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COVERS THE WORLD

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# THE THOUGHT OF THE MONTH

## THE MYSTICAL SIDE OF LIVING

By THE IMPERATOR



**I**N EACH century since the advent of civilization, millions of men and women have been born into a state of poverty. They have been devoid of worldly goods, destitute of lands or estates, of precious metals, of rare jewels, of a patrimony, of any title or any hope of high office. However, they have inherited a great heritage of customs and traditions. Some of these traditions are very noble and worthy, and in themselves contain an excellent moral. They constitute the highest point to which man has ascended in some previous age or century. They are the bulwark of our present civilization. They keep men from slipping backward. On the other hand, some of these traditions are shackles and they hold men from going forward. They have become obsolete. They belong to the Dark Ages, but men, for some reason, cling tenaciously to them. Such traditions, then, are mainly superstitions.

For example, today we have such a superstition as the belief that working upon the Sabbath is a sin against God, the Divine Being. If we attempt to enjoy ourselves in certain lands, states or provinces, by participating in innocent games and sports upon the Sabbath, we are held guilty of wrongdoing by both the State and the Church. This arises from the fact that in sacred literature it has always been declared that one day

of the week shall be a day of rest, a day set aside for a consideration of the magnitude of the universe and the omniscience, the omnipresence of the Supreme Being. Consequently, it has been interpreted that man cannot expect to live a normal, ordinary life on the Sabbath without desecrating its holy significance. And so, even in cities in this country and in many other lands, as I have said, we find theaters closed, baseball games prohibited, and public libraries closed. We even find a prohibition of games in public parks. People must adapt themselves to a hypocritical attitude, the result of a superstition.

Then again there are the superstitions attributed to falling stars, which I will admit are awesome phenomena, when we look into the heavens and see these shimmering lights suddenly come into existence and equally as suddenly blaze out. In many lands, and in our own country, there are peoples who look upon a falling star as an augury of some supernatural phenomenon. Usually they attribute it to the passing of some great personality, or mind, somewhere on the face of the earth. The more brilliant the star, the greater the personality that is said to have passed through transition, though it is often admitted by these persons that the personality may not be known to the masses at large. This superstition undoubtedly originates from the biblical story of the Star in the East. Astronomically there are what are known as heliacal stars, that is, stars which periodically make an appearance in the east at dawn. Some of these heliacal stars make their appearance once a year, some once every six months. Science generally agrees that



the Star of the East, which the Wise Men saw, was one of these heliacal stars, rising at dawn in the east as the sages were making their way across the desert. Since that time these heliacal stars have had attributed to them the sign or omen of the birth of some Messiah or some great spiritual or temporal leader. Falling stars have conversely meant the departure from the earth plane of a great being.

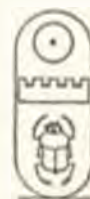
Actually, falling stars are meteorites. The earth is hourly showered with millions of meteorites, and if it were not for the atmospheric belt which protects our earth, it would be pockmarked with craters, large and small, from these Cosmic bodies. However, falling with celestial speed, when they encounter the atmospheric belt, the air friction causes the meteorites to become incandescent, due to the terrific temperature engendered in them. Suddenly, if they penetrate far enough through the atmospheric belt where they can become visible to us, we see a bright light in the heavens falling, and then the bright light seems to be quickly extinguished. This is because the meteorite has burned itself out, or possibly its gases have blown it to pieces. Most meteorites never reach the surface of the earth. They are burned out or blown to pieces soon after entering the atmospheric belt.

There is still another superstition to which many minds cling. It is one associated with the moon. Many persons believe that to lie in bright moonlight is to endanger one's sanity. It is thought that the *negative polarity* of the moon draws from the mind its positive energy, and creates imbecility or insanity. Consequently, superstitious parents see that their children are not placed in moonlight, or that the moonlight does not shine upon them as they sleep.

Now in addition to our heritage of customs, traditions and superstitions, we also inherit many terms, words, phrases, and sentences, some of which are really worthy, some of which we should keep before us as axioms of truth because they do contain eternal truths, discoveries which men have made, and they should be perpetuated. Others, however, are only half-truths, and some are mistaken ideas which, unfortunately, we do not analyze, just repeat them

parrot-like, and consequently are often misled by them. Such a term, which most of us only half understand, is *The Science of Living*. We hear that term frequently. We read about it in magazines. We hear it in conversations. We may even hear a lecture on the subject. To the average man, the science of living means the acquisition of facts or information by which he can come to know how to hold on to life, to preserve the life of his own being. To him, the science of living is made to mean the acquiring of sustenance, the getting together of enough food and drink to keep the body well, healthy and normal. To him also it means shelter, to learn enough of some trade or profession that he may derive a sufficiency of the material things to build himself a home, and care for his family and himself. The science of living, then, means to him just to keep living—living to the best of his ability. By this method he makes of himself a human boiler, shall we say. He keeps stoking himself with food, with drink, and with all the things necessary to keep steam up within this boiler. He watches to see that the steam is always at a certain pressure, which, he is told in his science of living, is normal. But one thing which often puzzles him, and to which he does not give sufficient thought, is what he is to *do* with this steam once he has gotten it up.

Now the average man who practices the science of living will admit that there seems to be some order behind it. He will admit that there is a sort of organic intelligence, some sort of an impelling urge which is stronger than his will, stronger than his reason, and which persists with apparent uniformity with all men, because he, with everyone else, experiences thirst, the pangs of hunger, and the need for sleep. Further than that, he realizes that life can perpetuate itself. Through reproduction it immortalizes itself, for as Plato said, in each living form we find a recurrence of the living thing before it. In form, in offspring, is the immortality of physical existence. Furthermore, the average man who follows this science of living knows that if he abides by this organic intelligence which he feels within him, satisfies the appetites, he enjoys a sort of physical security, an ease, a freedom





from pain and discomfiture. He can even determine that he is making physical gains—*physical progress*. He can weigh himself and determine whether he is gaining or losing in weight; he can measure his girth and his height. If he maintains his equilibrium physically, he soon acquires a fullness of vitality, an abundance of strength and energy, and this surplus of energy compels him to action of some kind. There is the desire to dissipate this energy in some manner, to make use of it.

We know how it is with a small boy, six, seven or eight years of age, who is healthy, strong, and full of vitality. It is impossible for him to be quiet, or to sit still for a few moments. This energy within him which is not required for the ordinary functioning of his body, which is a surplus, is irritating. He has to do something to discharge it, and without proper direction, not having maturity of mind to know how to harness or control it, he just runs wild. The result is that he injures himself, damages property in his home, until he has spent the energy which he has generated within him. Now healthy adults who have practiced only the material side of the science of living are like that. They have this abundance of energy and vitality, but without proper direction or without a certain right channel into which to divert it, they consequently guess at how they should use it. They make many false starts, participate in wrong enterprises, and the misapplication of the energy and this vitality of life, which they have built up within themselves causes them disappointments, discouragements, misfortune, unhappiness for themselves and perhaps their dependents.

In the machine world, efficiency is said to consist of the coordination of all of the parts of a machine for some effectual purpose. In other words, a complex machine consisting of gears, shafts, pistons and driving wheels must not only have each of these parts operate or be in motion, but they must all be in motion for the purpose for which the machine was created. Efficiency of that machine means that each part is contributing to the whole, is doing something for which the machine was brought into existence; otherwise, if the machine merely runs, if it merely oper-

ates and accomplishes nothing, it is a waste of the energy of the mind of the designer and of all of the minds that have contributed to its construction. It is also a waste of much valuable material of which the machine is composed. Now if such is true in the machine world, it is more so in our individual lives. In living, then, efficiency consists of the application of our lives to some Cosmic purpose for which we were brought here. Presuming that each one of us is a machine, it is not sufficient that we be healthy machines, or that we function right organically, or that we have and maintain plenty of energy and vitality—or pep, as it is commonly called—but that all of these things be used for a mission, for an end for which we were individually created.

Consequently, the other aspect of the science of living, and one which is overlooked by most persons, is *the mystical life*. The mystical life is the reason *why* we live. The mystical life determines for us the cause of our individual lives, the use to which we should put our bodies and our animal vitality and magnetism. The mystical life, like the physical life, requires certain preparation. If we must study diet, if we must study hygiene, if we must know the rudiments of good health to be healthy and physically normal, certainly we must give some thought and consideration to the mystical side of our existence as well. We must prepare for it in an intelligent manner also. So we will consider one of the most important steps of this preparation—MEDITATION.

John Locke, the English philosopher of the Seventeenth Century, in his treatise entitled "The Theory of Knowledge" said that understanding, like the eye, sees and perceives all things, but takes no notice of itself. He meant by this that our objective consciousness, our objective mind, is more concerned at all times with discerning things about us, with examining the world in which we live and considering our relationship to it, than analyzing the ego, the self, just by itself. If we must look into the mirror to see ourselves objectively, physically, it is equally as important to turn this consciousness upon itself, to introvert it, so that we can know the sentiments, the feelings or urges of the



inner or *psychic self*. This self-analysis, this understanding of the understanding, may be termed *the art of meditation*, an ancient and truly mystical art.

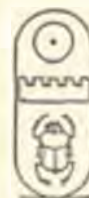
Briefly, to define the art of meditation, we can say that it is a state of attunement; further, a state of communication between the two consciousnesses—the objective consciousness or the outer self, and the subjective consciousness or, shall we say, the psychic self. It requires first a minimum of distraction. We must be as free from interference as possible if we are going to attain this attunement. If we are going to carry on this communication between the two selves, the objective mind must not be distracted in any way by sounds or sights or things that will occupy or arrest it. If you are going to carry on an important telephone conversation, where every word you say will be important, or you believe it will be, and every word of the party on the other end is important to you, you want to be certain that there is no interruption. Possibly under extreme conditions you could carry on the conversation in the center of great activity and noise, but you would avoid such circumstances. You would try to find a quiet place, at least a telephone booth, to help establish the necessary condition where everything else would be excluded except what you were saying and what the other party had to say. So *exclusion is necessary in the art of meditation*—it is a condition of privacy.

But, moreover, an harmonious environment is also necessary. Just to be alone in a room is not sufficient. That room must produce a congenial atmosphere. There must be no physical disturbances of any kind. For example, the room temperature must not be extreme in any sense, neither too warm nor too cold. There should be objects or things on the walls or in the room which, if you do happen to look upon them, suggest pleasant memories and feelings—things that put you at ease and bring you a certain amount of tranquillity. There should be no outside noises that will penetrate. There should be no light changes. For instance, it is not advisable to have a large electric sign that flashes on and off outside one's window, or across the street, because

even though your eyes may be closed, these changing light values may be perceptible and will cause your consciousness to be divided which, in turn, will affect your communion with the inner self.

The next step in the art of meditation is to enter the state with some problem, or some definite wish in mind, something you hope to accomplish through the communion, a request that you want to make. You must be sincere in your wish, your request or your problem. It must be something that you believe you cannot accomplish or find the answer to objectively. It must not be in the light of a challenge, because the psychic self, the intelligence of the Divine Mind resident within you, does not have to demonstrate its ability, its power of accomplishment, to your vain objective self. It can and will do miraculous things, but it does not have to prove it to you, and if you adopt the attitude that it does, you will only know failure. When you enter a telephone booth, or if you pick up a telephone in your home or office to make a call, you are not just calling to see whether the phone works or if the person is at home, but because you want to establish contact with that person, to convey to him your idea, or moreover, to ask for certain information. Consequently, when you enter into the state of meditation, do so with a like purpose, for the reason of establishing the contact, for the acquisition of worthwhile information.

It is not necessary that you speak out loud or make a vocative wish. You can express your desire silently to yourself, but equally as forcefully. Visualize your words. Hold them in front of you so that each word seems to be composed of burning letters, and so that you see and are conscious of nothing else in the room but just your own words. Then sink into what is known as a brown study; become oblivious of your surroundings, just hold to the meaning of your question, the meaning of your request. It is necessary that you thoroughly understand and feel emotionally what you are asking for, or what your problem is. If you do not know what you are asking for, or are not sure of it, you cannot expect any answer or consideration from the psychic self. When





you have lost yourself in this brown study, and there is nothing remaining but yourself, your problem or your request, and your consciousness of self within, you are apt to experience an intuitive appraisal of what you are asking. Suddenly you may feel mortification; you may feel ashamed that you have even made the request, and concomitantly with the feeling of mortification will be the realization that your request or your problem is a selfish one, or that it is avaricious or that it is something by which you alone will benefit, and perhaps at the expense of others, and that you should not have ever consulted the inner self. You will feel contrite and conscience-stricken. You may even admit that there is an attitude of malice or vindictiveness deep behind your question or your problem. When such an intuitive appraisal of your motive occurs, at once abandon, for the time, any further communion with the psychic self. Furthermore — and most important — abandon that problem or question, wish or request, which you were bringing to the attention of the psychic self, for you have been admonished that you had an improper attitude.

On the other hand, if your motive has been right and your procedure in developing the art of meditation, you are apt to have an intuitive flash—in just a few minutes' time—of a word or idea that will come as a complete solution or as a complete answer. It will be convincing. You will not have to reason about it; you will not have to analyze it. You will inwardly know that it is the right answer, what you have needed, what you have sought. There will be no command accompanying it. You will not be told to do this, or to go here or there. The whole problem—if it is one—will be worked out for you, or the answer will be so clear that you will know it is the right one. For example, suppose your problem was, "What is the answer to two plus two?" If you were successful in your art of meditation, suddenly there would flash into your consciousness either the figure four which you would visualize as a picture, or the inner word "four." You would not have to resort to any mathematics to prove or substantiate it. *You would*

*know it was right*, because of a certain emotional response that would accompany the experience. You would feel elated; there would be a feeling of happiness, a titillation in the solar plexus, that is, a sort of warmth, a glow, a thrill. There would be an ease of mind, a feeling of relief, the confidence that comes from knowledge and conviction.

On the other hand, you may perform these steps in the art of meditation faithfully, to what appears the best of your ability, and have no results. Failure may come from a number of things. Particularly is failure in the art of meditation due to three things; first, *doubt*. If you are dubious that your profound problem, the serious situation which you are taking to the psychic self, can suddenly or easily be solved by the Divine Mind within you, if you are skeptical that an answer about something to which you have devoted long hours of study and investigation before, without results, can come through such a method, then you will fail. If you are *over-anxious*, if you are attempting to rush the communion, to direct the inner self in the sense that you want to tell it what to do and how to go about bringing forth the results you want, you will also fail. Further, if your problem is *too involved*, if you have not separated it into the integral parts of which it is composed, and propounded one part at a time to the psychic self, you will fail. *You will be asking for too much at one time.*

Presume that you have been successful, that you have obtained the word, idea or solution from the source of inner knowledge. Now you must apply the physical aspects. You must use the energy of your healthy body and objective mind to put the inspired idea into action—you must start to do something about it. You may have taken a problem, a business problem, to the divine self. The divine self may have outlined a course of action for you, but you must put it into effect. The two, then—the physical side, the proper maintenance of the body and of the objective mind, and the mystical life and practice—are necessary for the complete science of living.





## Man and God

SCIENCE FINDS THEIR COMMON ESSENCE

By EUSTAQUIO PASCUA ALCABEDAS, F. R. C.



IT SEEMS absurd that Man should be coordinated with God, for that appears like raising the creature to the level of the creator. It sounds like mistaking the masterpiece for its author or the manifestation for its original source.

Yet this correlation is necessary if God is to be reverently enshrined in Man's comprehension.

Confronted with an effect surging in the immediate vicinity, we are forced to find out its cause the better to understand its import. Attracted by a splendid production of art we become interested about its author the better to appreciate its significance. Fascinated by a majestic scene in the horizon or the firmament we pause in meditation, conjuring in the mind an invisible power behind the phenomenon. Our knowledge of any composition or creation remains incomplete without correlating it to the corresponding author or power that has brought it into being for our attention. On the other hand, we have no better way of admiring the musician, architect, painter, or sculptor than by studying his composition, architecture, painting, or sculpture, whichever the case may be. The same thing can be said also of the scientist, writer, or philosopher who has

advanced the cause of his profession or vocation in the progress of civilization. We can only hope to know and understand each at his best by the fruits of his labours in his own field of human endeavor. Because his noble efforts were totally disregarded, if not simply misrepresented by his contemporaries, many a master or leader has been bitterly misunderstood and misjudged all his lifetime, but, like Amenhotep IV and the Christ, later vindicated and raised to the pinnacle of fame and reverence for the heritage he has left for the illumination and advancement of humankind.

The indissoluble attachment existing between the maker and his handiwork cannot be so easily minimized and much less ignored. We know for a fact that every *magnum opus* stands regnant with the animating spirit of its producer. This is because each master has deeply engrossed and lost himself in his work and in so doing made himself godly alive therein. Giving the best of self to the task he has on hand, he succeeds in impressing his personality on the achievement which he leaves behind. His masterpiece retains for posterity the degree of immortality which he has attained in his at-one-ment with the fountainhead of infinite wisdom. It is a case where the revealer has become one with and absorbed in his revelation which alone has remained, to have his identity unveiled only to the sincere seeker after him. It is in this relation that Man and God can be approached and considered





the better to understand one from what is known of the other.

We may start by premising, as others have done successfully before us, that the best way to solve or discover the unknown is to equate or associate it with the related known. It is important then that a cursory survey be made of our accumulated knowledge of man and his environment, called the universe, of which he is an inseparable part. There was the allegory of Adam with Eve in the beautiful Garden of Eden where everything was pleasant and delightful —just as our Family of Mankind now finds it an awe-inspiring World of Mystery with the luxuriant earth below and the imponderable starry sky overhead. Created with an impulse for a better and higher life we find things not very satisfactory as they are. We are ever prompted to know more of the world in which we live and to have our needs so ordered that we may enjoy life more fully. In our struggles and progress along the way we have found ourselves harvesting the fruits of the Tree of Knowledge. Of course in some way or other, we have tasted of the Evil Fruit, discovering ourselves fallen naked thereby; but we have also eaten some of its Good Fruit getting ourselves invigorated and up-lifted as a result. With an unending and growing experience, we have kept trailing along the path of evolution and enlightenment toward the realization of our initial and inner mission.

And with our enlarging and maturing heritage from the ages, we have slowly emerged into our own, where we may paraphrase Bertrand Russell by saying that the universe is an organic unity every part of which is its own reflection in miniature, and that everything in this universe could be known by knowing ourselves thoroughly. Advancing in intellect and unfolding in intuition man has recognized the truth of what the Egyptian sage Hermes Trismegistus said when from the heights of the lost Atlantean civilization he brought down the axiom, "As above so below and as below so above." We may give, in this regard, a brief sketch of the astonishing revelations of telescopic astronomy from Maurice Maeterlinck. The excerpt reads:

"To proceed in due order we will begin with our solar system, wherein the nearest planet, our moon, is 238,000 miles away, and Neptune, the farthest, 2800 million. There we have our world; our own little corner of the sky, an infinitesimal pin-point in the universe. At a vast leap beyond, at distances no longer reckoned by miles but by light-years and parsecs, begins the realm of the stars, of which the remotest is a hundred million light-years away, a mileage that almost defies calculation. There, gemmed with thousands of stars, begins what is known as our galactic system, our measureless Milky Way; with a diameter of 300,000 light-years and almost a million irregular and planetary nebulae. Beyond this system, that as one solid mass turns in the direction of Capricorn, speeding through the celestial vault at the rate of 400 miles a second, are found the extragalactic nebulae, that take no part in this movement; and notably the spiral nebulae, which constitute universes independent of our system and probably no less in size. One hundred and forty million light-years, according to Dr. Hubble, represents the distance of the farthest nebula; the greatest distance as yet known to astronomy. In the intervening space, again to quote Dr. Hubble, two million more nebulae have been discovered. . . .

"Farther away in space, above or below us according to where we stand on this globe, lies the realm of the unexplored, the realm beyond the reach of our telescopes; a region wherein, almost inevitably, universe must follow universe, in procession up to infinity."

And presenting the microscopic discoveries in the atomic universe, Sir Francis E. Younghusband has made the following observation:

"But, incredibly numerous as are the stars, we have now to note that they are all built of the same ultimate materials, and that those materials are not hard solid bits of some inert stuff, but excessively minute units of very active electricity. These thousands of millions of stars are, every one of them, composed of the same elements as the sun, this earth, and our own bodies are made of. Hydrogen is found throughout the universe, and is the basic element of



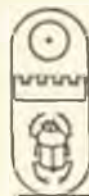
which all the stars, including our sun, are built. And the atoms of hydrogen, and of every other element found in the stars are all alike constituted of electrons of negative electricity and protons of positive electricity.

"So the fundamentals of which the stars are made are these electrons and protons. And all electrons are exactly alike, and all protons are exactly alike. Hydrogen atoms have one of each, the negative electron spinning on its own axis and revolving with prodigious speed round the nucleus of the atom formed by the positive proton. Oxygen atoms have sixteen electrons and sixteen protons. The heavier atoms have still more. And the heaviest, uranium atoms, have ninety-six. In all cases these electrons, each spinning on its own axis like the earth, revolve round the nucleus of positive protons, like planets round the sun. They are miniature solar systems. But the speed with which they revolve round the center reaches the enormous velocity of many thousands of miles a second. And these ultimate particles of matter of which the whole universe is built are so exceedingly minute that 50,000,000,000 electrons in line would only stretch across the diameter of a full-stop. And protons are minuter still. Moreover, they are not specks of passive stuff. They are centers of energy. They are not inert 'bricks,' but highly energetic little bodies, and every bit as psychical as physical."

In our searching scrutiny of the atom, the molecule, the universe, the galaxy, the extra-galaxy, and the super-galaxy, we have found that each is a complete system duplicating the mechanism of the others in the entire graduated scale of which there is no beginning or end. The atom with its central positive proton and its surrounding negative electrons is but a replica in miniature of our universe with its sun and corresponding planetary congregation. The molecule with its component atoms is but the finite reproduction of the galaxy with its component stars in their incomprehensible magnitude. So marvelous is the similarity of the arrangement in both the microcosm and the macrocosm that we are tempted after Dr. A. S. Eddington to ask, Is it not the electron instead of the star that is the hero in the Infinite Plan?

When man first came upon himself he found out that he had two worlds to reckon with. They were those of the self and the not-self, the first being his individual identity, or existence as a distinct personality, and the second his immense environment with all its awe-inspiring mystery. A finite physical body pitted for expression in an infinite Cosmic Whole with nothing but his immortal conscious soul or psychic self as the golden key of authority in matters of experience and knowledge, he gradually learned of his bearing in life which bound him not alone to the Earth but also to the Universe. Thus, before microscopic and telescopic tests and findings in the laboratory and observatory could establish that the microcosm is but the macrocosm in miniature and the macrocosm but the microcosm in immensity, Blaise Pascal — like many others before him — with a penetrating insight into the bond that knits the infinitely small with the infinitely great, wrote his interesting studies and conclusions about the mite as compared with the universe. His dissertation reads in part:

"The mite, within its small body, contains parts that are incomparably smaller; legs with large articulations, and in those legs veins; blood in those veins and humours in the blood, drops in these humours and vapours in the drops; let him exhaust himself in these conceptions, let the final object he will arrive at be the theme of this discourse; he will think perhaps that he has found the smallest thing in nature. I wish him to see, there, a new abyss. I wish to portray for him, not only the visible universe, but also the further immensities we can imagine in nature, all contained in this fragment of an atom. Let him see in that fragment an infinity of universes of which each has its firmament, its planets, its earth, and finally mites, in which he will find again what the first has given; and finding still the same thing in others, without rest and without term, let him lose himself in these marvels that are as astounding in their smallness as the others in their extent; for who will not admire that this body, which just now was not perceptible in the universe, which itself is not perceptible in the bosom of the All, should





at present be a colossus, a world, or rather an All, in comparison with that nothingness at which one can never arrive?"

And Jean Perrin describing the vitality of an electron writes: "One has only to look through the microscope at these tiny particles that have been put into water to see that each one of them, instead of descending regularly, has a pronounced and determined movement of its own. It moves up and down, rises, falls and rises again without for one single instant remaining at rest. This is the Brownian movement so named after an English botanist, Brown, who discovered it in 1827, which was the year when achromatic lenses first came into use."

In this microscopic exposé, we find matter reduced into energy which, to judge from the clearly defined rhythmic vibration, is expressive of the law and order manifest everywhere in the Cosmic System. This rhythmic energy is obviously a phase of the Spirit Essence that arranges, manifests, and holds the entire physical universe. Energy and matter then are but the opposite aspects of the Primordial Spirit Essence, the former being rarified and the latter crystallized. Combined with the *Nous* of Anaxagoras or the Ether of Sir Oliver Lodge in accordance with the Law of Harmony, this Spirit Essence makes for our terrestrial forms of life, about which we may read from Sir Oliver:

"First we have the absolutely continuous Ether. Then we detect specialized specks in it, the electrons and the protons. Then these combine or group themselves into the atoms of Matter. Then these form chemical molecules. And the molecules aggregate themselves into visible bodies which appeal to our senses, and with which we are so familiar that we forget the wonder underlying it all. The visible and tangible masses aggregate still further under gravitation into planets and suns. And the suns are so immense, their atomic justlings are so intense, that they send out powerful and continuous radiation into the Ether which, falling upon the planets, keeps them warm and enables the process of vegetation to go on.

"Under this stimulus, therefore, the molecular aggregates no longer form only inorganic materials. They begin to group themselves into more complex structures, and build themselves up into a material known as *Protoplasm*.

"And then, mysteriously — at least, mysteriously to our present knowledge — a new phenomenon occurs. The *protoplasm* becomes, as it were, self-moving; no longer driven only by external forces, but exercising its own forces; crawling about, assimilating other materials and building them up into its own structure; not, like crystals, dependent on the kind of food supplied, but being able to utilize all manner of food, and yet building up its own well-defined and characteristic body.

"This mysterious phenomenon, which makes its appearance when the organic molecules have attained sufficient complexity, and when they are stimulated by the ether waves as received from the sun or other luminous body, is called 'Life'; — the lower kind vegetable life, and the higher kind animal life. And the animal life can not only assimilate food and grow; it can, when grown sufficiently, split into two, and then again into two, and then again into two, and thus increase in number. We see the beginning of what is called *Reproduction* which develops again into many and various forms."

Of the unifying, quickening, and equalizing effect of *Nous* over matter, Anaxagoras says, "But *Nous* has power over all things that are, and it is now where all the other things are, in the mass that surrounds the world, and in the things that have been separated off and that are being separated off. Nor are the things that are in one world divided nor cut off from one another with a hatchet, neither the warm from the cold nor the cold from the warm. And when those things are being thus extinguished, we must know that all of them are neither more nor less; for it is not possible for them to be more than all, and all are always equal."

This *Nous* is what popular science prefers to call the radiant energy which comes from the sun, panegyricized by Willem J. Luyten in these glowing terms: "From time immemorial the sun has been worshiped as the ruler of the



sky, as the source of light and heat, as the originator and preserver of life, the symbol of ultimate and immaculate purity. Science, which has shattered so many idols of the past, has not only left the sun unmolested but has even exalted its significance. From a mere attendant of the earth, created for the benefit of the human race, the sun has been shown by astronomy to be the central and dominant body of the planetary system, dominating not only by virtue of its great mass, which forces all other objects in its vicinity to obey its will, but also because it is the only one that leads an independent existence, the only one shining by its own light."

The Nous is the Thought-Vibration that permeates the Universe which, according to Sir James H. Jeans, is like one vast thought. It is the *Fiat* that keeps the stellar systems what they are, endowing every atom therein with mind and life. "Every atom of matter is intelligent, deriving energy from the primordial germ," says Thomas A. Edison. "The intelligence of man is, I take it, the sum of the intelligences of the atoms of which he is composed. Every atom has an intelligent power of selection and is always striving to get into harmonious relation with other atoms. The human body is, I think, maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between the atoms so to persist. When the harmonious adjustment is destroyed the man dies, and the atoms seek other relations."

The Nous is such a fascinating force that we cannot leave it without making further comments. It is the Primordial Creative Energy that makes the solar and stellar systems a Cosmic Unity, a boundless Cosmic Whole; the ethereal continuum in which all celestial bodies live and move and have their being; the ineffable luminous essence through which the divine afflatus from the Cosmic Mind is released to kindle man's intuition and fire his genius in moments of perfect attunement and meditative concentration. And to Dr. J. E. Boodin's observations that in addition to the obvious reciprocal action of matter upon matter there are forty different recognized types of radiant energy flowing from the Cosmos to our globe, we may

venture to add that these radiant energies with their positive protons and negative electrons are Nous in their essence, which in the field of manifestation we recognize not only as material but also spiritual by nature. This is why atoms have been found to be both physical and psychical in their behavior, a behavior which E. E. Fournier d'Albe has noted to be similar with those of the myriad stars in the Milky Way. Svante Arrhenius was clear on this point when he wrote:

"Fournier d'Albe . . . does not hesitate to endow the Milky Way with actual life. We must admit that similarity of a kind exists between evolution and the process of organic life. The great nebula owes its existence to the fusion of two entities, two nebulosities, that met as they sped through the vastness. There lay the new-born, stretching its tentacles wide across the rigid waves of ether, acquiring strength and substance by absorbing the smaller creatures that the waves of its agitation drew near. It has now reached the culminating point of its evolution and is proceeding to resolve itself into molecules; into solar systems, or even into atoms within these molecules. In the exuberance of their mighty youth these molecules travel through space, and live out their individual life. Many will dissolve into dust and feed some other nebula; others will succumb to an icy death, but can return to life should they chance to collide with a nebulosity or other body, whereupon they will give birth to 'Novae' or to planetary star-clusters. Again and yet again will these starry clouds traverse the cycle of existence; and after a period of life that is proportionate to their size, a life that will have lasted perhaps millions of years, they will give birth in their turn to new celestial beings. And so will life ever perpetuate itself in one eternal rhythm."

We may or may not agree with this theory but we certainly cannot dissent from Dr. Robert A. Millikan who tells us that the principles of the atomic philosophy of Democritus with a few modifications and omissions might almost pass muster today, for the great advance made in modern times is not so much in the conceptions themselves as in the





kind of foundations upon which the conceptions rest. Quoting from Dr. Millikan, we have the Greek philosopher's principles as follows:

"From nothing comes nothing. Nothing that exists can be destroyed. All changes are due to the combination and separation of molecules." "Nothing happens by chance. Every occurrence has its cause from which it follows by necessity." "The only existing things are the atoms and empty space; all else are mere opinions." "The atoms are infinite in number and infinitely various in form; they strike together and the lateral motions and whirlings which thus arise are the beginnings of worlds." "The varieties of all things depend upon the varieties of their atoms, size, and aggregation." "The soul consists of fine, smooth, round atoms like those of fire. These are the most mobile of all. They interpenetrate the whole body and in their motions the phenomena of life arise."

Most worthy of note in our citation of Svante Arrhenius therefore, is not so much the repetition on a colossal scale of the combination of a proton and an electron to form a gigantic atom called the *Nova* as the presence in the celestial bodies of the Vital Life Force and Consciousness which we found directing the physical and psychic behavior of the atoms composing them. In other words, those radiant celestial bodies like the sun of our solar system are necessary centers acting as transformers for the all-pervading and all-encompassing *Nous* emanating as the Thought-Vibration, *Fiat*, or *Logos* from the Absolute Wisdom of the Infinite Cosmic Source. Acting in unison as a result of their inter-stellar actions and reactions, they constitute a sort of controlling super-organization in the illimitable haven of creation: that is, they form an *Imperium in Imperio* so to speak.

Now then we ask, why did we have to digress far from the subject we have proposed and purposed to talk about? Where does our thought of Man and God fit into the discussion? Yes, apparently we have lost sight of them for we did not attempt to present either one or the other as an anthropomorphic being. It is well that we have chosen not to do so, for we really wanted to show

them in their fundamental essence and relationship. It is to be remarked that *what has been said here is indicative of the cumulative human intelligence that has made possible the comprehension of the Cosmic Universe as the harmonious relation of all natural and spiritual laws made manifest in the orderly movements of the self-winding clock-like systems of innumerable celestial orbs within or beyond the human ken.* This is why our use here of the word *man* refers to mankind in general and our mention of individual names represents our due recognition of authoritative personalities reflecting in good faith the nearest approach to, if not the perfect attunement with, the Universal Cosmic Mind.

We have also seen how, through his psychic self or intuitive mind, man has drawn his wisdom from the Universal Mind or Eternal Cosmic Cause as Hermes Trismegistus, Anaxagoras, Democritus, Pascal and others have amply demonstrated by their astounding discovery and revelation of Universal Principles and Cosmic Laws that underlie the evolutive and devolutive process of creation. For what is the human mind, but the luminous soul-atom of the Vital Life Force and Consciousness imparted to man by the *Nous* Vibrations emanating from the Universal Mind, of which the human mind is a differentiated and yet an inseparable part? This divine spark of life and consciousness constitutes the indwelling Soul that makes man the spiritual image and likeness of the Universal Radiant Soul. And this Universal Radiant Soul is but the immutable soul of the All-in-All, the eternal Father-Mother Soul of the Divine Supreme Being which transcends the illimitable haven of creation. Although differentiated as segments in various personalities, this Universal Cosmic Soul in man or mankind remains an undivided whole.

"There is but one Soul existing in the entire universe and this Soul is the consciousness and vital essence of God," says Dr. H. Spencer Lewis. "The so-called individual Souls of human beings are not separate and independent Souls, but *unseparated segments* of the Universal Soul, never losing their association or contact with this Consciousness



of God and Divine essence which constitutes the vital life force." Dr. Lewis likens the Soul-Essence and Soul-Consciousness in every human individual to the electricity flowing from a power plant that gives light to every lamp bulb in the electric circuit, but with the difference that the Soul-Essence is "a subtle force and transcendental energy that pervades all space and which cannot be isolated or confined in any inclosure, and we cannot conceive of this essence as being in a human form without at the same time existing beyond that form and contacting the same essence."

In the beginning of manifestation the Divine Mind conceived and decreed the Law of Creation. The Divine Conception became the Thought-Vibration that has made us the Cosmic Universe. This Thought-Vibration was the Word which was in the beginning, the Word which was with God, and the Word which was God. Now this God-Word imparting the Vital Life Force and Consciousness to every electron or proton of the Cosmos apparently is absorbed, lost, and made invisible therein; but in so being has become all the more manifest as the Immutable Cause, Supreme

Intelligence, Infinite Creator, All-in-All, and Eternal One. Forsooth our Cosmic Universe is an organic unity, conceived and created in the Divine Mind in whom we live and move and have our being as an integral part of the whole. It is in this Soul-Essence and Soul-Consciousness then that MAN is the spiritual image and likeness of GOD who, if we would only listen to Him, would always speak as the *Still, Small Voice* in the Soul-Kingdom within every human heart.

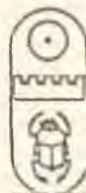
Verily every human being in his *True Inner Self* with the *Unsuppressed Luminous Conscience* is a miniature of the *Primordial Cosmic Power* manifesting in all creation as the *One Divine Trinity of Light, Life, and Love*. He is therefore capable of being prepared and attuned to become in due time a True Master, and in his turn a Worthy Leader among his fellowmen who are all alike his brothers and sisters under the Fatherhood of God whose Omnipresence, Omnipotence, and Omniscience we have tried—but so inadequately—to portray from the stupendous mystery of His ineffable binary Nous of spirit-fire and soul-consciousness.



● READ THE ROSICRUCIAN FORUM ●

**ARE YOU INCLINED TO WRITE?**

Have sudden ideas caught your fancy—intrigued your imagination? Do you ever feel compelled to give expression to your impressions of peoples, things, or experiences had? Have you ever found yourself mentally and forcefully unfolding some opinion or conception of your own? If you have these experiences, these feelings, and inclinations, it indicates you have dormant writing talent—which may just need encouragement and training to bring you much satisfaction and possibly future success in a literary field. We welcome your articles—those on occultism, metaphysics, philosophy, Rosicrucianism, or related topics, which will be interesting to the ROSICRUCIAN DIGEST readers. Frankly, if we can not use your material, you will be notified and your article returned. If it is used, full credit will be given to you when it is published. *Type your articles*, and double space between each line. Do not send more than eight business size pages of stationery, typed on one side. Novelettes, stories, poetry and personal experience articles are not accepted. *Send proper postage for your article's return*, or it must be held without responsibility by AMORC. Address: Editor, Rosicrucian Digest, Rosicrucian Park, San Jose, California.







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.)*

## WHAT IS FREE?



HERE is a familiar quotation known to everyone as follows: "The best things in life are free." I think that this, like many quotations, has been overdone. It has been repeated and used until some people actually believe the phrase, and it is

my purpose to attempt to point out that not only from the standpoint of good judgment, but from the standpoint of all natural law, the statement is false. Almost everyone has had the experience of knowing of an individual or individuals who have never in their lives had

to make an effort, or at least a sacrifice, to attain something they wish. The result is usually—in fact, to be conservative, in three cases out of five—that whatever is attained without effort falls short of receiving appreciation. Universities and colleges inform us that those students who have to make a sacrifice to attend college or university by working and earning their own way, usually derive the most from it, while the individual whose family is in a position to supply all needs, and even to add a liberal allowance while in college or university, frequently does not appreciate that which is gained. We all appreciate what we desire to have and what we finally attain by our own efforts. In fact, most of us enjoy the actual process of attainment. We find it is using to the best of our ability our natural powers to



work toward something worth having; but it is well to remember that work and effort are necessary to attain that which we wish and which we should have.

To say that all worthwhile things are free is to presume that the lot of man is merely to relax in this world in which he lives and do nothing but absorb as best he can that which comes near him. Now, the universe is not, in any of its manifestations, a condition of inactivity. Man is born into this world, and he is ordained to work with those natural laws that are functioning about him or suffer the consequence of disregarding their existence. It would appear that there are many things in the world which are free, from the standpoint of material cost. Man does not have to buy the air he breathes. It is even conceivable that he could live in such a way that his food would be practically "free," but such food would be the result of his labors, whether he purchased it with money which he earned, or whether he actually produced it. In other words, everything which we have must be the result of our own effort or the result of the effort of someone else. and he who is not contributing his part toward the things which he enjoys is falling short of the fulfillment of the laws by which he was ordained to live.

To adopt the attitude that we are not here on earth of our own choice, and as a result resent the fact that we have to make a living, places us at variance with the laws with which we have to work. An individual with that attitude naturally likes to believe in the theory that the best things in life are free, but that individual will consent rather begrudgingly to work for the necessities of life, which are shelter, food, and clothing. Everything else, he says, is free. He need not contribute to the support of a cultural, educational, or religious organization for knowledge and inspiration, because according to his theory all that should be available to man free. Yet, he will be the first to want to participate in anything that is distributed to others.

It is a wrong psychology of life to establish in the minds of our youth that they will find that those things which they most need will be free. A "free" psychology, to a certain extent, pervades this country today. We are, conse-

quently, faced with announcements or direct advertising of prizes and contests, bank nights, and variations that bring large attendances to theatres throughout this country. In other words, we wonder if people have forgotten that the theatre is a place of entertainment. All of those announcements and contests are innocent and there is no harm done by them, but man should stop to realize that he cannot live in this world depending upon having his number win the bank night at the theatre, or believing that in some other way that which he feels he needs will suddenly materialize. He who is afraid of hard work is afraid of life, because life itself is a test of all the potentialities of man.

Let us train ourselves and our children to realize that physical development is necessary to meet the tests of physical work, and that it is not below the dignity of any man or woman to do physical work. The physical body is but one part of our existence, and we must mentally prepare ourselves to fit into the environment in which we live. Let us learn the art of mental creating and of using latent powers in our minds, powers which are our inherent abilities born in us as a part of the soul with which God made us. In this art lie possibilities of being able to visualize our future and our possessions, and by such mental creation to step into the environment for which we are qualified. Some sources of popular psychology would have us believe that after we learn to use our mental creative powers life requires no effort, because all we have to do is make an affirmation and what we want comes about. There is only one answer to such a theory. That is, try it and you will find that it does not work.

Mental creating is a utilization of all the potential abilities within us; it is the considering of something new; it is the building of structures where none existed, or even where it was stated impossible that any could exist; it is a discovery of the means to help others when such help has been declared impossible; it is the bringing of light where there has always been darkness; it is the going ahead when others are standing still. Such is the challenge of mental creation. Mentally creating involves knowledge,

*(Concluded on Page 342)*







## Life's Contentment

By DR. H. SPENCER LEWIS, F. R. C.

The American Rosae Crucis

July 1917

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



FEW weeks before Elbert Hubbard sailed for Europe on the Lusitania never to return to America and assist in our Order, as his letter to me stated he would, I heard him say at a public meeting: "The things we (of East Aurora) value

most are the things we have given away."

To my mind that is a terse expression of a great fundamental truth. The greatest happiness in this world is the happiness that comes as a reflection of the joy one has given to another. Such happiness is an invaluable asset; and truly the most valued possession is that possession which gives to another unbounded happiness or unlimited joyous service.

The joy of living is, after all, a beautifully simple experience. The doctrine of contentment is so devoid of practices

and creeds that it ceases, in manifestation, to be even a conscious effort.

To come into realization of the dawn of day and find oneself on the threshold of another twelve or eighteen hours of living, thinking and doing, is a wonderful, sublime experience; and to place one's tired head and body upon a humble resting place at night and free the brain and consciousness of its weary cloak and live in the world of peace and infinite glories, is another experience unequalled by any of the world's glittering passions.

Such superb pleasures as these are priceless and without price. Money cannot buy or induce their equal; man's vanity and ingenuity cannot invent their substitute.

Yet—there are those who seek more and live ever searching for pleasures less real, less divine, less satisfactory.

Truly are the humble of spirit, humble of mind and humble of heart happy and contented. Life holds no greater inducement, no greater anticipation for them than the consciousness of living.

I have seen the delusion of wealth, power, position and material inflation.

The  
Rosicrucian  
Digest  
October  
1940



It is as empty, as forlorn, unsatisfactory and inane as it is contagious and ever deceptive.

I have occupied the most expensive seat or chair in the most expensive box in the Metropolitan Opera House in New York—that owned by the Astors. I have also sat upon the cushioned seats of the chairs in the rival boxes owned by the Goulds and the Vanderbilts. At those times I have tried to enjoy my beloved "La Traviata" and "Il Trovatore," but I found on all sides the vibration of wealth, of show, of pomp and self-aggrandizement. I have, at other times, walked into the same grand auditorium, and without ceremony, special dress or pomp, slipped into an empty seat among the humble music-hungry souls and there, in the midst of self-elimination, found peace and quiet, reverence and love and—a few hours of happiness and contentment, unknown to those whose principal desire is to enthrone wealth as the King of Happiness.

I have sailed on the ocean's great boats. I have gone from the humble atmosphere of the second cabin to the more humble atmosphere of the third cabin and spent hours there watching the joy of living manifest itself in beautiful simplicity. And I have taken advantage of the privilege and means at my disposal to spend a day amid the conditions and passengers of the first and "de luxe" cabins, only to find that where a few souls there longed for contentment; vanity, rivalry, jealousy, envy and hatred stalked with spiked heels and unmerciful steps.

I have been driven through the streets of Paris and London in elaborate coaches while every grotesque and unnatural form of ceremony was forced upon me by those whose wealth and social position were tyrannical dictators. But I have also passed through those same streets atop of buses with a three-cent fare, and in humble, natural circumstances enjoyed the grandness of living and seeing, both of which were stifled when humbleness of spirit was crushed by wealth.

I have traveled through foreign lands with the financial means of the world's most wealthy men at my disposal; and everywhere I found that the most simple pleasures of life, the most enjoyable de-

sires, the most humble necessities were denied me by the substitution of those tinselled, diaphanous, pompous things regarded by part of the world as absolutely and solely necessary to the happiness of the rich. And—only after disguising my associations, hiding my resources and humbling my station in life, did I find the happiness, the beauty and the wonderful delights of foreign travel.

I have entered the magnificent hallway of the costly palace of a foremost American millionaire on Fifth Avenue, New York, and have been formally ushered by a pompous butler into a small white and gold private elevator to ascend past gorgeous living rooms to a private library on an upper floor where another coldly indifferent servant has escorted me into the waiting presence of one who tries to find happiness amid such enforced surroundings. I have been seated in such a room, in such august presence for an hour or more while every word spoken struck and rebounded against the costliest fittings and fell lifeless. I have seen the rich man's heart bleed for a few minutes' revelry in the simple things of life and in the opportunity of giving aid to movements making for peace and contentment.

To leave such a home and pass on into a humble abode where the most valued asset is love and where smiles and contentment took the place of white and gold was a relief—a joy.

I have spent several hours with William Howard Taft when he was at the height—or should I say depths—of great dignity and pomp, busy with all ceremony and functions of the high offices he held. Likewise have I been with Theodore Roosevelt when he, too, was denied the opportunity to enjoy the simple things of life because of worldly power. Both of these men manifested every desire to cast aside the false formalities of the artificial life they were living; and I never knew Mr. Taft to appear happier and to enjoy the goodness of living so much as when we crossed the East River together on an old ferry-boat in working clothes prepared to spend a day in the fields of Long Island, free from all limitations of office and titles.

(Concluded on Page 342)







## AS SCIENCE SEES IT

Science has never discovered new laws. However, each hour its ardent workers bring forth new demonstrations of the eternal Cosmic principles. Many of these daily scientific discoveries are but confirmations of secret doctrines expounded for centuries by the Rosicrucians and other mystery schools—at a time when popular acceptance of them was impossible. Some of these latest and startling concurrences with the Rosicrucian teachings by modern science will appear in this department monthly.



THE study of matter and its physical composition has always held the attention of Rosicrucians. Many of these investigators of natural phenomena have become famous for their contributions to science and discoveries of important laws and

principles of nature. Naturally enough, these important findings are incorporated into the regular degrees of study available to all active members of the Rosicrucian Order.

Among the many interesting facts known to the Rosicrucians is that all matter, animate or inanimate, is alive with a pulsating energy or force that is the very cause of matter itself. This energy, this great force, which is electrical in nature, is vibrating at an extremely high rate, which varies according to the particular classification or form the matter takes.

For example, let us compare a small, soft iron bar with a bar of steel of equal size, and note the difference between them. They both feel cold to the touch, but we notice that the steel seems to

have a smoother surface than the iron. We put them under a pressure test, and we find that the steel has far greater strength than the iron. We drop them individually to the cement floor, and notice the difference in the sound emanating from them. The iron produces a rather dull tone, as compared to the clear, bell-like ring of the steel as it strikes the hard surface of the concrete.

It is not difficult to realize that there is a definite difference between these two pieces of metal, but just what is this great difference? The steel, we know, has been subjected to terrific temperature, but then, so has the iron. Science tells us that the principal difference between these metals is the amount of carbon contained in each. Upon investigation, we learn that the iron contains many so-called impurities, such as sulphur and silicon, which must be removed from the iron in order to transmute it into steel. We learn also that the molten iron and carbon must cool quickly in order for it to be strong. This tempering process is largely responsible for the strength of steel.

We can now understand the difference between our iron and steel bars from a chemical point of view, but we still do not know the *fundamental* difference between them. As we have already stated, matter in all forms is the



result of a great force or energy that is vibrating at a certain rate per second, depending upon the form of matter. This being proven true by definite tests, it is realized that the fundamental difference between the iron bar and the piece of steel is a difference in the vibratory rate of the force or energy composing them.

Transmutation of matter is simply increasing or decreasing the vibratory rate of the energy composing the matter. This may be done either by taking something from the matter, adding to it, or both—as in the case of making steel from iron, which requires the removal of impurities and adding an additional amount of carbon to the purified iron. When we break matter down to its fundamentals, we find that each process results not only in a change in the manifestation of the matter, but also in the vibratory rate of it as well. When we combine two hydrogen atoms with one oxygen atom, the result is water, which vibrates at a different rate than either the hydrogen or the oxygen.

This great energy composing matter, as we have stated, is electrical in nature, and, therefore, causes an electrical field to surround an element of matter. The strength of this magnetic field is in proportion to the vibratory rate of the matter itself. Consequently, the magnetic field surrounding one element of matter will be different in strength to that of some other element. This electrical field can be detected and measured by various sensitive instruments.

This fact is perfectly demonstrated for us by the instrument known as the Cosmic Ray Coincidence Counter, one of which is in the Rosicrucian Planetarium. Such an instrument is so constructed that it will detect earth rays, as well as Cosmic rays. When a vial of radium active salts is brought into the area of detection, the instrument will record the radio emanations given off by the salts. Of all the elements, radium has the highest atomic count, and hence the strongest electrical field. Nevertheless, earth rays from many other elements are strong enough to be detected by the Cosmic and earth ray counter.

The vibratory rate of matter is so high that it is in the same scale as radio waves, but much higher in frequency

than any generated radio wave that is of practical value. It is because of this that recent findings of modern science have resulted in the statement, "Every bit of matter emits radio waves."

It is an interesting fact that the electrical field surrounding matter can, under certain ideal conditions, be seen. The appearance of this field is much like heat energy that is perceived rising from the hot sands of the desert or from a hot concrete highway. This field surrounding matter we refer to as a magnetic aura. It is more definite in matter of animal and plant life than in so-called dead matter, such as rock or metal. However, those who have trained themselves to recognize this magnetic aura can see it emanating from any particle of matter.

Many men of present-day science are becoming interested in the electrical property of matter, as can be noted from the following article, which is just one of many that have come to our attention in recent months complementing and concurring with the age-old Rosicrucian teachings that are available to all who are sincere in their desire for light and an understanding of nature's mysteries.

#### "ATOM MAY GIVE 'OOMPH'"

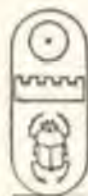
*"Secret of Personal Attraction  
Is Believed Found"*

"Telepathy and the 'Feeling' of Presence  
of Others Possibly Solved by Proof  
All Matter Emits Waves"

*(By the Associated Press)*

"Columbus, O., Dec. 30.—The American Association for the Advancement of Science today awarded its highest commendation and a prize of \$1,000 to Dr. I. I. Rabi of Columbia University for his report on the radio frequencies of atoms and molecules.

"Dr. Rabi proved for the first time that every bit of matter emits radio waves. This finding, which is at present of only theoretical interest, may prove to be one of the most fundamental discoveries of science, ranking with the finding of X-rays by Wilhelm Conrad Roentgen or the discovery of radium by the Curies, officials of the association declared.





"Dr. Rabi and his colleagues, Dr. P. Kusch and Dr. S. Millman proved for the first time that every particle of matter emits weak radio waves in much the same way that radium emits particles of matter useful in the treatment of cancer and other diseases.

"Scientists who have studied Dr. Rabi's report said it furnishes for the first time a logical explanation of such things as telepathy, heretofore a quasi-scientific phenomenon, and the 'feeling' that someone else is approaching in a dark room. It also may prove to be the source of attraction or repulsion between individuals since all the atoms of

the body are continually broadcasting weak but detectable radio waves.

"Dr. Rabi's work has opened a way of measuring such subtle properties of atoms and molecules as the magnetism of their component parts a hundred times more accurately than was possible by any instrument available up to the present time," the committee declared.

"Of even greater significance to the scientists, the committee added, is the fact that the Columbia scientist's work proves that the nucleus of the atom is a magnet and that 'there are no forces between the nucleus and the electrons because' of the spinning of the electrons around the nucleus."



### LIFE'S CONTENTMENT *(Continued from Page 339)*

What have I not now, that wealth may give me? Could all the money in the world give me more than a good appetite for three meals each day, or less, as I desire? And, could great wealth give me more than a satisfactory meal?

Have I not all of the air to breathe as required by necessity for health? I can walk under the same great blue heavens, enjoy the same bright sunlight and see the same charming stars at night. I share with all the world's wealthy men and women, good health, the love of kind, good children and a loyal wife. I still have the affectionate touch of two sweet parents, the exclusiveness of a sanctified home, the respect of my neighbors, the trust of all my business

associates, the good will of every co-worker and employee, the love and friendship of hundreds of men and women in America and only the enmity of those few whom I have exposed in their attempts to injure my friends or harm the innocent. And — greatest of all—I have God's great force, His very essence, vibrating in my body, as I have His love in my heart.

Can the powers, influences and black magic of wealth give me any greater gifts than these? And, can I have greater pleasures than I now enjoy devoting my contented life to helping others realize that these simple, inexpensive and priceless things make for real happiness and contentment in life?



### CATHEDRAL CONTACTS *(Continued from Page 337)*

practice and development of our psychic faculties. It also involves the determination to use this knowledge physically and be able to roll up our sleeves literally and go to work to bring about that which we wish.

To fit into the complex world in which we live, and make our adjustment most satisfactory, let us acknowledge the fact that we will gain as we give, and that permanent benefit will come to us only as a result of such an attitude. Let us direct ourselves in every waking moment to the utilization of all the forces within us, and above all remember that there lies resident in us the

power of God himself, which is also a part of us.

The "Cathedral of the Soul" was established not only for the purpose of providing a time and place for relaxation and meditation, but also as a source of inspiration and guidance to man in using his creative faculties, and to inspire him to avail himself of the actual ideals and principles which he there attains. You can benefit by co-operating in its work. Your request for a copy of the booklet "Liber 777" will provide you with the information necessary to participate in all its activities.





## Facts and Fancies

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

### PART III

**M**ANY persons experience colors before their eyes, oftentimes images, and they immediately determine that these are psychic experiences. It is unfortunate that many of these persons are not grounded more thoroughly in the laws and phenomena of physics and of psychology, for if they were, they would not waste their efforts on many experiences that can be easily explained by physical laws, and have nothing to do with psychic powers. They would reserve for the psychic realm and its phenomena more important matters.

Many colors, images seen before the eyes, are the result of what are known to psychologists and to optometrists as *after-images*. An after-image is the immediate recurrence of an image, after the cessation of the stimulus which caused it. In other words, one may gaze intently upon a brightly colored or lighted object, and then turn the eyes away, and continue to see that object before the eyes for a few seconds, even after the stimulus has ceased; in other words, after no longer looking at the object, the excitation is retained for several seconds. After-images are of two kinds: *negative* and *positive*. A negative after-image is caused by taking a bright object and concentrating intently on it for about thirty seconds, and then turning the eyes away to a neutral background. One will continue to see before his eyes the same image, but of a different hue. For example, if one were concentrating upon a red object, when

the eyes were turned away to the neutral background, the object would appear a bluish-green—a complementary color, in other words. If the object upon which the individual was concentrating was green, then when the eyes were turned away, the after-image would be pink. Positive after-images are not caused by intense concentration upon any object, or prolonged concentration, but rather by *intense stimulation*. Thus, if one is seated in a dark room for any length of time, and suddenly a bright light is switched on and then switched off again, there will remain before his eyes for several seconds the image of that bright light, just as he saw it. But the difference between a positive after-image and a negative one is that not only will there be the same brightness and the same image before the eyes for several seconds, but the hue will remain the same. If it was a red light, it will continue to appear red before our eyes. If it was blue, it will remain blue for the duration of the stimulus.

Positive after-images are often caused by sudden temperature changes. One may step out of a warm room into a large commercial refrigerator where the temperature is very low. The sudden change will cause after-images before the eyes, that is, pictures of the objects seen just immediately before entering the refrigerator room. Pressure on the eyeballs can also produce after-images. Thus, if we are looking at an object, concentrating our gaze upon it, then





close our eyes and suddenly press quite firmly upon the eyeballs, there will be a recurrence before our eyes of the object that we saw before we closed them.

There is another phenomenon related to this experience of seeing colors and images which is psychical in many respects. It is called by science *eidetic* images. Science defines eidetic images as subjective phenomena that assume visual forms. In other words, they definitely state that an eidetic image is a result of some subjective phenomenon. They do not describe what this phenomenon is, but it is transmitted from the subjective mind into a form that resembles and assumes a *visual image*—something that we seem to actually see.

A distinction must be made between after-images and eidetic images. An eidetic image does not have to occur two or three seconds after the actual visual impression. It may occur weeks or months later. One may be walking through a park, and suddenly make a turn, and see before him a magnificent bronze statue which, because of its size and design, is most impressive and provokes his admiration. After a few minutes of studying it, he may not think any more of it, and go about his visit. Weeks or months later, perhaps thousands of miles distant from the original scene, when walking along or engaged in something that has naught to do with psychic phenomena, there suddenly will appear before his eyes a replica, a complete and very vivid scene of that statue, in the same setting as he originally saw it. This can be more easily traced to psychological causes. In some way or other that impression escaped from the subjective at the moment and dominated the individual's passive consciousness, re-established itself in his objective mind.

Many persons are periodically subject to receiving eidetic images. In other words, they have the experience quite frequently. Science admits that it is not an abnormality or sign of subnormality, because intelligent persons, normal in every respect mentally and physically, have these experiences. They are more prevalent among children. Children, we know, are more psychically inclined. They have not attempted to will away, through false reasoning, their latent powers. The most mystifying of eidetic

images are those which have no relation whatsoever, that can be traced, to any actual experience. These are psychical in the sense that they are related to *mental projections*. An individual may project, through his psychic mind and self, a thought held intently in the objective consciousness for a moment or two. It may be released, transmitted, and the recipient being in momentary attunement, in resonance, we might say, receives it as a picture, as an image.

Colors, too, may be the result of purely psychical causes. All objects have a color value. Now we do not mean by that, that everything that is has color, or that everything falls within the range of the spectrum. Some things directly do, and others, by their nature, transmit energies which, indirectly, as a harmonic we might call it, produce color. Science, for example, through the technique known as spectroscopy, is able to determine the substance and elements of which many of the Cosmic bodies—the planets and the remote stars—are composed. These bodies give off a light, and the light is the result of the energies of the elements. Now the earth's elements, when heated, give forth light, and each has its own color that falls within the spectrum or color band. When the light from a distant star passes through a prism, we then have the spectrum of that star. We can see in it the various bands of color that comprise the elements of that star, and if these colors correspond to earthly elements that are known to man, we know that these elements exist as well in certain proportions in that substance, possibly millions of light years away.

Now man, too, has his specific color. The human aura, an electro-magnetic property, is different in each human being, as different as thumbprints, or even more finely so. These electro-magnetic properties can induce in the consciousness of another, sensations which cause us to associate a color with the identity of a person. How this is accomplished, and a complete technique of the procedure—which is a science, not a speculation—is part of the Rosicrucian teachings. And so it behooves everyone who indulges in some of the practices and beliefs considered above, to separate the chaff from the grain—facts from fancies.





## Suggestion—Its Danger and Its Value

DELIVERED AT THE 1940 ROSICRUCIAN CONVENTION

By FRATER HARVEY MILES, Grand Secretary



IN THIS discussion on the subject of suggestion, we are going to use a photographic negative to illustrate the function of mind as far as reception of an idea is concerned. Photography is a process of reproducing an image by the effect of

light upon paper, glass, or other materials. These materials are treated by chemicals which are sensitive to light vibrations and "carve," so to speak, an image upon the negative. If the chemicals are of the best quality, the impression remains indefinitely, but if poor combinations are used, the impression fades in a few years. The difference between a photographic negative and the human mind is that the impression on the NEGATIVE remains until, by the process of deterioration, the negative breaks down and loses the chemical substance by which it is treated, thus resulting in a disappearance of the image. The human mind is so designed that it may retain the impression or release it AT WILL, much depending upon the desire of the soul and human ego. We do not wish to convey the idea that the mind, or even the human brain, is a combination of chemical substances like the negative film. We can

only know the *mind* by its action and reaction to vibrations. It is an intangible, immaterial controller and director of individual human destiny. It cannot be subjected to surgery like the brain or any other organ of the body, but can be affected, healed, or injured by vibrations of a *psychic* nature. (The use of the word *psychic* herein refers to soul essence or energy.)

The mind differs from the negative film in this respect: It can radiate or direct vibrations of energy as well as receive them. The film receives the impression and it becomes fixed. The film cannot affect another film or thing with its vibrations in the same manner as does the human mind. Ideas are born or conceived in the mind, and some are reasonable, sane, and logical. Weighed against the known and useful things of life, they are potential future realities. Through a little exercise in concentration and a system of trial and error, these reasonable, logical ideas are manifested to us as usable, practical things added to the culture and advancement of our civilization. These ideas can be, and generally are, the product of suggestion—either the direct, mental suggestion of another person, or the indirect suggestion of an idea or thought expressed audibly by another.

The danger of suggestion is in closing one's mind to *reason* and judgment after the suggestion has been received and accepted. One may see an object; for instance, a mechanical man. If one is





mechanically inclined and inventive by nature, he may receive an indirect suggestion from observing the mechanical man and spend the remainder of his life trying to duplicate it or improve upon its usefulness, at the same time shutting his mind to the fact that *intelligence* is a fundamental requisite in man; and in trying to build a robot in anticipation that it will take the place of intelligent man, the inventor succumbs to narrowness of vision and crystallizes his mind to the fixed idea suggested to him through the channel of sight. Had the inventor left the door of his mind open and listened to reason and logic, then toyed with the idea, he might have received other impressions which would have helped enlarge upon the robot and at least build a practical unit of machinery.

The above is not such a serious danger of suggestion. What one should guard against mostly is the audible and subtle suggestions expressed by people with selfish and ulterior motives. These are the most dangerous because they are accompanied by the *power of thought*—vibrations of a psychic energy generated by the mind and directed to the fertile soil of a receptive consciousness. For instance, among people who are employed and working with large groups where there are many departments and opportunities for advancement, there are always individuals eager and ready to take advantage of the weak-willed and less-intelligent co-workers. These latter are prone to express thoughts of discouragement and discontent thereby becoming vulnerable to a strong suggestion on the part of anyone who is seeking advancement and a change in his own position regardless of the cost to his co-worker.

To illustrate: The discouraged individual might make a remark to the effect that the work is disagreeable and that he would like to make a change or would like to quit. The one seeking to take advantage of this opening would simply suggest, "Why not quit? If you feel that you are qualified and are more capable than many of the others, look outside of this particular place for better employment and undoubtedly when you turn in your resignation, the supervisor will have some good advice to give you,

and probably will encourage you to stay, and give you an increase in salary."

After this statement, the individual making these remarks would walk away, leaving the discouraged party to meditate upon this *suggestion* that has been planted in the fertile soil of the discontented mind. This suggestion or idea becomes magnified until it is so strong that the suggestion itself controls the *mind* and *consciousness* of the individual, causing him to turn in his resignation, thereby losing his position, and giving it to the other party who was seeking just the thing that the *suggestion* brought forth.

This is the kind of suggestion which you, who have not studied the profound laws and powers of occultism, must guard against; however, by the same token you can learn to use the power of suggestion to good advantage, but *never* use any occult law to take advantage of the innocent and uneducated. This is equivalent to a gunman holding one up in the dark. Suggestion is like a two-edged sword—it can be used for constructive as well as destructive purposes. Students of higher thought realize the Karma associated with the misuse of occult laws and will, therefore, avoid using them ignominiously.

Another common use of suggestion, although it is rather an unconscious application, is the expression of sympathy when meeting another person—telling him how badly he looks and impressing upon him the idea that he should see a doctor or take a rest cure. Before the short conversation has ended, the one receiving the *suggestion* has become really ill and goes home with the intention of seeing his physician the next day. Had the one making the suggestion reversed the process and complimented the other on his appearance, although he may have really looked ill or had just recovered from an illness, a feeling of courage and hope would have been implanted in the heart of the other instead of a feeling of discouragement and the realization that doctor and hospital bills and other incidental expenses would be his burden in the near future. This unconscious suggestion is very common and everyone should try to cul-



tivate the habit of using the constructive form instead of the destructive.

Remember, suggestion is **POWER**. It is a mental bullet directed from your own mind to the receptive soil of another's consciousness. It is a very effective force and can be used magnificently in maintaining peace in the home, health in the body, and in bringing prosperity to one's self and family.

Another example of the danger of suggestion is the following: When people become morbid and despondent through suffering, sorrow, torment, disaster, etc., they begin to weary of life—they feel that life on the material plane holds nothing of any value for them and they would like to rid themselves of anything of a material nature and cease living on the earth. When this type of person picks up a magazine or a daily paper he invariably reads news of different cases of suicide which act as a powerful suggestion to his despondent soul. This suggestion is augmented by radio news, evening headlines, and negative conversation. The thought of suicide grows each day and the more sorrow or discontent that is generated in the mind, the stronger the impulse or suggestion of suicide becomes until, at an opportune moment, the discouraged creature jumps off a building, or uses some sharp instrument or weapon to inflict a wound on his own body that causes transition; or, he may use some other means to end his life, depending upon his nature and the immediate circumstances. In any case, death results from the suggestion given the mind while reading suicide cases or hearing others talk about suicide.

The mind of a person who is weak or one who is filled with boredom or physically tired of life on the earth, is

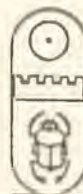
fertile soil for destructive suggestion. A destructive suggestion passed on to the mind of the weak character is as dangerous to him, and to those associated with him, as a gun or a knife in the hands of a person who is mentally unsound.

The value of suggestion is inestimable in the home where there are children. It can be used as a persuader instead of the old-fashioned whip. Children are extremely receptive to mental vibrations and audible suggestion, and much can be done for them in a cultural way that could not be done by using the old worn-out rod-and-rule methods. Fathers and mothers should devote as much time as they possibly can to the study of psychology, mental vibrations, and the laws and principles of suggestion; and they should do as much as they possibly can toward inducing their children to do their will by *suggestion*, rather than by force or unreasonable persuasion.

In our social life there are many occasions when the power of suggestion can be used. Often we are compelled to be blunt when, had we applied the use of subtle suggestion, we could have avoided making someone unhappy and probably prevented the loss of a friend. The power of suggestion should be developed and cultivated by those who are working to bring about a new and more constructive order of things in this world, by those who want to make friends and surround themselves with kindred souls, and especially by those who are trying in their own individual ways to bring about peace among men, understanding among races, and harmony among nationalities. The key to suggestion is concentrated *thought force* to a vulnerable mind.

### ATTENTION HIERARCHY MEMBERS

All members of the Hierarchy are advised that a special period (the purpose of which is familiar to them) has been designated for Thursday, October 24, at 8:00 P. M., Pacific Standard Time. Each Hierarchy member is requested to participate in this period at a time in his district which corresponds to the above hour. Likewise, Hierarchy members are kindly requested to report their results direct to the Emperor. Comments upon results are to be limited to the reports made to the Emperor.







## Mysticism and Oriental Religions

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

### PART I



WE HEAR considerable of the strange powers and accomplishments of the peoples of the Orient. Adventurers and explorers tell us over the radio and in newspaper accounts of the amazing, almost miraculous feats of these peoples of the enigmatic East. Even our unemotional, methodical western science that has contributed so much to our Twentieth Century civilization, with its expansion of transportation and communication, and with all of those luxuries that we look upon as necessities of the day, is inclined to turn its eyes from the vagaries of the microscope and the great voids seen within giant telescopes, to look with wonder upon the Orient, to speculate as to whether or not these peoples have in some manner discovered some law, some precept for the control or direction of natural phenomena not yet conceived by the western mind.

This mystery which seems to shroud the peoples of the Orient is particularly aroused by their strange customs, both physical and mental, as well as social, their attitude toward life, and philosophical views. These customs of theirs are deeply rooted in their religions, and if we are to attempt an understanding

of them, it is best that we know something of their religious views and compare them with our own.

The principal religion of the western world is Christianity. Christianity has some 680,400,000 followers throughout the world. It is admitted that perhaps the major portion of these are nominal; that is, they merely profess to be Christians. In North America alone there are 40,000,000 Christians, of various denominations. Christianity conceives its God as being theistic, that is, a divine personality that transcends the entire universe, and yet is immanent in it in knowledge and action. This God, according to Christianity, attempts to establish a theocracy on earth. In other words, all mankind shall recognize Him as the sovereign law of the universe, and shall govern themselves principally by His Divine decrees. Further, Christianity conceives its God as being monotheistic—a *one God*; there are no lesser gods, there are no other gods of any kind. His relationship to man is that of a father to a child. It is a parental relationship, benevolent, munificent, extending a grace or love to all of mankind, irrespective of their foibles and their transgressions. He has given mankind a will to choose and follow in His footsteps, or to deviate along a course of evil.

One of the principal doctrines of Christianity is that of the original sin. The original sin conceives man as having once been born of a Divine essence



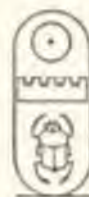
and having been equal in divinity and perfection to the father. But through temptation and because of the will to choose, man chose worldly desires in the allegorical Garden of Eden, and fell from grace. From that time on, according to the Christian doctrine of the original sin, man's soul was contaminated. He no longer was of the status of his father, insofar as his divinity was concerned. Consequently, to redeem himself, he had to seek salvation through the agency that God had established, namely, the church. Further, Christianity contends (and in this sense it is not unlike many of the philosophical systems of the ancient world and those of today) that empirical knowledge is a specious, false knowledge. It is not of God nor is it a true representation of Divine things. The only true knowledge which man receives, so declares Christianity, is that which comes to him through the medium of revelation, *but* the individual himself can no longer have these revelations. If he does they are not the true ones. The only revelations which are authorized and recognized by the church are those had by the traditional disciples — those mentioned in the Christian Bible. They constitute the Divine truths which man must accept.

Christianity as a religion is also paradisaic. It looks toward a paradise, a place of liberation from all of the temptations, trials, and tribulations of the world, as a reward for salvation and for adherence to its doctrines. Christianity is not the only paradisaical religion, but one of the principal ones. It obliges man, therefore, to prepare himself during his entire mortal existence for the eventual paradise, and to save himself because of the inherited contamination of his original sin.

Now, let us contrast with Christianity one of the principal religions of the Orient — Mohammedanism, also known as Islamism. Mohammedanism has some 209,000,000 followers throughout the world, but though less than half of the number of Christianity, a far greater portion of them are devout in their religion, sincere and conscientious in their practice and worship, and in no sense of the term can they be called merely nominal followers, or those who just

profess to be Mohammedans. Mohammedanism began, or we should say, was caused by the strange influence of a black stone that fell from the heavens centuries ago; no one knows exactly when. According to tradition, the prophet Abram drove one of his concubines, Hagar, and her young son into the desert, and they journeyed for many days, and the journey was severe. They encountered many dangers, made many sacrifices, and finally sheer exhaustion overtook them, and the young son, overcome by thirst, had thrown himself upon the sands to abandon life. Suddenly there fell from heaven near him a black stone, and simultaneously with its impact upon the sands there sprang up nearby a plentiful and cool spring of water. As mother and son quenched their thirst in it, they heard a voice that told the son that he would live to manhood, and would raise an army in the future to turn against his father and to exact retribution for the injustices which had been inflicted upon his mother.

Leaving aside the tradition, we can understand that this black stone was a meteorite. It fell on the desert of Arabia, where now is the holy city of Mecca. Such an awe-inspiring phenomenon must have deeply impressed the simple minds of the desert nomads. To them it was an augury of some happening in the heavens, some sign for man, an omen of what was to take place. There was no other way for them to explain it. The stone immediately became sacred to them, and was preserved. A long black cubelike temple was built, in which the stone was enshrined, and both the temple and stone, which was placed in the East, were called the Kaaba. Pilgrimages throughout the Orient were made by peoples to see this sacred stone and to offer prayers and oblations in front of it. The peoples of Arabia, the tribesmen, were polytheistic. They had local gods and tribal gods, but regardless of their controversies and dissension about their myriad religious beliefs, they all looked upon the Kaaba as sacred. Mecca, therefore, became a great commercial center, a wealthy place because of these pilgrimages, because of the days spent in it by those who visited it. Every Mohammedan, even today, makes all sorts of personal sacrifices and





saves so that sometime, once at least, during his lifetime, he may trek to Mecca. Then he indicates the fact that he has gone to Mecca, made this sacred pilgrimage, by winding about his tarboosh (fez) a colored ribbon. The number of bands on the tarboosh determines the number of times, and very, very few are able to afford more than one journey across the desert.

However, in the Seventh Century a great flood almost devastated Mecca. It destroyed the black temple; it swept the sacred Kaaba from its place in the East of the temple to the ground. The tribes joined forces and restored the temple, but when it came to replacing the Kaaba (the black stone of the East), controversy waged furiously — what tribe was to be so honored, to have one of its number replace the stone? Whoever would dare touch it would become blessed, and become a man with Divine powers, a man ordained for great things, a man commanding the respect of all the peoples of the land, *a man among men*. And so there was no agreement as to which tribe should have such an honor, and as days went by all concerned became more desperate, and it was finally decided that the next man who should pass through the gate into the courtyard of the temple would be chosen to replace the Kaaba. One Kutam, a prosperous merchant, who conducted one or more caravans across the desert yearly in trading pilgrimages, when returning to Mecca after one of them, attracted by the crowds and cries, and activity around the Kaaba temple, went to see what was taking place. Pushing his way through the jostling crowd, he dared to open the gate and step inside. Immediately he was proclaimed by all present as the man selected to replace the Kaaba. Kutam, a tall, handsome, black-bearded desert man, consented, and removing his burnoose, he very gently placed the sacred stone on it and solemnly walked with it into the temple, and there placed it in its customary position.

The chieftains had predicted rightly; *he became a marked man*. The word spread as to what he had done and how he had been chosen, and what powers he must now possess. He was no longer known as Kutam, but was called Mo-

hammed, which means the blessed. The experience undoubtedly impressed Kutam himself, and inclined him more than ever towards religious matters. During future treks across the desert, and at night under the shelter of his black goatskin tent, we can conceive him meditating upon what had taken place in his life. He also entered into religious conversation with many of the Semitic and Hebrew traders, whom he met on his journeys. The Hebrews had a monotheistic religion, and they told him of *the only God*, of Jehovah, supreme above all, accounting for all phenomena, and to whom everything and everyone was subordinate.

Mohammed saw in this monotheistic religion a solution to the problems of his peoples. He saw that one god could unite them into a powerful nation, and bring them the salvation they sought; that they could work together instead of against each other. He was likewise deeply impressed by the stories about the Hebrew prophets and wise men, and when he returned to Mecca, he told his wife of his experiences, and informed her that he was going to retire to a desert cave of which he had knowledge, and there meditate for days. It is not coincidence that many of these messiahs and avatars are said to have ascended a mountain or retired to a cave, because caves and mountains have an allegorical and mystical meaning, and must not always be accepted literally.

Eventually, after striving for some illumination in the cave, Mohammed had a great theophanic experience, and a voice spoke to him long and loud, and told him many things, and his soul was indeed enlightened. Principally he was advised that there was no god but Allah; he was the supreme God and the only God. We can see in this the influence of Hebrew monotheism. Further, he was told that he, Mohammed, was Allah's prophet, and that it was his duty to go among the peoples, his peoples, and spread this doctrine. Then he was told many other things, all of which he wrote down. He hurried back to Mecca and preached of Allah in the streets, stating that he was Allah's prophet, and exhorting the tribesmen to abandon their faith and their false gods, lest



Allah punish them. At first they were amused, and then as he became insistent, they were aggravated, annoyed, and indignant at his desecration of what they held to be sacred.

But we must not forget that Mohammedanism is called Islamism as well. Islamism means submission, and one of the principles of Mohammedanism is that men must submit to Allah, no matter what means are employed. They must realize that Allah is supreme and his will must be done, so force was employed to bring submission to Allah among Mohammed's fellow countrymen. Much bloodshed occurred, but Mohammedanism spread and the sects were eventually united. After all, a single God was needed, and the tribesmen were quite ready for such a conception.

One of the criticisms of Mohammedanism by Christians and by those who have not given the religion even a cursory examination or study, is that a Mohammedan is a fatalist, that he conceives his entire life as mapped out for him, and that Allah has prepared everything and he must just resign himself to constant Divine direction by Allah. That is not true. The Mohammedan plans, conceives, maps out, and exercises initiative in his mundane affairs as does anyone else. He tries to direct his

life as much as anyone, but ultimately whatever may come to pass out of these affairs, he accepts as *the will of Allah*. Thus, if he plans to take a journey and makes every effort to do so, expends energy and time, and something comes to pass that the journey does not materialize, then he says that it is the will of Allah. From this view, we can see that the Mohammedan is not truly a fatalist.

The principal sacred book, or the bible of the Mohammedan is the Koran. In size it is about equal to the New Testament of the Christian Bible, and contains possibly a thousand suras or verses. It does not concern itself so greatly with after-life and immortality, or with man's reward here-after as does the New Testament of the Christian Bible. It is rather a code of ethics and book of morals, by which the individual is to guide his life here and now and find on earth most of the reward of righteousness. It is admitted by scholars of comparative religions, and particularly of Oriental literature, that the suras written as a result of Mohammed's theophanic experiences during the early part of his life are more inspiring and more lofty than those which represent the later years of his life.

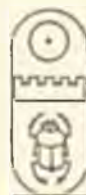
(To be concluded)

● READ THE ROSICRUCIAN FORUM ●

ATTRACTIVE CHRISTMAS GREETING FOLDERS

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ROSICRUCIAN SUPPLY BUREAU  
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## The Influence of Sound on Living

By FRATER R. L. MESERVEY



E MAY perhaps understand something of the attitude of the common people towards Thales' School of Philosophy from the story of the old woman who laughed when the master fell backward into a ditch after gazing too long at the

stars. The old woman not only laughed, but she is said to have called after him: "If you cannot see what is under your feet, how can you understand what is in heaven?"

The culture that arose in that period was very different in its form, however, from any development of later times, and most difficult for us to understand. It was, first of all, addressed to the ears and not to the eyes. We are now essentially an eye-minded people, and measure our learning by the books that we read and write and collect in libraries, and by other things that we can see with our eyes.

In that period of 650-550 B. C. a profound moral and physical influence was attributed to music. Good music was considered to have the power to reform the character and to heal disease, and to interpret poetry and to make it intelligible to the inner nature. The art of music was, therefore, one of the finest things in the education of that time. It was much simpler than the music of modern times and was entirely sub-

ordinate to the words sung or repeated. In this way the best of the world's poetry became a part of the familiar thinking of the common people, and it was surely a much easier and pleasanter way of learning than through studying from books.

It seems that we are justified in attributing culture to people who could produce and enjoy the best lyric poetry which the world has ever known and who could originate lines of thinking that have had a permanent significance in the development of the intellectual life of later times. It is to the corruption of this culture in later times that we owe the calumnies that injured the fame of Sappho, for the free life of the era was not appreciated by succeeding ages.

There are two conditions necessary for culture: One is freedom and the other is a fair degree of material comfort. For those who care to attain to higher things, the opportunity must come in the spirit being free from sordid care and from the pressure of daily need, with leisure to think.

This brings us to an important point, to a theme men have written on from the beginning of civilization. It is an old observation that today's goal is tomorrow's starting point, that desire when gratified builds itself into new forms and that the luxury of one period is the necessity of the next. As we rise in refinement and taste we do not get more pleasure out of life; true, we find pleasure in things hitherto unknown, but we find displeasure, disgust in things formerly held to be in good taste. Refinement often means merely that more



things disgust us; we demand better service, greater nicety and finer adjustment. In other words, many people acquire "taste" and at the same time, lose philosophy and proportion.

Ideally, the individual attains his physical, mental and emotional growth synchronically. The composite profile of such an individual would show a perfect positive correlation between chronological, mental and emotional age. But as often there is an apparently negative correlation — in reality, no relation between age and intelligence level — so that the chronological age and emotional age may show no relation to each other. Though physically an adult, an individual may be mentally a moron, emotionally a child.

Emotional infantilism sometimes is due to fixation, sometimes to regression. In the former instance development has ceased short of maturity. In the latter case the individual has passed through adolescence then slipped back to a lower level. A sound analysis of the "situation" would indicate that the idealism, the optimism which lies back of a program of adjustment which goes beyond taking care of the "normal" and which conceives life, liberty, welfare and happiness for those who are physically and mentally handicapped, is a kind of educational program that only people of great vision and skill can undertake and people of great insight and skill can make effective . . . a most realistic and practical program.

Two cardinal principles essential to the proper evaluation of such an individual in connection with such a program can unquestionably be found in his general usefulness to society by the degrees of happiness that he has achieved for himself through his own proper adjustment to the factors and facts of life as they surround his particular place in society. Perhaps the usefulness can be achieved through a highly specialized effort in a particular direction. The title of this manuscript, for instance, points to a particular direction.

There is a certain group of people numbered in the millions whose members we have aided little because the affliction of each is not visible to us. Each stands alone in a maze of misunderstanding, suspicion and discrim-

ination, because efforts to find him have been all but nil, while we judge him to be backward, feeble-minded and delinquent. Medical science offers him hope in all too few instances where he is found and treated, giving proof of the injustice being heaped upon him by this discrimination against his particular handicap.

In numbers he is legion; three million known and the millions unknown; individuals enveloped in various degrees of the shriveling silences of isolation, abandoned to a ceaseless struggle with their own impotence and ineffectuality. Our heritage from an intensely materialistic age.

He may be blind to his condition, though his sight is very keen. His mind is alert and he wonders why he is singled out for ridicule. He does not see the tragedy of the millions of lives like his own . . . but only as it affects himself. It has, as yet, not been made evident to him that Society is founded upon the ability of one to speak with another and to hear and understand the language of his fellow.

In other words, the modern world has been and is going deaf. The experts—as well as those whose experiences lie in the field of sound—say this, and they base their opinion upon definite tests of the ears that are now available to those who may be interested. Tests that indicate that perfect hearing is a rarity, indicating that the clatter and clang of the modern world is responsible for it. The average potential father and mother who are constantly exposed to, let us say, the clatter of seven teletypes, or perhaps some twenty typewriters going at once, or perhaps a few compressed air chisels, and any number of other noise-producing contrivances of this modern age, will find upon test, that their sense of hearing has been dulled to the extent that the fainter and more delicate sounds of nature are now denied them due to prolonged exposure to inharmonious noises incident to many occupations. (A recent test of ten young women, all potential mothers—conducted in the presence of the writer—and who were considered "normal" and employed as nurses in the local governmental set-up, showed a sixty per cent failure of hearing perception





over the normal hearing range.) That there is a kinship between the physical and mental soon becomes known to persons so affected, who have all laughed and cried in the same breath.

The question that arises, always, is whether or not it is possible for civilization to continue on with defective "tools." You know, however, that it is not possible to answer that question in a short manuscript such as this. All of the people you may know of who are unduly unhappy, neurotic or easily upset over circumstances which you feel that you could take in your stride have been unable to adjust to these same circumstances because their personalities are not as stable and adaptable in this particular set of conditions.

Finally, it has been said that: Every event in this world takes its coloring from the point of view. What are the likely results from this sort of reasoning? It is to be found in the White House Conference Report, Section 3, on education and training, pages four to six.

The common denominator (Hypacusis) of this group of potential mothers and fathers may, after all, be the fountain source and inspiration of self-initiated, persistent, sustained striving

which, under other circumstances might not have been your experience. The sought-for goals, of course, are defined objectively. You want to help your fellowman and naturally anticipate mutual benefits. This is mental hygiene and the outcome cannot be over-estimated. It is based on the sound belief that one person may be of help to another person, that here and there the entity we term personality, woven by mysterious alchemy from many more or less known factors, may be modified, beautified or, perchance, seared by the behaviour of another personality. We are therefore, strongly admonished as to our neighbor. This is as clear as the light of day to all who give the slightest thought to the significance of living. The deeper losses of civilization, as we see it everywhere, come from the damage to personality and personal effectiveness, from the acquisition of idiosyncrasies and the growth of unadaptive behavior, and from the host of illnesses that are born of anxiety and conflict superinduced by Hypacusis. To such personalities, space is always stretching out alarmingly and it is a frantic feeling, and consists of the continuous fear of, and in the loss of, health and job.



● READ THE ROSICRUCIAN FORUM ●

### MYSTICAL BOOK REVIEWS

The usual Fall and Winter book reviews conducted by our Research Librarian, Frater Orval Graves, have begun. These book reviews are held on the third Friday of each month at 8 p. m. in the lecture hall of the Rosicrucian Research Library building at Rosicrucian Park. *Every Rosicrucian member is cordially invited to attend.* In addition to reviewing current and rare books, Frater Graves expounds additional circumstances and facts related to the topic of each book, and gives a biographical sketch of the author. His lectures have proven to be instructive and interesting. There are no charges or fees. Those who cannot attend because of distance, or other reasons, may send a small sum of Fifty Cents for a complete mimeographed copy of the lecture.

The first review for the season is "Paracelsus, the Great"; the second, "Akhnaton, Egyptian Master" (a traditional Rosicrucian Grand Master of Egypt). Those who order will be notified of titles of other reviews. Lodges and chapters are requested to avail themselves of these copies for their membership, at the above rate. Send request and order to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

**The  
Rosicrucian  
Digest  
October  
1940**

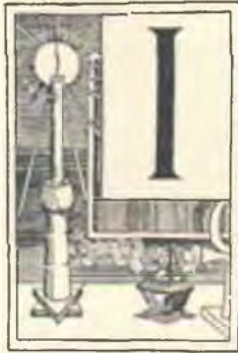




## SANCTUM MUSINGS

### SERVING HUMANITY

By DAPHNE DANIELS, F. R. C.



**I**N MOMENTS of crisis in a nation or in the world generally, the average man and woman feel a sincere yearning to be able to help in some way to alleviate the suffering of innocent victims. It may be a great catastrophe in the form of a flood, an earthquake, a fire or any of the other disturbances of nature, or it may be a crisis caused by man's own will. The appalling needs of those involved make even the most callous of heart express a desire to render help financially or otherwise.

But these are not the only times when men and women can and should serve humanity. Leaders of organizations and movements of a spiritual, mystical, or religious nature are thoroughly familiar with the cries of well meaning but often deluded persons who exclaim, "How I long to be able to serve. If I only had the chance!"

What makes these people say that there are no chances to serve? A little questioning of their idea of service to mankind usually reveals some very amusing and even annoying ideas as to what constitutes service to their fellow

man. To so many of them it does not appear possible to serve others in humble manner. They must have a large, spacious office, with a beautiful flat-top desk, efficient secretaries and office assistants where they can in splendor "advise" those who may seek guidance. To them it seems that counselling others in their problems, spiritual, domestic, financial, social, or otherwise is the only true way to serve.

How far from the truth is such a supposition! The world needs doers, not talkers. Today more than ever the world is in need of those who will serve in humble ways, not necessarily in charitable undertakings, but in actual work. There are charities galore that need the free services of men and women skilled in some occupation to give of their spare time, but there are also opportunities to serve in less obvious ways by contributing to the wheels of industry and the economic stability of the world.

The machine age has brought us to a very definite realization that each man is no longer complete unto himself any more than a nation can set itself apart from the rest of the world. Each is dependent upon the other for the necessities as well as the luxuries of life. Thus it becomes obvious that each man has a duty to perform in seeing that his particular job is done as efficiently and as masterfully as is within his power, for





in this way, minor though it seem, he is truly "serving humanity."

Nor does one have to be in industry producing the food and clothing to provide sustenance, nor in the field of spiritual and vocational guidance, to serve. Can anyone visualize a more noble way to serve the world than the opportunity every wife and mother has to provide a desirable home and to rear a family of

sons and daughters who in their turn will join with their generation in a further evolution of self and nation?

Let us not deceive ourselves that service can be expressed only through certain limited channels, but rather seek within the circumstances surrounding our daily lives opportunities to assist others day by day and in so doing bring greater happiness into our own lives.



## Open Letter To the Wind

By MARY ELLEN WHEELER



REAT surging power of giant proportions, everywhere I feel your unseen presence. You drive the birds scurrying down the bend, uttering mournful cries as they seek shelter from your whisking rudeness. Shimmering eucalyptus leaves

sparkle like spangles on a lady's gently wafted fan, clouded now and then by a puff of dust from the gulch below.

You frame the blue sky with snowy fleece, an ever-changing delight of masterly brush-work . . . inimitable. As if weary of such endless possibilities, you charge along the draw, seizing the weeping willow in playfully rude snatches, twisting and torturing her slender body in almost cruel gestures.

On you sweep past low green bushes where the squawking pheasant fearfully houses his timid train from the alarming noises of afternoon, to moist tangles of fern and azalea, shaking and trembling the overhanging branches harboring a myriad tiny canaries. They huddle closer with plaintive chirps as the yellow and orange leaves swirl down in a dancing volley to the lush carpet beneath. . . .

Then up you rush . . . up and up . . . to draw a filmy curtain across the picture. The scene changes . . . the sun's warmth vanishes and a covey of quail rushes across the glen to the refuge of a laurel thicket. With a sweep of your invisible hand you alter the theme from one of golden cheer to a grayly blue mistiness, as cool ocean spray is borne landward on each fresh billow.

All life seeks shelter as the tumult increases and huge drops of the first rain are welcomed by the parched earth. Your fury spent almost as soon as it began, you roll the dark grey sheets of rain into a slate-grey bank. Against this perfect canvas you paint your masterpiece . . . the many-hued band of delicate vapors . . . a rainbow. . .

Sleepy twittering is stilled as a very apologetic whisper of your voice sways the branches and dim shades succeed grey shadows. The peaceful dark finally pervades all and your sigh is surpassed by the crash of surf along the shore.

A night bird squawks a sleepy protest against my disturbing presence. The freshness of ozone, mingled deliciously with damp earthy smells, is borne to my eager nostrils by your gentle labors.

Your soft coolness against my cheek, I marvel anew, thrilled by the majesty of natural law.





### UNTOUCHED BY TIME

Destitute, diseased, and shunned by nearly all, these Oriental mendicants and millions of their kind have sat through the centuries while contests for power have surged around them. Today, once again, mighty western military powers are locked in a gigantic struggle for control of their strategic home lands, but their ill-fated lives are disregarded—win or lose, their fate will be little altered by time, or the eventual prevailing of western civilization.

*(Photo courtesy AMORC.)*



# Let There Be Light!

## *How Light and Color Affect Our Lives*

WHY are people said to be red with anger—green with envy—blue when melancholy? Why do colors symbolize our moods and feelings? Do they have some strange influence over our emotional selves? Is there a Cosmic synchronization between the wave bands of light and the psychical centers of our nervous systems? Profane science today admits that light and color play upon the human emotions and sentiments as greatly as the vibrant tones of a great philharmonic orchestra. Discordant sounds distract you—cause you nerve depletion and fatigue—*but have you ever realized what inharmonious colors do to you?*



### ARE YOU

Some hues and shades of color induce sleep, ease, and restfulness — others cause irritability and petulance. Some colors calm fears; others arouse the passions. Certain combinations can stimulate action; others can produce lethargy and loss of initiative. Colors give subtle suggestions to the imagination. They arouse visualization and compel attention—or they *repel* those that you might wish to attract.

Color is light, and life depends upon light. The proper light and color are as necessary to ideal environment and to your welfare as the air you breathe and the water you drink. For the first time in recent years a series of sensible discourses on the secret phenomena of color



### COLOR ILL?

and light and their effect upon our lives is offered to inquiring, progressive men and women. This series entitled "*Light, Color and our Lives*" combines the ancient mystical teachings on this topic with the theories, findings and postulations of modern science — easy to understand and amazing in their revelations.

#### These Fascinating Discourses

You have wanted to know the truth about light, color, and their mysterious effects upon your life—here is a most comprehensive and fascinating presentation of the known facts. The Readers' Research Academy offers you this series—two large discourses monthly—for the nominal sum of only 50c per month. Subscribe for just one month, or as many as you wish. Ask for the series *Light, Color and our Lives*. Address

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## THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book "The Secret Heritage." Address Scribe S. P. C., in care of

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**RALPH M. LEWIS, F. R. C. --- Imperator**

## DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

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

#### CALIFORNIA

##### Los Angeles:

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

##### Oakland:

Oakland East Bay Chapter. Mr. Earle W. Matleson, Master; Mr. Leo Grenot, Secretary. Convocation 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Streets. Inquirers call: FRuitvale 3139-W.

##### Sacramento:

Clement Le Brun Chapter. Mr. G. B. Ashcroft, Master. Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

##### San Diego:

San Diego Chapter. Dr. F. P. Horan, Master; Mrs. Omar G. Schmidt, Secretary. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park.

##### San Francisco:

Francis Bacon Lodge, 1655 Polk St.; Mr. Alexander D. Kneip, Master. Mystical convocations for all members every 2nd and 4th Monday at 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

#### COLORADO

##### Denver:

Chapter Master. Dr. Aurel Goodwin, 1169 S. Gaylord St.; Secretary. Miss Gertrude A. McIntyre, 4537 W. 29th Ave.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. William R. Broderick, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W., every Friday evening, 8:00 p. m. Secretary, Mrs. Carrie A. Rogers, 2121 H Street N. W.

#### FLORIDA

##### Miami:

Mr. O. Nicholas Baumgart, Master, 351 Madeira Ave., Coral Gables; Miss Dorothy Mainwaring, Secretary, 2366 N. W. 2nd Street, Miami. Meetings every Monday night, 8:00 p. m., at Biscayne Blvd. and N. E. 2nd St.

#### ILLINOIS

##### Chicago:

Chicago Chapter No. 9. Mr. Fred L. Schoepp, Master; Mrs. Eva H. Read, Secretary. Telephone Randolph 9848. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m. Sundays 2 to 5:30 only. Lakeview Bldg., 116 S. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10. Mr. Sterling Williams, Master; Mr. Robert Alston, Secretary. Inquirers call Drexel 1852. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

#### MASSACHUSETTS

##### Boston:

Johannes Kelpius Lodge. Felix Gregorio, Master. Temple and reading room, Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. Meetings open to the public every Sunday evening at 7:30. September to June.

#### MICHIGAN

##### Detroit:

Thebes Chapter No. 336. Mr. C. E. Reid-Selth, Master, 2362 Courtland Ave., Tel. TO. 5-5724; Mr. Andrew Heck, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Ave, every Tuesday, 8:00 p. m. Inquirers call TO. 5-5724.

#### MISSOURI

##### Kansas City:

Kansas City Chapter. Mrs. C. S. Scott, Master, 104 W. Linwood Blvd.; Mrs. Francis R. Henriksen, Secretary, 219 S. Askew St. Meetings every Tuesday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Ave.

##### St. Louis:

St. Louis Chapter. Mr. Beryl A. Merrick, Master. Roosevelt Hotel, 4903 Delmar Blvd. Meetings first and third Tuesday of each month, 8 p. m. Mrs. O. W. Dunbar, Secretary. Telephone Jefferson 1909.

#### NEW YORK

##### New York City:

New York Chapter, 250 W. 57th St. Mr. J. Duane Freeman, Master; Mrs. N. W. Way, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Mr. Richard E. Edwards, Master, 245 W. 116th St.; Mr. Clifford Richards, Secretary, 740 St. Nicholas Avenue. Meetings every second and fourth Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St. Inquirers call: Prospect 9-1079.

#### OHIO

##### Columbus:

Mr. Fred Blackburn, Master, 724 Oakwood Ave., Telephone Evergreen 7107; Mr. R. K. Parkes, Secretary, 58 Hawkes Ave. Meetings every Wednesday evening, 8:00 p. m. at Hotel Virginia.

##### Cleveland:

Mr. William R. Morran, Master, 1281 W. 104th St. Woodbine 4116; Miss Frances Willick, Secretary, 14824 Pepper Ave., Mulberry 1729. Meetings every Friday at 8 p. m., Hotel Statler.

##### Cincinnati:

Miss Florence Anne Heis, Master; Mr. John K. Hartsock, Secretary. Meetings every Wednesday at 8:00 p. m. at 704 Race Street.

(Directory Continued on Next Page)



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### Newark:

H. Spencer Lewis Chapter. Mr. Wm. N. King, Master. Meeting every Monday, 8:00 p. m., 37 Washington St.

## WISCONSIN

### Milwaukee:

Milwaukee Chapter. Mr. Edwin Andrew Falkowski, Master; Miss Goldie S. Jaeger, Secretary. Meetings every Monday at 8:00 p. m. at 3431 W. Lisbon Avenue.

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### Philadelphia:

Benjamin Franklin Chapter of AMORC. Mrs. Clara R. Ross, Master, 4520 Pine St.; Miss Kitty Polye, Secretary, 3020 Cambridge St. Meetings for all members every second and fourth Sunday, 8:00 p. m. at 1821 Ranstead St.

### Pittsburgh:

Penn. First Lodge. Mr. Ralph M. Ross, Master, 408 Green St., Greensburg.

## OREGON

### Portland:

Portland Rose Chapter. Mr. Harold Myron Quayle, Master, 226 N. E. 27th Avenue. Inquirers call EA 1663; Mrs. Elizabeth Elkerton, Secretary. Meetings 714 S. W. 11th Ave., every Thursday, 8:00 p. m.

## TEXAS

### Dallas:

Mrs. J. M. Blaydes, Master, Tele. 2-7278. Mrs. Anne Wilson Sexton, Secretary, 114 N. Edgefield. Meetings at 114 No. Edgefield, 2nd and 4th Tuesdays, 8:00 p. m.

### Fort Worth:

Fort Worth Chapter. Mrs. Clara E. Anderson, Master, Telephone 9-2-23; Mrs. Ruth Page, Secretary, 3445 Gordon, Telephone 9-27-2. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street.

### Houston:

Mr. James R. Ingram, Master, 544 First National Bank Building, Phone Preston 8990; Mrs. Vera Bongio, Secretary, 408 Tuam Ave. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

## WASHINGTON

### Seattle:

AMORC Chapter 586. Mr. Roy E. Bailey, Master; Mr. Wm. S. Johnson, Secretary, 516 Olive Way, Suite 7, opposite Medical-Dental Bldg. Reading room open week days 11:00 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings every Monday, 8:00 p. m.

## OKLAHOMA

### Oklahoma City:

Oklahoma City Chapter. W. J. Arnold, Master, Phone 7-6479; Ward D. Brosam, Secretary, Phone 5-4510. Meetings every Sunday night, 318 Y. W. C. A. Building.

## Principal Canadian Branches and Foreign Jurisdictions

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

## AUSTRALIA

### Sydney, N. S. W.:

Sydney Chapter. The Secretary, Box 2585 E. E., G. P. O.

## CANADA

### Toronto, Ontario:

Miss Edith Hearn, Master, Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Avenue.

### Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. A. W. Shaw, Master; Mr. J. H. Jansen, Secretary, 3155 28th St. E. Highland 3451-M. AMORC Temple, 878 Hornby Street.

### Victoria, British Columbia:

Victoria Lodge. Mr. Percy Pearson, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, Mr. Culbert Baugh-Allen, Phone E-6939.

### Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. Mr. Frederick P. Robinson, Master, 805 Union Trust Bldg. Sessions for all members on Tuesday, 7:45 p. m. throughout the year.

## CHINA

### Shanghai:

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

## DENMARK

### Copenhagen:

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

## ENGLAND

The AMORC Grand Lodge of Great Britain. Mr. Raymond Andrea, F. R. C., Grand Master, 31 Bayswater Ave., Westbury Park, Bristol 6.

## EGYPT

### Cairo:

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

### Heliopolis:

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

## FRANCE

Dr. Hans Grueter, Grand Master. Corresponding Secretary, Mlle. Jeanne Guesdon, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

## HOLLAND

### Amsterdam:

De Rozekruisers Orde, Groot-Lodge der Nederlanden. J. Coops, Gr. Sect., Hunzestraat 141.

## NEW ZEALAND

### Auckland:

Auckland Chapter AMORC. Mr. John Orriss Anderson, Master, 29 Curran St., Herne Bay. Inquiries, Phone 45-869.

## SWEDEN

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

## SWITZERLAND

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

## Spanish-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

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

## JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.

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





### SUPREME COLOMBE FRANCES

On September 17th, Soror Frances Nylin, who has been serving in the ritualistic office of Colombe in the Supreme Temple at Rosicrucian Park for several years, was at the age of nineteen duly appointed by the Imperator to the above time-honored position. Her traditional duties begin at once. She fills the vacancy created by Soror Thelma Johnson, who has retired as Supreme Colombe Emerita, but who remains on the Grand Lodge staff in another capacity.



# We Are Here... Why?



IS THERE a mother who has never gazed down on the innocent babe nestled in her arms and wondered — what does the morrow hold for him? Was there ever a man who has not asked himself, "Is this my destiny"? Who has not had, at some time, the lurking fear that he has chosen the wrong career? Must chance decree your fate? Is it not time that humanity ceased plunging into darkness, into the unknown of life, hoping to seize the skirts of passing opportunity? There is no man more confident of what the years will bring him — no woman more happy — than the one who has found *Self*, who *knows* his purpose in life and how it can be attained. You can have no greater joy than doing the things you are best suited for. Success comes only to those who find play in their labor. There is no question more intimate, or problem more vital to your welfare, than *why you are here*, and how you can make the best of it.

You must eventually answer this question — or join the rolls of millions who are shunted about helplessly by the world's sudden economic changes. There is a guide that you can use to find the answer to this eternal question of *your place in life*. It is as old as thought itself. Let us tell you about it.

## Read This Thought-Provoking Free Book

The Rosicrucians, an age-old fraternity of world-wide helpfulness (NOT a religious organization) have shown thousands of men and women how to tear aside the veil of mystery which shrouds these important realities of life. Your life is your own to live, yet you cannot afford to refuse intelligent advice and direction. Therefore, we urge you to write for the *Free Sealed Book*. In it is an invitation for you to avail yourself of the answers to the perplexing problems of life. Address: Scribe S. P. C.



# The ROSICRUCIANS

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