nature's vast volume of LIFE we can find a complete disclosure of God's plan for colonizing this earth. There is no secrecy; no attempt to bewilder and confuse. Our confusion occurs when we try to analyze phenomena on the presumption that there is no Supreme Being ruling this universe. We become bewildered when we attempt to attribute the petty woes of life to a few, select mundane creatures. With our eyes focused for a near-vision of immediate profit, we cannot see the beautiful reality extending beyond. We are harried by the thought that we live only once. We resent the squalor and destitution of our own particular lot in a world of wealth and abundance. If we had the simple faith of the cactus we would labor cheerfully now, to create a luxurious condition for our future enjoyment.

Of course, we have no material proof that we will be here to enjoy it. But we have proof that we are here now and we can make this present existence more enjoyable if we believe we are to

enjoy a future reward. Even if there should be no future reward our simple faith would extract the utmost pleasure from this one known existence. Isn't that more sensible than spoiling the one and only existence that we are sure of, with doubt, resentment and self-pity?

A student of botany is an actual witness to the fact that there is a Super-Intelligence. An Intelligence which demonstrates skill of such precise delicacy that a watchmaker appears as a clumsy, uncouth novice. The venus fly-trap (*Dionaea muscipula*) has small bi-valve leaves with a fine hair-like fringe along their edges. In the concave inner side of this leaf there are three or four taut, web-like filaments. Touch one of these filaments twice or two of them once and the two sides of the leaf snap together, imprisoning its victim with gentle firmness. Leisurely the captor inspects its catch and if it proves to be an unsavory morsel, the leaf opens and releases its captive unharmed. But if the catch should be a tasty delicacy, the fine hair fringes on the edges of the leaf interlace like fingers and the leaf closes relentlessly upon its captive. So firmly does it close that the imprint of the victim's body bulges the side of the leaf. After a quiet, unhurried repast the leaf reopens and casts out the refuse — the "bones" of its feast. Calmly the plant resets its trap and calmly it awaits the next victim.

Would you be so unreasonable as to demand more proof of a Super-Intelligence? If so, then consider the amazing relationship existing between the beautiful yucca (*y. gloriosa*) plant of our western deserts and the yucca moth (*Pronuba yuccasella*). This moth is the only insect which can fertilize the yucca. The yucca seeds are the only food which will sustain life in the larvae of this moth. From a cocoon, on the ground by the yucca plants, a pronuba y. appears. A mysterious message flashes out and summons its mate. Then she visits a yucca flower (which remains open for one night only.) Gathering the sticky pollen in her specially designed appendages she kneads it into a pill. Then piercing the ovary of the flower with her long ovipositor she lays three or four eggs where the future seeds are to be. Flying up to the pistil she finds a cup-like cavity, conveniently located

at its tip. Into this cup she pokes the pollen pill and leaves it there to germinate and creep down the pollen tubes to fertilize the seeds. Each caterpillar eats about twenty-five seeds. The flower produces about two hundred. Thus the moth has made sure that her children will consume no more than half of the total supply. Does she know that the future life of her species depends upon the survival of the yucca plant? Is she concerned about the fate of her species after her own demise?

When the caterpillars are full grown they gnaw their way out of the seed capsule and lower themselves, by a silken thread, to the ground. There they weave a cocoon about themselves and await transformation to a pupa which does not occur until the following summer. There will be no experienced parent to show them what to do, but they will go through their cycle of duty with unerring precision.

Stern necessity is a great benefactor to life. It teaches living species to exert the energy contained within their own beings. Plant life exhibits some of the most dramatic demonstrations of this energy. About the outskirts of large cities realtors initiate ambitious subdivision projects. Blocks are marked off and concrete side-walks are laid. But sometimes, because of the unpredictable fickleness of the prospective suburbanites, the project fails and is abandoned, leaving great slabs of concrete where plants used to grow. The squirming plant life beneath those slabs exerts gentle, but relentless force against these obstacles until the side-walk yields. Huge slabs of concrete are tilted this way and that, while the triumphant hordes of plant life swarm over them, blooming and nodding with jubilant nonchalance.

Demure birds, daintily picking the delicate seeds from the cedar tree, will inadvertently drop one, undigested, into a slight crack on a granite stone. The potent life within the seed awakens and begins its determined quest for water. Implacable granite intervenes! Down through this unyielding stone the tiny filaments of root creep, boring, pressing, expanding, until the stone, as if from sheer exhaustion, yields and splits, giving the tiny cedar free access to the earth below. The demure birds shall

have more twigs to pick their delicacies from; more branches on which to perch and trill forth their liquid notes. All this is achieved under conditions so blissfully tranquil that it is with something of a shock that we realize that a relentless conflict has been waged. A conflict between a passive, purposeless resistance and an animated, purposeful desire.

Plants are as susceptible to habits as are humans. This can be strikingly illustrated by experiment. Place a cultivated plant and a desert plant side by side in dry soil with a vessel of water beneath. The roots of the cultivated plant will quest around near the surface of the soil waiting for the gardener to supply it with water and if the water is not supplied, it perishes. The desert plant, relying upon no aid other than the Creative Intelligence operating from within, bores straight down through the soil and dabbles its roots in the water.

The dramatic successes of human society invariably have a harrowing tale of hardships and destitution. True, there are millions with similar tales who have not been successes. But isn't it just possible that they waited for the gardener? The cultivated plant relies wholly upon man to provide its needs and to banish its enemies. The desert plant relies wholly upon the Creative Intelligence acting from within its own being. You have not the slightest doubt about which is the most likely to survive.

The mistletoe and the cactus are not mobile beings which can move about with militant aggressiveness and forcibly attain a desired state of being. Undeniably they possess a certain life force, and perhaps a commensurate quantity of intelligence always accompanies a life force. The mistletoe and the cactus may have enough of this intelligence to desire (to pray for) certain features necessary for their survival. Their manifest success indicates that they have received what they required and the only conceivable way that these needs could be delivered is from within, by some creative power which must be cognizant of them.

The implication here is plain. A successful man may profess a disbelief in God, but he nevertheless, is very susceptible to desires. He feels his desires perhaps, as the mistletoe and the cactus felt



theirs. Delving deep into his thoughts in search of a plan or a method for obtaining his desires, he unwittingly taps the treasure chest of the Creative Intelligence. He has "tuned in" on the Universal Mind. Profound meditation in quiet solitude has elicited most, if not all, of the knowledge to which we attribute progress.

A few readers, at this point, will protest that some men reap the benefit of another's discoveries. They must remember that *desire creates conditions which harmonize perfectly with itself*. Discovery and disclosure usually gratify the whole desire of the scientist. The material comforts go to those whose desires demand them. The seeker of comforts and luxuries is more to be pitied than envied. When the final test of fitness comes he will fail.

Once, aeons ago, this world was spinning merrily around at such an angle, with respect to the sun, that the area now known as Siberia was a tropical marsh. The Universal Engineer gave the earth just a slight tilt and instantly transformed that steaming marsh into a frozen morass. So instantaneously, in fact, that the browsing dinosaurs were frozen solid. They have been pre-

served so perfectly that contemporary Siberians, chopping through solid ice, have found them. The Siberians slice off huge chunks of the raw, red flesh, tens of thousands of years old, and feed it to their sledge dogs.

Those large, complacent beasts, no doubt felt fully secure and self-sufficient, enjoying undisputed supremacy in their world. The smaller, humble little animals hovered timidly about the outer fringes of life, enduring the severe rigors of harsh climates because they dared not venture into the domain of the monsters. Then! That almost imperceptible little tilt and the monsters were all vanquished in a flash, leaving the humble little beasts in undisputed possession of the world. They survived this catastrophe because the arrogance of the dominant life forms had banished them from the area that was stricken, and because they had become so inured to hardships that they were fit.

There is no security in bigness. Whether it be stature, guns, navies or wealth. On the other hand there is a vital danger in disproportion. Nature's purpose is to achieve a balanced, harmonious expression of LIFE.

● READ THE ROSICRUCIAN FORUM ●

PARENTS' FORETHOUGHT CAN BECOME CHILDREN'S BACKGROUND

The cultural advantages you provide your children, and the moral precepts that you inculcate within them *today*, will give them the background they will need for tomorrow's success and happiness. Schooling in academic subjects is not sufficient—*tolerance, unselfishness, cooperation*, and the appreciation of other's rights are also essential requisites for the mastery of life's problems. THE JUNIOR ORDER OF TORCH BEARERS, a children's organization sponsored by the Rosicrucian Order, AMORC, and which is *not a religious movement*, will give your children a new perspective, one that cannot be acquired in school. Write today to the General Secretary of the Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California, and learn how your boy or girl may affiliate with the group in your city.

TORONTO ROSICRUCIAN LECTURE

The Toronto Chapter of AMORC extends an invitation to all Rosicrucian members in and around Toronto (also to members visiting Toronto) to attend a lecture entitled, "Subjective Mind Power," by J. Benson, F. R. C., June 16, 8:15 P. M., at Lansdowne Ave., Toronto, Canada.

*The
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June
1940*



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

"IS SPIRITUALITY ON THE DECLINE?"

Mrs. Henry A. Meyer who is actively engaged in religious, educational activities among young people gives the following opinion on this subject.

ARE people losing their moral sense? Are they becoming less godly, less interested in divine precepts? Are they becoming mostly concerned with their own ease and physical welfare? Or are they more or less shaping the course of their lives according to philosophical and religious concepts?

Real spirituality is on the increase. Ideas about the relationship between morality and religious living are changing. They have never been static and perhaps they never will be. That people attended church more faithfully in the days of our forefathers may have been partly due to fear, partly to loneliness, partly to a desire to be doing the popular thing of the day. More people could be called on to say prayers; but I doubt that any more people—nor even as many—really felt them as now.

There may always be the question: Are people shaping their lives according to the highest of religious and moral concepts or are they shaping their acceptance of a philosophy of living according to the way they live? I prefer to accept the former as the answer. Certain it is that people are reading a better

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Reverend John D. Cooper in answer to this question states in the following why he believes that spirituality is not on the decline.

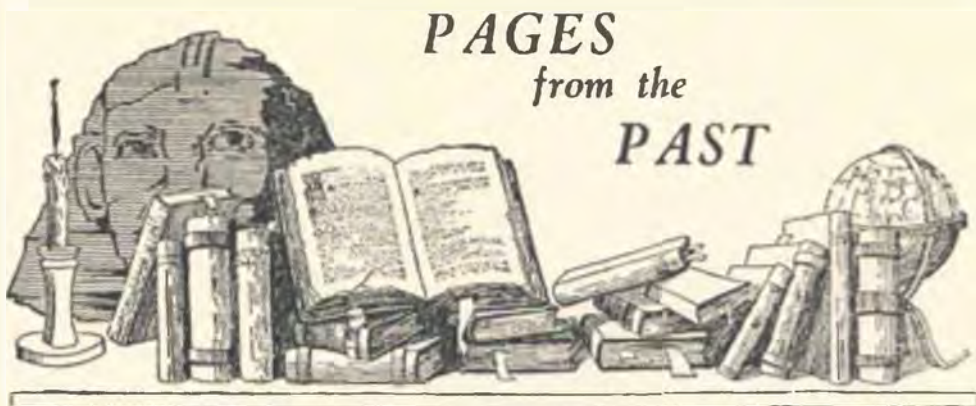
NO, spirituality is not on the decline, but on the upward trend. Let us compare the people of today with the people of yesterday. The people of today, it seems, are going around with masks on their faces. While they, or many of them, are not outwardly making a profession of religion, down deep in their hearts there is a prayer and a hope to the Supreme Ruler, "God" that things will turn out better. And as a man thinketh in his heart so is he. And so will it be; and again, "Hope maketh not ashamed."

Before the World War it seemed that things had gone to rack and ruin and people had begun to live recklessly by giving no heed to God. The thought and experience brought many back to their senses and they were made to realize worldly possessions as being a comfort, not a necessity. God began to be the central thought running through their minds. They realized that they could not live alone without that Divine help and guidance.

So in their hearts today people are turning and have turned to the Great Source of help. They, while they may

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VIEWS ON EDWARD CARPENTER

By SEBE

In this department we present excerpts from the writings of famous thinkers and teachers of the past in order to give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally we shall publish an article which outlines the life of some outstanding mystic or philosopher through the introduction of biographical material which stresses the aspects of his life, or of his works, in which we—as present-day mystics—are most interested. This month we present "Views on Edward Carpenter" by Sebe, a frater of the Order.

Most students of mysticism and philosophy are familiar with at least one of Carpenter's works, the illuminating "Towards Democracy" (the English equivalent of Whitman's "Leaves of Grass"). We also recommend such works of his as: "Days With Walt Whitman," "The Drama of Love and Death," and "My Days and Dreams."

Among the books ABOUT Carpenter we suggest such volumes as: "Carpenter—His Ideas and Ideals" by A. H. Moncur Sime; "Carpenter—In Appreciation," edited by Gilbert Keith; "Carpenter—An Exposition and Appreciation," by Edward Lewis; and chapter fourteen of R. M. Bucke's "Cosmic Consciousness."



THE Occult and Mystical Library contains many scriptures and bibles, the greater percentage of which bear the signature of the East.

The aspirant on the way in the West, while fully appreciating the depth, significance

and beauty of these doctrines may, nevertheless, have occasion to ponder on Kipling's verse: "East is East and West is West and never the Twain shall meet." Living in an atmosphere of stainless steel, streamlining, and among the synthetic products of organic chemistry is a far cry from the snows of Alta Himalaya and the depths of the Indian forests.

While the age old problems of Life, Death, and Morality know no barriers of race, creed or clime, still the Western aspirant is constituted on a different scale than his Eastern brother by temperament, mentality and the flux of modern living.

The heritage of the past has been glorious and left many signposts along the way, but we of the West cannot lean on tradition but must press on by our own light; we, too, have our own pioneers in philosophy and spiritual adventure. Such men as Emerson, Whitman and Carpenter have been instrumental in bridging the gap between the East and West, and it is to such as these that we must turn when the light in the East grows dim and the hour of meditation is overshadowed by the grim realities of life.

This essay is not concerned so much with the autobiographical personality of Edward Carpenter, socialist, humanitar-

ian, thinker, and philosopher, but rather with those aspects of the mystic and cosmic egotist as revealed through his poetical work, "Towards Democracy."

As Edward Lewis says, in his excellent book "Edward Carpenter," "Carpenter was considerably indebted to Eastern thought yet the distinguishing features of his attitude are obvious. In contrast with the Buddhistic, his attitude toward life is essentially positive, not negative; active, not quiescent; optimist, not pessimist. He does not seek a deliverance out of life, but rather a fuller deliverance into it; he does not disentangle himself from objects of desire that he may escape them, rather that he may use and enjoy them with dignity and mastery; he would only get free from the wheel of life, that he may become the charioteer in the car; and would bring his world thirsts to an end, only in having found the inward fountain of living waters. 'Whereof, if a man drink, he shall not thirst again'."

If we consider "Towards Democracy" as the work of an inspired Disciple, these words of Andrea's, from "The Mystic Path," become pregnant with meaning.

"What ground have we for affirming that the fire is in evolution in the disciple? Let us think again of the musical artist. We have not a moment's doubt during his interpretation that the genius of the soul is awakened and in action. It is so evident and arresting that, as we listen, our attention is often forcibly drawn away from the work to the personality of the artist. His magnetic quality opens to us the door to a realm of new creation. We pass out of ourselves beyond the tyranny of sense and intellect to a rapt contact with the inspirational soul revealed through his work. Words fail us or all but those that reflect admiration and gratitude for men who can speak the language of the soul which kindles in us the fire that flames at the heart of life. Poor indeed is the man who is not chastened and ennobled by this exhibition of a divine manifestation of the inspired artist."

Again, it has been said of him, "He Was Like a Man Standing On a Watch Tower, To Whom Others Turned and Said, Not 'What of the Night?' But

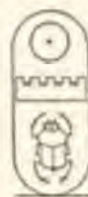
'What of the Morn and of the Coming Day?'"

Mrs. Havelock Ellis' words in appreciation of Carpenter contain much that offers not only a clue and key to the man's personality and work, but also much that the aspirant on the path might well meditate upon.

"In Edward Carpenter, the poet and mystic have transmuted all the so-called 'common' things of life into 'miracles at our door,' as Grace Rhys would call them. He sees jewels where most of us see only bottle-glass. He drags off disguises. He sees the creature within, the real entity, trying slowly to emerge and he is never brutal to the shy unfolding of the spirit. His is no Nietzschean shout for merely physical or intellectual reform. From babe to lover, from lover to the one awaiting death, he watches the transitions, the failures, the so-called sins, and the comedies and tragedies of emergence from the coils of the flesh back to the spirit, which is the warfare of earthly life. Carpenter sees how we set up fantastic theories of slavery to indulgence or asceticism, so that our growing pains shall not hurt so much. We worship money, we want to increase our power or intensify our ambition. We love absorbingly and suffer woefully. We bluster and bind, we seek and are led astray. We pray for faith and remain faithless. We give small names to great truths, we crucify where we ought to heal and extinguish where we ought to stimulate. The whole crazy blunder is because neither our spirituality nor our humour is big enough to enable us to be properly human. For, after all, to be human is the first aid to spirituality. A man like Carpenter is of value because he gives hints of what real spirituality is. He knows it is not a selfish hope for an exchange of good deeds for a fair heaven. It is simply the power to realize the oneness of all living things, and a need to suffer and to joy with others. It is a realization that love is the end, even if the way and the means to it are painful and baffling.

"It is to believe and to surrender, to be ready to live or die, to be a saviour or to be one of the 'lost' as Fate wills."

Let us now turn and consider "Towards Democracy" by itself. It is a record of Carpenter's Journey to Damascus



and the Afflatus that overtook him on the way.

"Freedom at last!

Long sought, long prayed for—ages and ages long.

And joy, beginning but without ending—the journey of journeys—Thought laid quietly aside:

This is the Cross; these are the eyes of Christ—and of the crossing-sweeper

This is the Divine love which encloses and redeems all evil. Ah! here is peace!"

With Carpenter, Democracy is firstly the individual realization of the kingdom of the heart when the barrier of individuality is broken through and the consciousness of separateness yields to that of intimate union. With the far seeing gaze of the seer, he sees the time when.

"At last, after centuries, when the tension and strain of the old society can go no further, and ruin on every side seems impending.

Behold! behind and beneath it all in dim prefigurement, yet clean and not to be mistaken—the

Outline and Draft of a new order."

A time when "My personal experience is the promise of a world-experience; what I am, Humanity shall be." But how is this freedom to be attained by the individual and the mass? Carpenter does not quote Doctrine and Scripture but like the Master points to the great school of nature and life experiences itself.

"The daily life of each man and woman, the ever-expected Morrow, the endless self-seeking, the illusive quests (faint not, O faint not!) the bog-floundering after the fatuous wisps, the tears, disappointments, and obstinate renewals of hope—

All routes and roads and the myriad moving effect to and fro over the earth, —

What are they but Transparencies of one great fact—symbols of the innumerable paths

By which the soul returns to Paradise?"

It is in terms of this inner ascending consciousness that Carpenter defines Freedom.

"The wheel turns, but whatever it brings uppermost is well."

"Have Faith. If that which rules the universe were alien to your soul, then nothing could mend your state—

If you are successful in all you do, you cannot also battle magnificently against odds;

Is your present experience hard to bear?

Yet remember that never again perhaps in all your days will you have another chance of the same.

Do not fly the lesson, but have a care that you master it while you have the opportunity."

"That day—the day of deliverance—shall come to you in what place you know not; it shall come but you know not the time.

In the prison One shall come; and the chains which are stronger than iron, the fetters harder

than steel, shall dissolve—you shall go free for ever.

The Magdalen shall run down to answer the knock at the door, and Jesus her lover himself shall enter in."

"This is the order of Man and all History.

Descending he runs to and fro over the world, and dwells (for a time) among things that have no sense:

Forgetful of his true self he becomes a self-seeker among the shadows.

But out of these spring only war and conflict and tangling of roots and branches.

He returns (and History returns) seeking for that which is."

"To the heartbroken and weary, to those stunned with despair.

To the wife awakening to the treachery of her husband; Corner stones of human life, hidden bearers of burdens, undergirders of the great ship with its incalculable freight.

Arise! for great is your triumph!"

THE WORD DEMOCRACY

"Do you not see that your individual life is and can only be secured at the cost of the continual sacrifice of other lives,

And that therefore you can only hold it on condition that you are ready in your turn to sacrifice it for others?"

THE END OF LOVE

"Seek not the end of love in this act or in that act—lest indeed it become the end.

But seek this act and that act and thousands of acts whose end is love—

So shalt thou at last create that which thou now desirest."

THE SECRET OF TIME AND SATAN

"And so at last I saw Satan appear before me—magnificent, fully formed.

'Come out,' he said with a taunt, 'Art thou afraid to meet me?'"

And I, answered not, but sprang upon him and smote him;

And he turned upon me, and smote me a thousand times and slew that body;

And the pains which I endured in one body were powers which I wielded in the next;

And I grew strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy.

Then he ceased, and said, 'I love thee.

And bore me up in the air and floated me over the earth under the moon

Till we stood again in Paradise.

For (over and over again) there is nothing that is evil except because a man has not mastery over it; and there is no good thing that is not evil if it have mastery over a man;

And there is no passion or power, or pleasure or pain, or created thing whatsoever, which is not ultimately for man and for his use—or which he need be afraid of, or ashamed at.

The ascetics and the self-indulgent divide things into good and evil, as it were to throw away the evil;

But things cannot be divided into good and evil, but all are good so soon as they are brought into subjection."

In a short essay of this type it is impossible to more than lightly touch upon a few highlights, and so we conclude

(Concluded on Page 179)



A Rosicrucian Looks Upon Astrology

By BERTHA MILES, F. R. C.



A GREAT need for the layman who understands little about mystical subjects is to realize that astrology is a science in itself. Generally misunderstood and widely misused it must be separated from the belief that it is mysteriously connected with psychic development of a person. Though a greater understanding comes from a combination of the two, it must never be forgotten that astrology in itself is a distinct science. It is a light in the understanding of life, and put with the greater lights of inner development makes more light, yes, but it is nevertheless a light from different origination than the individual psychic development of any personality.

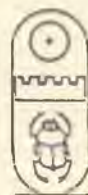
Astrology gives the individual a horoscope from his birth time. It is like an outline or a relief map of the territory we are to traverse in this incarnation. It is astronomically deducted from the year, month, day, moment and place of birth. The erection of a horoscope is a mathematical calculation which takes about an hour to erect and decipher mathematically. To interpret completely and to comprehend correctly—that is a different proposition. General indications are seen at a glance, by the experienced astrologer, and can usually be

explained in four or five hours, but really to understand a chart takes weeks of study, and the charts of close associates must be taken into consideration. A wife or husband's chart being different can sometimes completely nullify most of the good in a chart — or vice versa — and will bring about an entirely different set of circumstances than would be found if they were closely associated with one whose chart blended with theirs. Usually, there will be some angle that tends to throw them into association with that type of person. Herein, a great field of research is open.

Since it takes years of studious application to become a good surgeon, it is reasonable to believe a much longer time is necessary to master astrology, which influences our physical, mental, moral and psychic development far more than the average person, with little inner development, can possibly realize.

Where can one find a dependable astrologer? Certainly not among the group of meagerly educated persons who combine astrology, palm reading, fortune telling and mediumship together and claim to give you the key that unlocks the secrets of your life in return for a small sum of your money. Their practices may have some basic truths, all occult students know that, but the application of these truths are usually mixed with much that is false and harmful.

The initiate on the path of light who is also an astrological student, realizes that astrology is to be respected in its



fundamentals and in the divine scheme of things. He also knows that mankind in a general way wants only that which pleases him and is not ready for the actual facts of his life. In his higher development the student realizes it is but the conscious mind of man that responds unconsciously to astrological vibrations, and it is God's way of making man the undoer of himself when he lives wholly on the material plane consciousness.

The A. M. O. R. C. Rosicrucian student understands by bits of intuition, flashes of inspiration, and moments of psychic contact with God Consciousness, just why he must sometimes suffer, what his debt to mankind is, and in such a way cooperates with God's astrological plan for his life, without getting all the terrible, harsh experiences that will come when one lives completely at the dictates of his material consciousness.

The astrological student through the natal horoscope gets the map of the tendencies of a life. That is, *if a correct delineation is made* from astrology, for while it is part of God's laws, the interpretation of these laws is from man's consciousness and experience. In delineation of a chart, the aspects, angles, houses, decans, etc., are spot lights suddenly flashed along the different and combined paths of experience in the life. We get a harshly revealed view of the ground we are to traverse in this incarnation. We cringe in awe and fear combined, so great is the spectacle. We see the past as it was from the influences that prompted us to take the action we did. We cry out "If I had only known," and yet there ahead lies the rest of our lives, a vast unexplored territory. True Astrology shows us the easiest road through, thank God for that, and yet how do we know just how many experiences we are missing that would fortify us with an inner knowledge, enabling us to be born with a much better set of Karmic conditions next time? Will we astrological students be forced to take a harder way then? No. Not when we live in accordance with the highest dictates of our inner consciousness now, regardless of the astrological tendencies.

The student who is becoming illuminated has his trust in God's light, and

at will draws within himself to contact the source of all light, where, in time, he sees not alone the paths in the boundaries of this incarnation but also the ground work of the past, and the future, blended in the soft but radiant light of Cosmic illumination, that leaves no harsh shadows of doubt, fear, and temptation, for this light is fed by God's love for all humanity, and when one contacts it once, he wants to draw every one on the face of the earth to these heights of peace and glory. The path there is not always the easiest, but experience has taught the Rosicrucian student who is illuminated, that it is the RIGHT path. From the humblest adept, to the highest of masters the light of truth is always there in accordance to his ability to understand—illumination is forthcoming. That is why sometimes for months we seem to stand still in inner development, and then when the material earthly thing that held up our progress is mastered (such as adjustment to a Karma-mate, or to our position in life, etc.) lo and behold, instead of just temporary inspirations and guidance there is before one a vast picture of why it happened thus, and how with the simple knowledge of the right action at the right time, much could have been avoided. We are bound to the limits of our individual horoscope, only to learn our Karmic lessons, but we are at the same time like fish in water all subject to astrological vibrations every day of our lives, because they are the very gross laws which link heaven to earth in a material way.

Astrology when put into general practical application will serve all humanity with its floodlight of understanding impulses, mental caliber, emotional makeup, driving ambition, judgment, limitations, aspirations, inspirations, and incarnations, but at the same time it is not a subject that can be *mastered* without years of diligent study, laborious application, and much practical research work. The student applier of these ancient precepts holds a key to great advancement of humanity, but *how many people are ready for all the facts of their birth karma?* Because people are not big enough to take it, is why God has hidden these facts away in the deep recesses of our con-

sciousness, where the student of higher laws ferrets them out in accordance with his own ability to understand. The A. M. O. R. C. student takes the road of understanding the principles of all the higher laws, in their basic fundamental truths, and learns to control the impulse behind the law, and in that way is *master of his life*. The astrological student studies those laws that govern any individual's life in an incarnation, which the master realizes is only part of the whole.

Until the time comes when man really wants to understand why the boundaries of his life are, and is willing to work with the experiences in life that his birth-time brings, astrology can give little more than a temporary relief.

As the principle of electricity has always been with us, but until recently never put into practical application, so

with the principle of astrology now. Just as it takes the master electrician to harness and give us electricity in the constructive form, it also takes the personalities of a highly developed type of metaphysicians to give us a permanent good from astrology.

A correct horoscope is indeed a light in the darkness of this material world, but the sunlight of Cosmic Illumination is by far the more complete light. It comes straight from God. There are no wires, for chances of short circuit, etc.

Once we have gained mastership we have no fear from our natal horoscopes, but until we gain some degree of mastery we can not in all completeness understand the maps of our lives, so "Seek ye first the kingdom of God (Cosmic Light) and all these things shall be added unto you."

VIEWS ON EDWARD CARPENTER

(Continued from Page 176)

with the Summum Bonum of Carpenter, in these words of Edward Lewis:

"All the characteristic words in Carpenter's teachings — cosmic consciousness, freedom, equality, democracy — must come at last to be thought of and interpreted in terms of love, and love, not in some special sense, but as the ordinary man understands it, and is able to feel it. All human love is the outshining of Love Divine, and what heart

has been touched by this beam and has not been lifted up out of its narrowness and meanness, purified of its stains and dross, delivered from fear and evil, burned pure and made great?

"Democracy is the love Kingdom first in the heart, and then issuing into the social organization."

"Cindrella, the cinder-maiden, sits unbeknown in her earthly hutch:

Love sees her once and rests no more till he has rescued and redeemed her."

QUESTIONS OF THE TIMES

(Continued from Page 173)

By Mrs. Henry A. Meyer

type of religious and mystical book than they have ever done before. They are demanding on the whole, better thinking on the part of those who attempt to lead them and to interpret philosophies and religions for them. They will not follow leaders whose lives show but little religious control; or they may take an exactly opposite attitude, asking no questions but turning to one of the many escape religions.

Of the many attracted toward Rosicrucianism, there must be a large number seeking religious truth and certitude; a working religious plan of living. The many who feel a spiritual need demand spiritual food.

By Reverend John D. Cooper

not show it, have and are becoming more spiritual. They carry themselves with set faces but their thoughts are upon God, the Ruler of the Universe, and the many wonders He has performed.

Send out good thoughts and they will return one hundred-fold. Each individual can make this world more spiritual, a better and a happier place to live in by the way he sends out thoughts, and by visualizing the State of Affairs much better and seeing the Good in every individual, thus causing the law to have effect, and people to become more spiritual and the world a better and happier place to live in.





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.)*

JUDGING ENVIRONMENT



AN ANCIENT philosopher made the statement: "Man is the measure of all things." This statement is true in many respects, but unfortunately it appears that as civilization has advanced along material lines and has emphasized more and more the me-

chanical aptitudes, this statement of the ancient philosopher is coming to be used probably in a more objective sense than its original meaning was intended. The fact is that we have come to the point in our reasoning, in our thinking, and in our everyday attitude that hardly any-

thing else matters insofar as the consideration of anything outside ourselves is concerned other than our own point of view. In other words, we have come to judge all environment, all activities, all social relationships exclusively in terms of human values.

From this point of view all things are judged, insofar as their utility is concerned, by the usefulness they have to man. Man thus becomes the measure of all things, in that as a human being he alone is considered when the thoughts of an individual are directed toward any object. Utility of objects is based upon man's ability to either use or enjoy a particular object for a certain purpose. Therefore, the emphasis placed on considering value only in terms of man's use of a particular thing has re-emphasized the prominence of physical per-

ception—that is, man has more and more come to think in terms of what he physically perceives through his five senses—and unless man sees an immediate value in a thing under consideration that will physically be of assistance, help or a means to increase his wealth, the article has no value to him.

Why should everything be measured in terms of value to man; why should man set himself in a position to pass upon all things? From a purely physical standpoint the answer is simple. It is that man is desirous of making the environment in which he is placed serve him; he is desirous of the acquiring of possessions which will lead to his comfort and enjoyment. Consequently, from a physical standpoint practically every effort that man makes is toward this purpose. He may slave at his work or profession, but the idea in mind is toward the gaining of something for a future time, toward future independence, for the education of children, and for leaving a mark in the world. All these things would have value only when judged by other men, and judged in terms of man as he is now constituted. David Grayson points out in one of his essays* that man cannot judge all things by himself alone when he says:

"At that moment, like a flame for clearness, I understood some of the deep and simple things of life: that we should be like the trees and the open fields, and reject no man and judge no man. Once I read an elaborate learned treatise by one who tried to prove that, upon the whole, good was triumphant and that probably there was a God, and I remember going out afterward, weighed down with depression. The world seemed a hard, cold place where good must be heavily demonstrated in books. And as I sat there upon the hill the evening fell, a star or two came out in the clear blue of the sky, and suddenly it became all simple to me so that I laughed aloud at that laborious scholar for spending so many years seeking doubtful proof of what he might have learned in one rare hour. And far more than he could prove—far more."

*"Great Possessions" — Copyright, Doubleday Doran & Co., Inc.

How true this is. What, after all, is the use of us making man with his five physical senses our final standard with which to measure and judge all things? Does it not set man on a pedestal higher than he may actually deserve? Is it not a selfish tendency in that man considers only his own will, his own rights?

Surely when the philosopher of old referred to man as the measurement of all things he did not place upon it the same interpretation which has been outlined here. This assumption is logical, because in the first place man was not as mechanically minded at that time, and consequently, he may not have been living so much in an environment which pressed upon him the material phases of his existence. The other phases of man's existence were known—that is, man was not the measure of all things only in the sense that he existed as a physical entity—but he was the measure of all things, in that within this physical being there was also a part of all the creative forces of the Universe—that is, Nature, the Cosmic forces, or God, as we may term this Divine force, flowed through him and made him a part of the Divine in the Universe—and as such he was capable of measuring all things which existed in terms of eternity, and not merely on the basis of his limited ability to perceive with the physical body.

Therefore, if we will direct our attention toward the unlimited potentialities of soul within us, to the realization that man is a Divine as well as a physical being, we will see that the standard by which he can measure that with which he must deal is expanded beyond the range of finite comprehension. We will see then that the material things which man strives to possess are not ends in themselves, but a means by which man may grow if he makes the right use of them. We will see that all things created are subservient to the human being, not for him to control, but for him to learn to use in order to better fit himself into the whole of his experience. But more than this we will realize that there exists in the Universe a purpose and that man must measure his existence by comparing himself—that is, his real self, his soul—with the purpose. In such a broad realization as this man comes to realize the littleness of himself as a



physical being, and the greatness of himself as a part of God.

Only by attuning himself with the creative forces of the Universe does man gain proper perspective, he is then able to put aside the trials and tribulations that affect our earthly physical existence, and to realize that real riches and attainment can be worked for and eventually attained regardless of physical possessions and appearances at the moment.

Join with those who realize these truths. By working with them come to know through your own intuitive abilities that these statements concern eternal truths. Toward this end the Cathedral of the Soul is maintained, and all who wish to join with it in its constructive activities may have further information by requesting a copy of the book "Liber 777."



Of such mighty importance every man is to himself, and ready to think he is so to others; without once making this easy and obvious reflection, that his affairs can have no more weight with other men, than theirs have with him; and how little that is, he is sensible enough.—*Jonathan Swift*.



Through the Essene Gate

By SOROR VERNA JONES



THE entrance to the ancient city of Jerusalem there was a Gate called the Essene Gate. This gate symbolized a point, or a condition of consciousness in the evolution of man. This was the entrance into the Cosmic realm—into the Hall of Wisdom.

There was much preparation, and many requirements, before one entered at that gate. One had to embody in this incarnation the attributes acquired in previous incarnations; one had to possess, or have access to the consciousness acquired from many experiences. Only through knowledge can one come into possession of all his powers, or faculties.

There are many gates through which one must pass on the Path to Eternal Life.

Certain gates have been marked by the figures 33 denoting the passage from a lower state of consciousness into a higher state; each one so marked signifies knowledge revealed from the infinite source.

Man recognizes within himself the gates through which he must pass, and they swing on the hinges of the terrestrial and celestial.

As each gate opens so does it close and swings tight into its frame, closing with it the malignancies of errors of physical consciousness, and bringing to view a higher and brighter consciousness.

Jesus demonstrated in His life and death and resurrection the entrance into the Holy City; and revealed the Christ spirit as the Reservoir of all the Wisdom of earth.

*The
Rosicrucian
Digest
June
1940*



Man As His Own Creator

By FRATER G. F. HINMAN, D. M. D.



NE of the tenets of philosophy is that man is to some degree responsible for his personal evolution, and can to some degree direct, will, and affect his progress upon the path that leads to his ultimate destiny. If this tenet be true then it follows that man is not altogether a creation, but by inherent quality is at least partly a creator. Let us examine the manner in which he may and has created his religious and philosophic conviction.

The common tendency in the consideration of any aspect of Infinity is to attribute finite qualities to infinite conditions. This objective process is necessary because the mortal, conscious mind must in some manner envision form in order to function at all. Thus, immediately, through imposed limitations and boundary marks this mind process reduces the infinite to various different discernable finite entities. The mortal conscious mind cannot approach the consideration of infinity because its tools of consideration and only bases of consideration are of finite nature. If this proposition is true it is folly for any mortal consciousness to attempt to limit or define God or to state as a positive truth that any apparent laws of action are the laws of God or the will of God in contra-distinction to other courses of action which are stated to be against the

laws of the Creator. The function of mortal consciousness is limited to the unveiling of some of the veiled portions of truth, but the positive definition of the unknown by the known is folly, and in the consideration of the *Infinite* and *Absolute* such a process appears to me to be sacrilegious. For here God becomes not the Creator but the mental creation of Man. It was such a process as this which created the barbaric Jehovic conception of God as an autocratic tyrant who dwelt somewhere among the stars and who, as one of the lesser illumined mortals might have done, visited the wrath of a cruel, vengeful and unforgiving nature upon his hopeless mortal creations. *If the Infinite and the Absolute are ever to be known it must be of necessity by the expansion and release of the individual divinity to the proportion of the absolute rather than by the tendency to reduce an Infinite God to finite Conception.* The banishment and replacement of this conception by the Christian conception of God as a kindly father has been one of the essential factors in the evolution of man's behavior toward his God and toward his fellow men.

There have been many names given to different philosophies and religions having to do with man's spiritual nature and the proper conduct of his incarnation upon earth. There are as many religions prevalent as there are types and races of people, and nowhere does man have an opportunity of greater selection than in the choice of the personal reli-

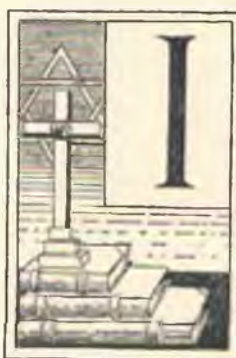
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The Martyr Concept

By JUSTIFICA



IN these days when psychology is studied with such interest that almost everyone has a smattering of it, if only from the frequent reports given in the newspapers of some newly advanced idea given out by some scholar who makes it his life study, we speak glibly of complexes, inhibitions, etc.—no matter how vague our idea of the meanings, or how mistaken our use of the terms. Among those terms we hear most commonly is "the martyr complex." It is not my purpose to take the martyr complex as my subject, for I am not a psychologist and have no profound knowledge or ideas to give to the world. Martyrdom in human experience covers a field large enough to be a study in itself, and I do not intend to go into it as a general subject. I have only assembled a few thoughts that have come to me from my own experience, observation, and recent more thoughtful study.

Looking back over the record of the ages, it would seem that true martyrdom is a necessary part of spiritual progress, at some point on the upward spiral. Certainly most of those who today are revered as great saints or avatars have been raised to their high place in the world's regard through suffering martyrdom in some form. The orthodox church has practically made it an essential of

sainthood. And no doubt it should be so, for the final step between the earthly realm and the spiritual seems to be so great that it can only be achieved by travail of the whole being, body, mind and soul—the final casting off of the physical body and mortal mind to free the soul for its birth into spiritual life. But it is martyrdom, so-called, in individual experience, that I am considering—not only the "martyr complex," so commonly pointed out as a danger to mental health and expressive living, but the concept of martyrdom in everyday life. We all see instances, on many sides, of the influence of the martyr complex—we surely all experience some feeling of it at times in our own lives, to greater or less degree; and we all, after meeting many of life's adversities, acquire some "attitude" toward suffering. It is this attitude that we assume which plays a large part in our lives, not the degree of suffering or "martyrdom" to be borne.

We cannot say, probably, if we give any philosophic thought to it, that martyrdom is unnecessary, or that it plays a part only in the lives of those most spiritually advanced—or that the ordinary person may not be called upon to suffer it greatly within his own being. We cannot help seeing, on looking around the world today, that whole groups, nations, and races of people are suffering martyrdom to a greater or less extent. We may say that our hearts bleed for the suffering of persecuted peoples—for the tribulations of ravished nations—for the thousands, even millions, of individuals who are made

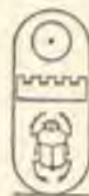
martyrs by conditions let loose in the world. All these people turned from their homes, knowing physical agony, mental anguish of partings, losses and hopelessness, are suffering martyrdom. Indeed, we may almost feel that the Earth is meeting its own great martyrdom today, and feel that we can only cling to the faith that through its throes of suffering it may be freeing its soul from material bondage.

Yes, many times as we ascend the spiral we may know martyrdom in actual effect. Each higher round is attained with the sloughing off of some material bond, in suffering. But as we meet our daily duties, we do not give much thought to the mystical aspect of martyrdom. Here, it is the "martyr concept" with which we must deal—the attitude we assume toward life's restrictions, duties and trials. Parents often feel themselves martyrs to their children, children to their parents, workers to their employment, invalids to their handicaps. Those with the martyr complex that has, perhaps, been conditioned in them early in life, meet all obstacles with the resigned belief that they must suffer, that life is a path of thorns, particularly for them, and they must suffer with every thorn, bruise themselves upon every rock in the pathway—but, in treading it this way, their sufferings must be seen, recognized and sympathized with by all about them, as well as gain them favor with God. They feel that in this way, according to the belief that has been instilled in the race, they are showing true spirituality, raising themselves to higher levels and proving their nobility. It is this concept that I think we should weigh today—recognize its true value—and endeavor to transmute it into something of a higher, more truly spiritual nature.

The great saints who met martyrdom probably did not do so with the spirit of glorying in their suffering—or for that matter, consider the trials they met in the light of martyrdom. They met trials and suffering as part of the way of life common to all, lessons to be faced by the spiritual soul with all the patience, courage and fortitude it could command, acquired through long years of strengthening, and with the divine help that they knew to be theirs. But the higher they advanced—the greater tests could

their spirit meet—the more did they realize the Divine Life within them, and the greater joy did they feel in meeting the tests and triumphing. Jesus facing Calvary knew He had chosen His martyrdom and gloried that he could show forth the power of the Divine Spirit and the victory of the soul. Joan of Arc was too uplifted by her knowledge of spiritual forces and the presence of her divine guardians to grieve for what the world might do to her body. The degree of suffering *felt* is dependent upon the *realization*—the attitude taken toward the hurts of life. Our own teaching instructs us upon that point.

It is, then, the way we face life, and its tests and trials—the attitude we take—that determines whether we shall play the role of martyr. And it seems to me that today, as the psychologists are showing, as the metaphysical schools are teaching, we have come to regard everyday martyrdom in a new light: it is not a way of life to be endured, embraced, and certainly not to be *chosen*,—a role to be assumed to show our virtues of resignation and patience, and to gain sympathy, admiration, commendation. Whatever our inner feelings may be about the trials we must face, we are learning that spiritual nobility is shown by covering them from those around us, not in the doleful spirit of "suffering in silence" but ostentatiously so, but with the determination to give them no greater power in our minds and lives than we can help; that, indeed, we have the power to banish them to a great degree, from our lives; that we can deny them the power to hurt us deeply, and can transmute them into finer, higher things—for what we accept into our minds become our law, and we can choose what to accept. We have reached a stage of enlightenment where petty martyrdom is no longer a virtue—it is a sin against the bounty, harmony and joy of Divine Love. It is not a state to be accepted as necessary, virtuous and desirable, but a state of mind to be overcome and abandoned. The patience, kindness, fortitude that we show under suffering may indeed be regarded as virtues—but we must change our own attitude toward the lessons of life. They must be met as temporary acquaintances, disagreeable to us but to be met cheerfully, who will soon pass by. And the



higher the spirit with which we meet them, the sooner will they pass from us, for our radiations will transmute them. The higher we can raise our consciousness, knowing ourselves children of the Divine Father, filled with His Life and Power and heirs to all the good things He pours out upon us, with Him ever beside us to guide and guard us, the sooner will we pass from the plane where we must learn the lower lessons, and having achieved understanding, pass into the realm of light, love and joy.

As words have come to me in mystical communion—

Man should proclaim his glories to the stars

For he is one with God.

All power is in him — all truth — all beauty.

Whatsoever the Father hath belongeth to the son.

He is an inheritor of the Kingdom of God.

When man knoweth his full nature

He shall cast off the shackles that bind him

And rise triumphant in the power of the Father.

Through Christ he shall know victory—

In Christ he shall be free.

This Christ is the Divine Spirit within man that makes him realize his sonship and accept his heritage of good, seeking to use his power to raise himself from material bondage into ever closer union with his Divine Father, where he shall know fullness of freedom and joy.



The manner in which one single ray of light, one single precious hint, will clarify and energize the whole mental life of him who receives it, is among the most wonderful and heavenly of intellectual phenomena.—*Arnold Bennett.*



MAN AS HIS OWN CREATOR

(Continued from Page 183)

gion and philosophy in which he may choose to believe and by which he lives, works, builds and is. No where should we exercise greater discrimination and analysis than in the choice of the personal philosophy or religion which we live, and which is to be the evolving factor that develops each of us to meet our ultimate and potential functions. Man's religions and philosophies should never be allowed to dominate him to completion. Man must ever be the *Creator* and *Master* of his philosophy. For if he is not he bows as a slave to superstition and not to recognizable law.

In what form then may man create his religion or philosophy? Let us illustrate. If we believe in happiness, harmony, and the pursuit of truth as desirable mind conditions and objectives it becomes incumbent to select the type of religion which tends to promote happiness and wisdom. To the average person, fear is both repulsive and harmful. Therefore, as a second discrimination let us heed the internal sense of proportion which is termed by many as con-

science and we will quickly banish from our list those religions which seem out of proportion with regard to rewards of good conduct, or excessive punishment for bad. Let us banish the religions of brimstone and fear. If we are to trust the functioning personal intelligence of each of us let us select the philosophy which most nearly meets with conditions as they seem to be. Let us insist that our creation be reasonable. Finally, if we believe that the absolute upon which we base our belief is good, let us select a religion and philosophy of love and good will.

As we push ourselves ever toward our unknown destiny let us mold the religion of the "God Of Our Hearts" into one that is happy, intelligently harmonious, fearless and as truthful as the truth which is given to those who seek it; and quite possibly this self-created tool will be the instrument of illumination which will light the consciousness of the "God Of Our Hearts" to the consciousness in fact of his evolving divinity.



We're Superior? So What?

By MARY ELLEN WHEELER



HERE I am, just a human tenpin on the alley of life . . . and here's your polished sphere to hurl down the long slant directly at me . . . this game is a little different than the one you play, however.

While the fact remains that back of me are other

targets, and the Boy will pick up the fallen ones and set them up again, and you will be replaced by other marksmen, yet you will not receive any credit for your hits. You will retrograde in direct proportion to your skill at hitting.

This being a case of where kingpin scores against bowler, let's consider some other rules of this departure from the usual. I'll tell you a secret which very few people seem to realize . . . in order to win you have to have mental brawn rather than physical skill.

So stop and consider for a while and then if you still feel like aiming for a direct hit, who is going to care about a mere target. There are plenty more to take my place . . . they increase in numbers daily, and they are going to outnumber the bowlers before too much longer.

Crazy? Yes, but not crazier than the game of bowling going on in many parts of the world right now and becoming more popular every day. I dare say you do not anticipate joining in that game.

Well, neither do I . . . that is why I am making a handy target of myself . . . I much prefer doing something about it now rather than after it is too late. The place to stop an avalanche is when the first stone is dislodged . . . not just before it reaches its ultimate destination.

This big noise across the water gets louder and more vicious every day. What's it all about? Having heard a lot of reasons, and formed my own opinion, I believe I am as close to right as any of the experts—even if nobody ever agrees with me. As long as this land continues to be the throne of liberty I will exercise that wonderful privilege of having my own opinion and allowing you to do likewise.

The experts have a great deal of logic on their side and I agree with them in many things, so I will follow their method of introduction and start from the beginning. Only I am going a lot farther back and ending up a lot higher than most of them. I think many will agree with me before this unpleasantness is over and the dove of peace again perches above the world's roof-tree.

To begin with, what is the difference between you and me and all the rest of the world? Yes, I know . . . I've heard all that before . . . I mean a *real* difference . . . listen. . .

Take me . . . because I don't care who says what and I am asking for it . . . so use me as the horrible example. I breathe and I sleep and I wake up and eat. I must have clothing to protect myself from the elements and the gaze of other humans. My intelligence demands



that I cover my nakedness. I am glad the majority of my fellowmen agree with me on this score.

I choose as my shelter a house, because I cannot afford to build the cottage I prefer; the mountain shack I will some day enjoy. Others have to live in dwellings which no doubt are far from pleasing to them, for the same reason. In these things we are alike.

I have mated, borne children. No novelty in this procedure, except that I had to be father and mother. But many other women have been forced to leave their homes to provide necessities for their young. In these times men sometimes have to stay home and take care of the children while mother earns the bread and butter, so that's about even, too.

The real difference is in the viewpoint, outlook, attitude, feeling toward other creatures who also have been born to engage in the same business of eating, sleeping, carrying on the race through propagation, working and fighting to procure the necessary shelter and clothing for their own . . . and themselves.

Here a vast difference arises in the way we make use of the intellect and motives with which each of us is equipped. There is a pouring out and a reaching out . . . like the tides of the sea; there is an impulse to give and also a desire to take.

That is the fundamental difference between all men. We have found words for these impulses. The most appropriate, it seems to me, are love and selfishness; love must give . . . selfishness must take. Out of these opposites spring all the happenings of life. Either we love and express that emotion by felicitous action, or we are selfish and grasp greedily for what we want, regardless of the suffering and deprivation of others.

What is more important than this?

Color, creed, race; all are equals when floods or earthquakes or air-raids bring a shocking realization of the step forward which suddenly looms as a possibility for each and every one . . . just and unjust alike. Death is no respecter of persons. Gold, position, ability; what do any of these things matter at such a final moment?

Then the individual faces the truth. He realizes that his existence is not the fanciful picture he has painted for himself. Materiality is swept away and for a fleeting second or a valuable hour he knows himself for what *he is!* His stripped soul experiences trust and confidence because he has been a giver with love in his heart, or desperation and panic because he has been a taker and is sorry for the acts he has committed.

The chasm opening in the earth does not change its course to avoid swallowing a man who is white, or yawn the wider for a man who is red. The aerial bomb does not swerve to avoid a gentile and aim at a Jew. Lightning is just as likely to strike a yellow man as a black man. When their bodies are laid out in a row and covered with dirt, there is no difference in the putrefaction process . . . it gets them all in the long run. Then why all this furore about why I am better than you; or why you are superior to me? Maybe I am just dumb, but I don't see it.

Let us give a thought to the man who polishes shoes. His brain is the same as any other brain, but he cannot utilize the college education he worked so hard to get, because he is *black*. His color prevents him from holding the position to which his qualifications entitle him. He cannot give his wife the things she wants, nor educate his children as they may deserve; what use is education if you can't advance yourself by its application? What's the use of anything if people hate you?

Let me tell you a little story. It isn't important. It concerns the death of the *give* in the heart of a man, so no one need worry particularly. I merely mention it because we are on the subject. . .

It's about . . . let us call him Juan because that is not his name. His grandfather was a Frenchman who decided to settle in Mexico. Another forebear was a Spanish Don. Juan's mother was an Comanche Indian. Her grandfather had been an ambassador of good will between all the tribes.

Juan's heritage of love and kindness shone from his brown eyes; his creamy skin belied his Indian blood, but glistening black hair crowned the face alight with personality, character, and happiness. His universe revolved around his

wife and child. He was going to rise to heights for them . . . and he almost did.

His voice would have carried him far on the concert stage. He played the violin like a gypsy. His poetry revealed untameable depths and glimpses of wide prairies. His college degrees were as evident in his manner as in his speech.

Finally the opportunity for which he had labored and planned arrived. He was one of the applicants for a position with a large corporation. It promised almost unlimited opportunity. His first interview was his last. True to his instincts, he went back again and again. The big man had not said yes, but he had not said no either; he had simply not found time to talk to Juan again.

One day as Juan was waiting in the outer sanctum, the secretary started talking to him. First she apologized, then she told him it was too bad to be wasting his time like this, because there was really no use in ever coming back again. Astounded, Juan asked her why. She was silent for a minute. Then she said, "I am sorry to be the one to tell you this, but I feel that it is less unkind than to give you false hope. You would have that position right now except for your color."

I was there when Juan told his wife. He related the incident in a monotone, but there was a different look in his eyes. Something unusually fine was gone. In its place blazed something so terrible I cannot find a name for it. Most men would have quit trying. Not Juan. But he avoided any contact with anyone who could patronize him in any way. He established his own business, successful and respected by all. No one causes Juan to bend his head. It is held high. But the friendliness has never revived.

Not so long ago, Juan's wife and I were discussing the merits of lemon juice as a shampoo rinse for their adored daughter's silky dark curls. She remarked that the baby's hair seemed just a wee bit lighter as a consequence. From Juan's eyes flashed such a terrible thing I shudder when I recall it. In a perfectly toneless quiet he said, "I wish

her hair to be dark as nature intended. When she is grown she will not wish to be blonde. She is Indian."

He's rich, successful. Many men would jump at the chance to be in his place. But try to get any help from him if you happen to have a white skin! I still cherish hope that some day the *give* may return to that hurt soul . . . *give* and *love* for his fellowmen . . .

Race . . . what barriers we create for our own confounding . . . by pitiable attempts to elevate ourselves at the expense of others. It is a form of vanity; a hybrid offshoot from the original take . . . selfishness. All races are so similar we are hard put to find even minor differences.

Cannibals? You *would* bring that up. Yes, there is a difference there, but it is in methods, not results. In civilized tribes, we let them starve to death while we devour that which would have sustained life in their bodies. Well, *don't* we?

As I see it, the difference between humans lies in the color of their hearts and souls rather than the color of their skins. The white man is superior only if his heart is white and then he is superior only to those whose hearts are not white.

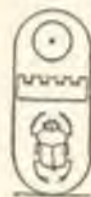
All right, I'm braced for the attack. But while you aim let me present my only defense. I speak with love for all humanity, in an attempt to awaken the love in men's hearts which should be there for each other. While you raise your fist to strike or your voice to shout me down . . . remember that it is for *you* I have spoken. For love of you who need love so badly, having so little of it within you.

I am only one of millions and my opinion is of little consequence. But the Great Voice which has inspired me to love all my fellowmen tells me and will also tell you, if you will listen, that these things are true . . . that they are the most important thoughts you will ever decide. Of all the questions which will ever confront you the question of love or hate is the greatest.

Choose carefully.



The less people speak of their greatness the more we think of it.—*Bacon.*





SANCTUM MUSINGS

CREATIVE INTELLIGENCE

By FRATER W. THOMAS SMITH



WHEN a person talks over the radio, his voice does not go through space but is transformed into electrical vibrations which go in all directions and these are picked up by the receiving radio and transferred back into voice.

The March, 1940, issue of Science Digest informs us that the American Association for the Advancement of Science each year gives a prize of \$1000.00 for a paper descriptive of the outstanding discovery of the former year, provided the writer of the paper had made the discovery. It further says that the 1939 prize was given to Prof. Rabi of Columbia University for having discovered that these electrical vibrations continuously emanate from the atoms of every kind of matter, and for having constructed a receiving radio which translates these vibrations into sound. This has furnished the Professor and his associates in the University much entertainment as some one will hold a pencil, knife, finger, or some material back of the radio receiving set while those present listen to the music of Creative Intelligence in a manner never before heard until this invention. This is most gratifying to me and probably to many others. It gives to us a

hope that it may early lead to some other discovery of the laws of Creative Intelligence. To me there is nothing so interesting as the fundamental laws put in operation by that Great Being.

A few years ago a scientist in India constructed a machine which he could attach to a sapling or tree and with his hands feel the electrical impulses as other matter was being changed to wood. To me the discovery of Prof. Rabi is the more wonderful: It seems to bear a hope of some more far-reaching discovery.

While this sound may not be especially pleasing to some, the hope that I may some day be able to listen to the music of the electric vibrations emanating from matter when translated into sound gives me a wonderful thrill. Electricity fills our lives almost completely. Each of us has in us some kind of a battery that constantly creates it. For size the common house cat has considerably more than we have. In the Amazon river in South America, and in some of the rivers in Africa, there is an eel that has in it so much electricity that now and then when a horse or cow wanders into the waters and is struck on the leg by the eel, the shock is so great the horse or cow may fall into the water. Last summer one of the eels was brought from South America to New York City and there developed sufficient electricity to light a 500 watt light. It was not a continuous flow but came and went. In this way it better enabled the eel to de-

fend itself against attack, and better afforded it a means of putting to death that which it desired for food. As most of those who will read this know, there is constantly streaming from the sun to the earth the positive electron which has no affinity for another positive electron, and the negative electron which has no affinity for the negative electron; but they do have an affinity for each other and as they come together in plant life, they change from energy to matter, and as plant life is the origin of all food, we know that every atom of our bodies was once energy before it became matter.

As no one of us knows what electricity is, we cannot draw the distinguishing marks between the electrical vibrations we make when we talk over the radio and the vibrations Creative Intelligence sends down to create matter. Before time was—not billions of years ago but decillion times decillions of years ago and then perhaps more—there did not exist anything but Creative Intelligence and Ether. Some scientists say that as you cannot bottle Ether, cannot taste it, cannot smell it, feel it, see it, nor hear it, there is no such thing as Ether.

Some three or four years ago, a scientist in Arkansas proved beyond any further controversy that what we have termed Ether does exist. Ether is not matter nor is it spirit. It exists at all places, surrounds every atom of matter, flows through the most dense steel as water flows through sand.

This scientist took two glass tubes of similar make and size. Into one he placed some dirt, some water and a small plant. In the other one he placed water until both were of the same weight. He now sealed both so it was impossible for matter to ingress into or egress from either one. He now placed both in a larger glass vessel and placed this vessel where the sun would shine upon it from day to day.

After a certain period of time he took both from the vessel and now found that the one with the dirt, plant, and water had become heavier than the other one. No reasoning mind will contend that the mere changing of matter from one form to another would give added weight. As the sun sent down its rays on the tubes, the matters in the

tube began to change to plant. This consumed the Ether in the tube, and as rapidly as consumed other Ether came in from around the atoms of glass and a considerable amount of Ether was thus changed to matter. While Ether itself has no weight, when it is changed to matter, it does have weight. To my mind, this proves beyond any further controversy that those are correct who hold that before time was only Creative Intelligence and Ether existed. Creative Intelligence put in force the laws of the electron and of gravitation. Electric vibrations went into space and changed Ether into the stars or suns. We think that stars and suns are still being created as some of the over two hundred billions in space are disintegrating. All stars are similar in all respects to our sun, save as to size and amount of heat. Light traveling at the rate of 186,000 miles a second will go from our planet to our sun in a little over eight minutes. It will take it four years and three months to go to the nearest star. It will take it several thousand years to go to some of the more distant stars we know exist.

No one will venture to guess the time it took Creative Intelligence to construct the stars. We think it was about two billions of years ago when one of these stars came closer to our sun than it now circles, and by reason of the law of gravitation drew from our sun a section of same. This was thrown into space and, by the law of gravitation, was held and circled around our sun. As all heated things grow smaller as they cool, our planet then was larger than now and the law of gravitation caused it to circle closer to the sun than it now does. It was perhaps one billion years before it sufficiently cooled so that it was possible for growth of any matter. As it circled in space, the heavier matter went to the center and the lighter gathered on the outside. Rock was the lightest. It gathered to the depth of 37 miles on the outside. As time went on part of this rock disintegrated and formed dirt.

Now the proper home having been created, in some way unknown to man, Creative Intelligence caused plant life to grow on the planet. The earth then being so much warmer and the atmosphere being so much warmer, plant life



grew much more plentifully than anything we of this age know of. Trees were of enormous size and very thick. As the matter in the interior cooled off, it became smaller and this from time to time caused earthquakes as it still does. In former ages there were many earthquakes where lands of thousands of miles in area sank down into the molten mass. As this occurred the molten rock would flow from the sides over this sunken mass and completely cover it; thus, shutting off all of air, these forests were smothered. In the course of millions of years, these forests changed into coal which we now dig from the earth.

It is interesting to know that when Creative Intelligence made our sun, it imparted to it a spirit and this in turn is in our earth. It is this that is constantly causing other matters constantly to change into the many metals we find in our earth. The crust of the earth has now so cooled that we have no reason to think we will ever again have an earthquake where many miles of earth may sink. Historically we only know of two sinkings where the acreage covered as much land as a continent. One was the Lost Continent of Lemuria which the scientific world now acknowledges was a fact. The other was the sinking of the Lost Continent of Atlantis of which Plato gives us the fable. After there was sufficient vegetable matter here for a home, Creative Intelligence caused animal matter to grow on the earth. How Creative Intelligence brought this about has given many men many hours of thought and research. I think we can safely say that at the present time, we know as little as to that as our forefathers knew one hundred years ago about electric lights.

After the lower forms of animals were created in abundance and—we think—about 500,000 years ago, Creative Intelligence placed man on the planet. We only know man, historically, back about 13,000 years, but from skeletons unearthed the archaeologist thinks man lived here as far back as 500,000 years ago. There has been much speculation as to how he first came here. Some think by evolution he came from a lower type of animal. We know he is

more intelligent than in former ages, but we have small proof that his physical makeup or anatomy was much different than now. There is not much reason to think that those of different races came all from one man. If Creative Intelligence could bring into existence one man, it could bring into existence several men. It is not up to us to worry about just how our first ancestors came to this planet, our chief interest is in the fact that Creative Intelligence was back of it.

Some scientists think that in two million years from now our planet will have so shrunk, and be circling so far distant from our sun, that because of coldness it will not be possible for life to exist here as it now does. Other equally intelligent scientists think Creative Intelligence will so alter life that this planet will be inhabited for all time to come.

To me Creative Intelligence is God, and all other gods save Creative Intelligence are man-made gods. I have no criticism of any one who thinks differently. Every one should have a God to whom he can look with gratitude for his existence and condition in life.

Sir Francis Bacon, by some thought to have had the most brilliant intellect known in history, is credited with having said in substance that small knowledge makes the infidel and great knowledge makes a man religious. Having met in life a few who claim not to believe in the existence of God, I am inclined to think Bacon was correct.

To me, Creative Intelligence, God, is my constant thought, and my love for God is greater than it has been for anything on earth, and my constant prayer is not that any of the universal laws may be abridged or nullified to suit any whim of mine, but that I may be continuously attuned closer and closer, and may better understand these universal laws. I hope in this way to remain on this planet for many years. Mr. Reader: If my God does not appeal to the rule of reason as you see it, I beg you to search for a God that does, and when you find such a God worship to the best of your knowledge and ability.



Back To God and Health

By DR. H. SPENCER LEWIS

The Mystic Triangle

June 1926

Many of the articles written by our late Imperator, 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 Imperator, 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.



TWENTY years ago I had the pleasure of being acquainted with those who are present here tonight as leaders in the movement known as the Naturopathic System for the Restoration of Health, and I recall distinctly that they

were looked upon not only as pioneers in a great unknown field in this country, but also as reformers and possibly fanatics. Yet today, after twenty years of evolution in thinking on the part of the men and women of America we realize that this country and this people have taken the leadership in a movement that is surely wending its way toward God and health.

I have chosen as my subject, "Back to God and Health" and this implies that we have wandered or strayed from the natural and moral path that leads to health. In many ways this is true. For

years this country and its people were swayed by the dogmas and creeds propounded by those who would lead us into the channels and the customs that would take us away from our natural birthright of attunement with God and with all of the natural forces that give us life and health. But we who know the trend of human affairs rejoice in the fact that man has found freedom of thought and the determination to find God and health within his own consciousness and within his own simple existence.

America leads today in the number and excellency of Therapeutic systems offered to its people, free from the superstitions, the false beliefs and the antiquated practices so popular in the old countries, and we must pay homage to the various movements sponsored by fore-sighted men and women, broad-visioned churches and organizations, which have fostered a study of the natural laws pertaining to man's life and health and which have slowly and permanently broken down the faith and trust that men and women and children had placed in injurious drugs and ques-



tionable proprietary remedies. I do not mean by this to cast any reflection upon the various standard and reputable and efficient systems of medical practice, endorsed and recommended by the most eminent schools and scientists of this country. In fact, I do not mean to criticize any one of the various systems generally offered in this country today, but I do refer to the obnoxious patent medicines and under-cover systems of therapeutics that were enslaving mankind to habits and indulgences not making for health, and detrimental to the moral as well as the physical standard of the race.

As most of you probably know, I am a representative of an organization which has existed for many centuries in many countries, which organization, known as the Rosicrucian, has been devoted to the teaching and promulgation of these natural laws which enable men and women to maintain their natural birth-rights, develop their inherited powers and faculties, and attain success and happiness through mastership over those things which are commonly called the obstacles in life. The Rosicrucians do not represent a movement devoted to the ailing, and they do not recommend any one system of therapeutics as superior to any other. With studied carefulness they promote the idea that illness of any kind is a result of violation of some natural law and that the patient is not the one to diagnose his situation and attempt to cure matters, but that he should consult an eminent authority or a specialist or a qualified practitioner and secure such medical or therapeutic help as he may require. But the organization does teach certain fundamental principles in regard to the nature of life, its maintenance and its enjoyment, as have been known to the organization for many centuries and which have been partly responsible for the reputation that the organization has of possessing certain secret knowledge regarding the natural laws not commonly appreciated by the multitudes. Permit me, therefore, to speak of some of these fundamental principles and show you wherein man has a right to perfect life and may possess it through certain simple rules.

The Rosicrucian Ontology, or science of being, begins with the fundamental

proposition which we find so ably expressed in the Christian Bible; that in the beginning God created man out of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. No matter how we may analyze this statement, and we find it expressed in practically the same words by all of the ancient schools and cults and in all the sacred writing of the Orient, we come to a few definite facts that science of today proves and men and women everywhere are discovering to be absolutely true.

First of all, man is a dual creature. He has a physical body and a spiritual body called the soul. In the process of creating and evolving this most wonderful of all God's creations there came a time when these two bodies were united by the process of breathing or by the intake of the breath of life. Our own experiences have shown us that just as we become conscious of our existence as an animated being by the uniting of these two bodies, so the other great change called death or transition is a separation of the two and in the interval between birth and death these two bodies must co-ordinate, co-operate and function in unison and harmony in order that there may be health as well as life.

Few men or women there are who will believe that health or disease or physical pain and suffering are a result of some condition of the spiritual body. The most casual observation of the operation of natural laws and the divine laws of the universe makes it plain to us that disease and ill-health, suffering and pain are things of the flesh and of the physical body and not of the spiritual body. For this reason we are justified in confining our study of health and disease to a study of the physical body of man and its relation to the natural forces and its weakness and power.

Reverting again to the fundamental proposition of the Rosicrucian Ontology we find that this physical body of ours was formed of the dust of the earth. But we change those words to the modern scientific terms and say that the physical body of man is composed of the material elements of the earth; or may we go even further and say that man's physical body is being formed hourly from the living, vitalizing, physi-

cal elements of the earth upon which we live. It is true that there would be no life without the soul or the divine essence, and that this divine essence exists not only in the organized body called man but also in all of the elements of which the body of man is composed. There is the divine essence in the water, in the minerals of the earth, in all vegetation, in everything that exists. We know today that there is no such thing as dead matter and that all matter is living, is alive with the essence or divinity, with that vital force known by many names, undiscoverable except in its manifestations, and most assuredly emanating from the greatest of all constructive sources of creation. But living matter, unorganized in the image of God, does not constitute the living body of men. It is only when the elements of the earth pass through that wonderful transmutation process established by God that they become organized and associated in such a way that they have the highest form of physical expression on earth, the body of man, so wonderfully and fearfully made.

Complex as is this physical body in its organization, in all its parts, in its beauty of synchronous action, co-ordination, sympathetic co-operation, and power to move itself, it is nevertheless composed of and being re-composed of the simple things of the earth according to a divine law.

Man was not created in the image of God with any intention that he should take upon himself the right to change the fundamental laws of nature or to modify them or to negate them, and man has found that when he goes too far in his privilege of exercising his mind and his ability to choose and ignores some of the necessities of life, some of the demands of nature, some of the decrees of God, he weakens his physical constitution by the violation of natural laws and breaks his attunement with nature and goes farther away from God each time. Without question man has evolved a custom and habit of living not originally decreed in the scheme of things and in many ways decried by nature and abhorred by the divine principles. He takes himself away from the open country, from his contact with the natural forces of the earth, from the sunlight,

the earth's magnetism, the fresh vegetation, the pure water and the proper Cosmic vibrations, and confines himself for hours in small enclosures, in foul air, in darkness, and in the breeding places of disease, germs and ill health. He sets aside the right of the body to have free expression, unimpaired freedom of movement and proper ease by tightening about his body various limiting and binding articles of clothing and brings pressure to bear upon the vessels and nerves of his body, binds his feet, throws the body out of balance in walking or standing, and does many things to the mechanical operation of his body that are contrary to the laws of nature. He ignores the demands for rest and sleep, he negates the demands of the functioning organs and arbitrarily adapts periods and times for them which are not consistent with the perfect scheme outlined by nature; and in thousands of ways he takes it upon himself to force his physical growth and his physical development into habits and customs not harmonious with the decrees of nature. Nature has provided him with the thousands of elements that should enter into the re-composition of his body from day to day and yet man arbitrarily selects but a few of these as his choice and abstains from the rest, and in all his thinking and doing he is hourly violating some law of nature for which he must pay the penalty in the form of pain and suffering, disease, ill health and eventually death.

The Naturopaths call to your attention the fact that as man in his living reverts more and more to the natural things of life and goes back to nature, to God and to the simple way of living, the more perfect will be his health and the stronger and more natural his physical body in accordance with the original plan of creation. It is only in a normal, healthy body that the soul of man can function and exist harmoniously, and if man would find God and find happiness, success and prosperity he must maintain the physical body of his existence and its normal standing that everything may manifest the divine, the vital essence that gives him life, that gives him health and gives him power to do. As he breaks down his physical organization he lessens the ability of the soul, the



essence and the mind in him to function in all their majesty and power. There is no question about the fundamental principle involved—get back to nature! Get back to nature's way of living! Get back to earth! Get into the sunshine, into the air, enjoy the vegetation that nature has provided, and all the things that give the elements necessary to the body, take in all the fresh air that contains the vital force of life, expand your consciousness,

give greater freedom to your divinity to express itself, and you will become healthy, mighty in your own birthright, wonderful in your inherited privileges and blessings, and become what God and nature intended man to be; the living image of the great Cosmic powers with all the creative forces sustaining and maintaining the ability to accomplish and attain.



Why Feel Inferior?

By FRATER FRANKLIN P. RICHMOND



WHEN everybody is "created equal," it makes you and me just as good as the other fellow (by "other fellow" is meant your fellow men or humanity as a whole) and we really are, if we would only believably be directed by the dictates of our inner consciousness or subjective thinking. We—those who suffer under the burden of self-consciousness, or an inferiority-complex—seem to allow ourselves to be defeated before even getting a start; when knowing deep down within us we are being childish about the whole affair and knowing we *can* succeed, if we only give ourselves a chance.

Think of the times you have caught yourself saying, "I can't," then have gone ahead to perform the task, whether menial or social. After performing these, seemingly impossible, feats, it occurs to you that it wasn't as terrible or as arduous as anticipated and you feel rather ashamed of yourself for letting imaginary fears gain such an importance as to actually seem a reality.

The possibilities of "self" are limitless, so why limit ourselves by non-sensical objective fears? To my way of thinking, fear is an entirely objective function because it doesn't seem probable that fear could be of the subjective mind or divine side of man. Many times, at a later date, we come to the realization that the person or situation we felt inferior to wasn't worth our *imaginary* fears and instead of you being the inferior party, the other party was really inferior and unworthy of your attention.

Instead of having a feeling of being inferior and trying to carry through on a bluff, which when practiced is only too apparent, why not try just being yourself? If you do act your true self, I am sure people will enjoy your company to a much greater degree, than as if you are continually trying to put on an act. When a person is putting on an act or bluffing his way through, he is usually attempting to be like somebody else, or to be something he wasn't ever meant to be. Viewing the question from this angle: wouldn't it be a great deal simpler to conform to the pattern you were meant to fill instead of trying to force yourself into a form or mould that is utterly foreign to your personal make-up?



ANCIENT' GRANDEUR

Above is a view of a portal of the great Temple of Edfu in Egypt. As crude as were some of the religious concepts of the ancient sects, they represented the spiritual nature of man seeking expression. The magnificent architecture and sculpture was an attempt to have substance convey in form the ecstasy which the individual felt. The statue in the foreground is that of the hawk-headed God, Horus, seen wearing the *Pschent*, festive crown which is a combination of the white crown of Upper Egypt and the red crown of Lower Egypt.

(Courtesy of the Rosicrucian Digest.)



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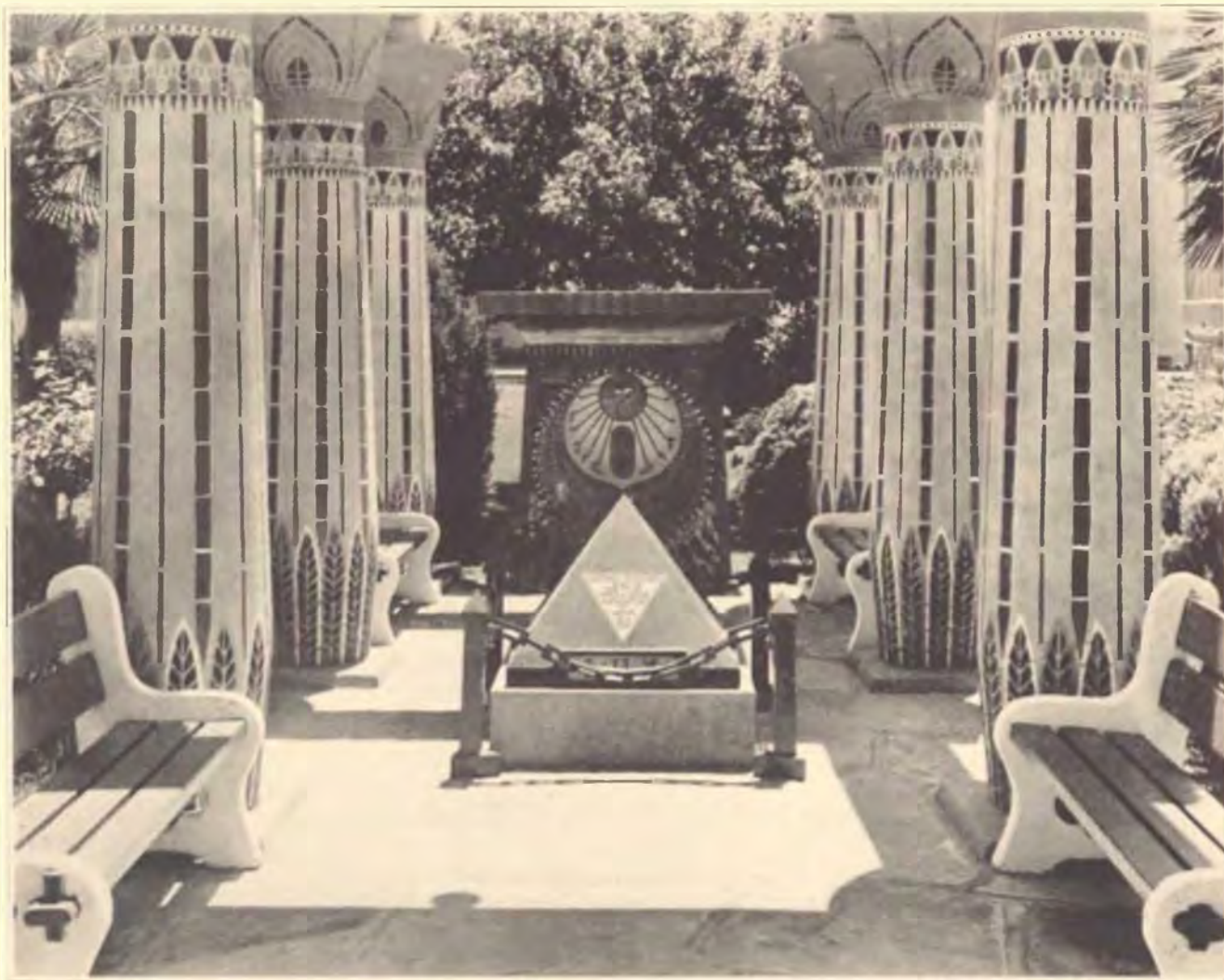
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The above is the red and white granite monument erected in the Egyptian Shrine in Rosicrucian Park, in memory of our late Emperor, Dr. H. Spencer Lewis. In accordance with his wish, his mortal remains are here interred beneath a symbolic triangle.

(Courtesy of the Rosicrucian Digest.)

In Your Mind's Eye

The Secret of MENTAL CREATING

IF you just like to dream, read no further. There comes a time when your fancies *must* be brought into light—and stand the test of every-day, hard realities. Are you one of the thousands—perhaps millions—whose thoughts never get beyond the stage of *wistful wishing*? Do you often come to from a daydream with the sigh, "If only I could bring it about—*make it real?*"

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