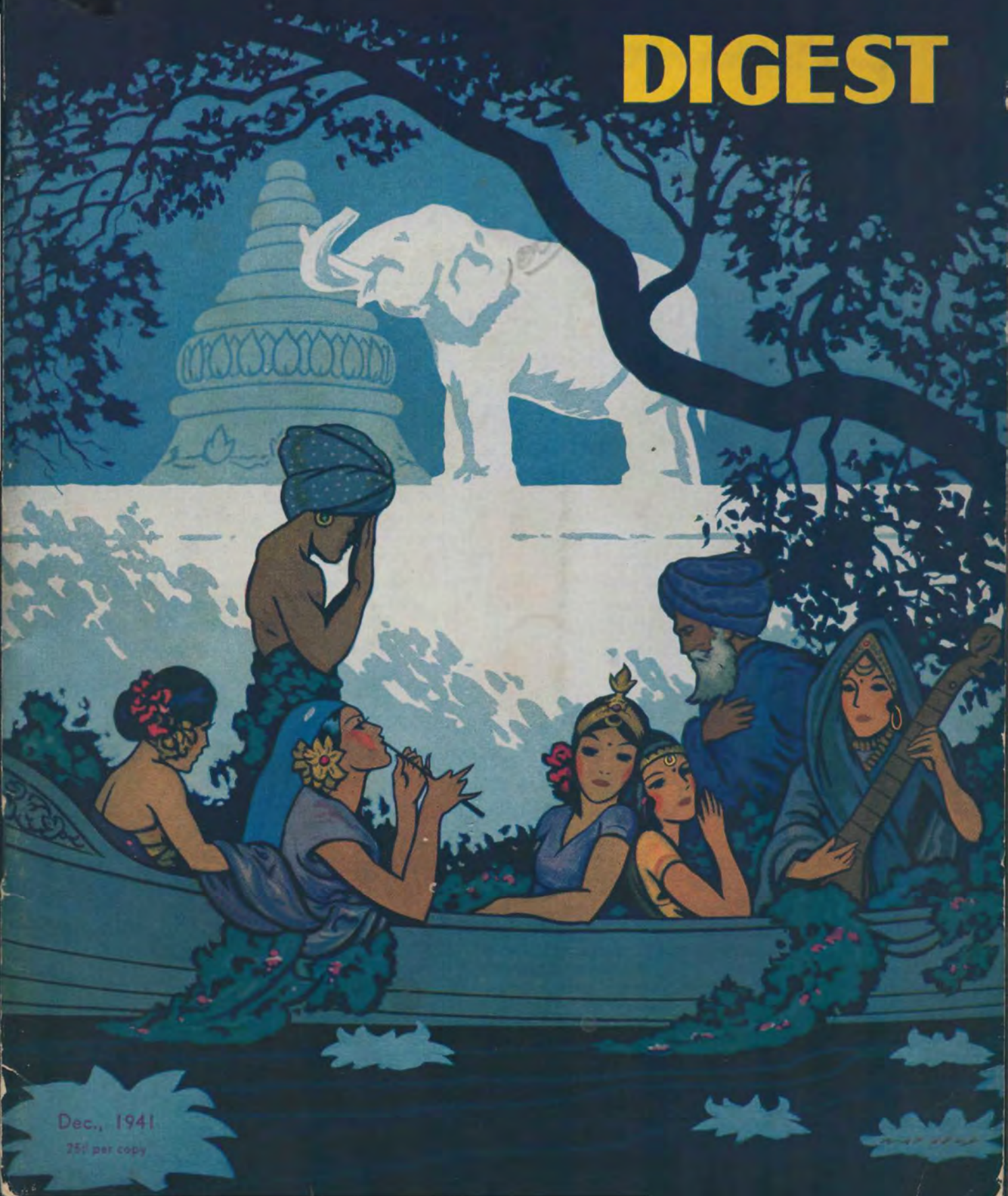


ROSICRUCIAN DIGEST



Dec., 1941

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PERFUME OF THE SOUL

THE ancients attributed directly to divine source everything which to the human senses seemed perfect—the fragrance of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul. The one compounding the most exquisite scent became a favored person with pharaoh and high priest alike. They paid homage and sought his services.



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How many these virtues he possesses entomb the inferno of elemental forces that still seethe deep within his nature? Are more centuries needed to calm their tempest? Will not some day, in each, the light of mind explore the chasms of self, as keenly as it now perceives the world of tomorrow — there to discover how the beast may be purged from man? It is our hope that this Christmas Day millions of souls may have this glorious experience — for therein alone lies the true freedom of man.

Christmas Greetings
AMORC STAFF



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

DECEMBER, 1941

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH SACRED CITIES OF THE ANDES

By THE EMPEROR

The following is the second episode of a narration by the Emperor concerning his recent journey by air, train, and pack, into the interior of the Andes to study and film the ancient capital, temples, and cultural remains of the once lost Incan Empire.—Editor.



AS SOON as we had descended from the gangway of our plane, it was apparent to us that Mexico City was a great air transportation center. Other great planes of the "Compagnia Mexicana," an associate line of the Pan American

Airways, were taking off, or taxiing into position to disembark their passengers. When we entered the large modern air depot, we were greeted with amazing activity, people rushing to and fro with baggage, others waiting at the Customs, or seated listening for the announcement of the arrival of their plane. Porters and officials jostled each other in performing their duties. The commodious quarters, the systematic arrangement of facilities, and the hurry and bustle reminded one of the great railroad terminal depots in the United States. In fact, Mexico City is strategically located as an air crossroads. Planes arrive and depart hourly for Glendale, California, serving the Pacific Coast states; for Brownsville, Texas, serving the Central part of the United States; and for Miami, Florida, the terminus for eastern and Atlantic Coast cities. From Mexico City routes likewise radiate Southward to Central and South America, and Eastward to the

Yucatan, and over the Caribbean to Cuba and the West Indies.

Soon we were swiftly traveling by taxi along one of the great city's many crowded and heavily trafficked boulevards. Mexico City is one of the metropolises of the world, which comparatively few people realize, with a population now in excess of one million and a quarter. Though its streets are crowded with American-made automobiles, its atmosphere and architecture are of Europe rather than of the United States. One must not infer from this that it lacks modernity. The modern section of Mexico City resembles that of the new Paris. Its buildings in that section are principally of stone, with ornamental iron balconies one or two stories above the street. Great French doors open out upon them. Interspersed in these districts are occasional twenty or twenty-five story American skyscraper office buildings. The shop windows on the principal boulevards reflect an admixture of American window dressing and the artistic conservatism of Europe. At night Neon signs, traffic lights, and spectacular theatre marquee displays make the American visitor hardly aware that he has left home. If he has anticipated an environment of a sleepy peon with a serape slung over his shoulder shuffling along behind a languid burro, he will be sadly disappointed in what he experiences in Mexico's modern capital.

Mexico should be, for various reasons, one of America's greatest sup-

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1941*

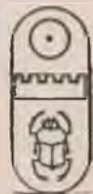
porters, principally because she is our next-door neighbor. Likewise, the United States should be a sympathetic and understanding friend of Mexico. This relation has not existed, and the inclination has been for America to attribute the cause to Mexico's "misbehaviors." America has been equally responsible for the misunderstanding between the two nations. Mr. Ordinary United States' Citizen is as guilty as his statesmen and his government. Americans who can afford to travel as tourists have concentrated upon "doing" the capitals of Europe because of their glamorized history and because of the great cosmopolitan centers and the luxuries they afforded. Great Mexico to the South was looked upon as a wild, desolate land, with possible physical beauty for the rugged adventurer who would put up with its inconveniences and risks, but having nothing of the culture or the handi-works of civilization. American artists and writers, because it was picturesque, revealed only one side of the Mexican national scene—the agrarian, or humble agricultural worker and the Indian. Consequently there grew in the consciousness of the average American the conception that Mexico was bandit-ridden and had an overwhelming population of indolent, colorfully dressed, mandolin plucking peons.

Further, Mexico became a fertile ground for American racketeers who sought to exploit the nation through swindling them in various transactions, particularly in misrepresenting purchases for large orders of machinery, textiles, and building supplies, showing perfect samples and delivering inferior goods. To the Mexican, the average American was a person with too much money, which made him gluttonous, arrogant, and insulting. The American businessman—by the fact of their experiences directly with him—was conceived as a mendacious, mercenary individual, absolutely not to be trusted, and who would sell all virtue and principles for the dollars he could make at the expense of Mexico.

On the other hand, the American Government looked with great distrust and fear upon Mexico. The Mexican Government was unstable. It was unable to secure its vast resources or to

discipline its lawless element. Thus it was a potential danger to American safety. It was believed it could be easily influenced by a foreign power to be used as a passageway for an attack at America's back door, or that it could be easily invaded for that purpose. The large military forces which the American Government felt compelled to station along the Mexican frontier irked Mexico, for she felt suspicious of the United States' proclaimed motive of defense.

With the advent of petroleum as a source of fuel, the relations became more complicated, and eventually strained to the breaking point. American geologists soon discovered the great pools of oil beneath Mexican soil. Mexico could not develop them, for lack of capital. She did not have the money. Soon great American and British refineries, and forests of oil wells (American and British owned) were spreading over the desert and otherwise barren wastes of our neighbor to the South. According to the Mexican version, these companies made great profits, which they undoubtedly did, and paid by agreement very nominal percentages to the Mexican Government. Thousands upon thousands of peons were drawn from the great ranchos to work as laborers in these oil enterprises. Under the regime of President Cardenas, the great landed estates were dissolved, and the agrarian or agricultural workers were allowed to receive a few acres of land, which they could farm as free men, instead of being mere serfs on the big ranchos, and thus they were able to, in theory at least, raise their economic level and be able to enjoy a few of the material blessings of life they previously could never afford. By this time, the foreign oil industry in Mexico, principally American, was monstrous in its growth and power and literally pumping liquid gold from Mexican soil. The several hundred thousand peons working for them were in a less fortunate position than their brothers who had been given a few acres of soil to till and were thus independent. They were still getting the pittance they had always received, as pay from the foreign oil companies. President Cardenas demanded that these oil interests raise their pay level



considerably, which they immediately refused. These American interests took the position that they paid the Mexican Government what they had agreed upon as a percentage, and there their obligation ended, and that the Mexican Government was out of order in attempting any interference with their labor situation, even though the labor was within the jurisdiction of Mexico.

In the early Spanish reign of Mexico, it had been declared by one of her rulers that all of the wealth that was subsurface was fundamentally the possession of the State. The Mexican Republic still adhered to this old doctrine. It held to the position that the oil beneath the surface belonged to the people of Mexico, as a National resource, and that it was by concession that the Government of the people of Mexico allowed foreign interests to pump it. Further, they contended that this wealth must not be dissipated at the expense of the economic welfare of the people, and that foreign interests must not grow wealthy on the natural resources of Mexico, while at the same time making serfs of the citizens of Mexico. The eventual expropriation of American and British oil wells and properties is now well known. The hue and cry was heard throughout the world when they were seized by the Mexican Government.

The issues leading up to that aggression, I have just sketched. The workers were not helped by this seizure because the closing of the wells left them without their mere pittance as pay. Also it deprived the Mexican treasury of the percentage which she derived and which amounted to a considerable revenue. However, the Mexican version and its principles were not ably or extensively told in America. When the American public read their newspapers, the opinion was formed for them, to the effect that unjustifiably, and as a most aggressive act, the Mexican Government had expropriated great American holdings. Consequently, the American public brought pressure upon its government to retaliate, which resulted in the United States ceasing its large silver purchases in Mexico, which amounted to several million United States dollars a year, putting a further economic pressure upon the distraught Mexican Gov-

ernment. Relations between the two Governments developed into a worse state than they had been in many years.

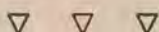
The present World war has altered this. Both Mexico and the United States have seen the need for cooperation. Recently a large loan has been extended by the United States Government to Mexico, and there is a resumption of silver purchases by the American Government. President Camacho is looked upon with favor in Washington, and he likewise has sought to strengthen the relationship between the two countries. The expropriation situation is to be reopened and considered in a realistic way, and both nations feel that a satisfactory adjustment will most certainly materialize.

Social and cultural factors have also welded the two nations close together during the past year. Americans being unable to travel to Europe or to the Orient, especially this past spring and summer, and disliking the war travel restrictions of Canada, have surged into Mexico in great numbers, via automobile, train, and plane. Travel to the country at our South was the heaviest in history. Reservations for train or plane transportation had to be made many days in advance. The University of Mexico announced it had three times the usual number of American students—nearly one thousand—registered for its summer term. Groups of Americans could be seen on every principal street, and in the shops, and cafes in Mexico City, and in their cars parked along the curbs. These persons were principally simple tourists. They were not unprincipled salesmen for some large corporation or unscrupulous businessmen trying to consummate a dishonest deal. The Mexicans studied them, found them different, surprising and pleasing. These Americans likewise were amazed at what they saw in the metropolis of Mexico City, and how much more progressive it was than even some of the towns and cities from which they came. They realized at once the difference between the humble Mexican agrarian or Indian, with his colorful garb, and the progressive, keen, proud Mexican businessman, merchant, and professional they were meeting. Further, Mexicans were developing from this contact with their neighbors of the North a

growing desire for American products, which meant the luxuries the Americans enjoyed, not just the necessities. This means potentially the opening of one of the greatest markets for the much *isolated* American goods. Never before have the two countries grown so close together as during the past year, even though their boundaries have been contiguous for decades.

In Mexico City is located a large and very progressive and truly Rosicrucian Lodge of AMORC. We were to stay but one night in Mexico City at this

particular time, for the next morning we were to make connections to fly South again, over the Isthmus that composes Central America. Consequently, we could not visit with them upon this occasion. For our return to Mexico City, however, when we would remain for several days, a unique mystical celebration and ceremony was being planned, one that came to add to the Rosicrucian history of this jurisdiction. What occurred at that inspiring ceremony must be related later in its proper sequence.



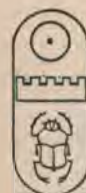
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TO CONFER THIRD DEGREE TEMPLE INITIATION

The AMORC Oakland Chapter will confer the Third Degree Initiation on Sunday, December 7th, at 5:00 P. M. This will be the complete *Temple Initiation*, which requires a complement of robed officers. It is most impressive and inspiring. Every AMORC Rosicrucian member of the Third *Temple Degree*, or beyond is eligible to receive it, and is invited to participate as a candidate. It is only necessary that you present your membership card and establish the degree to which you have attained, and contribute a nominal amount of *One Dollar*, as a donation to the Chapter funds, to have this illuminating experience. It is also necessary that you be present at the quarters of the Chapter, located in the Pacific Building, 16th and Jefferson Streets, Oakland, California, no later than 5:00 P. M.





“Seek Ye First the Kingdom”

By H. SPENCER LEWIS, F. R. C., Ph. D.
(The Rosicrucian Digest, December, 1930)



AM not going to preach a sermon — far from it — but I am going to start my talk with a text. The text is this: “Seek ye first the kingdom of Heaven and all these things shall be added unto you.”

I am not going to do as the good preacher folk do and analyze each and every word of this text until the 12:30 tick of the clock and then call it a preachment and close the service. But I am going to call your attention to a few significant thoughts that are incorporated in this wonderful injunction.

The words really give us a command and a promise in typical Rosicrucian manner. Our members will probably realize that wherever a command or a law is given to the student of our work, that a promise of certain fulfillment is always added to the command. It is this principle in our work, always made manifest in actual demonstrations, that proves the practicability of the Rosicrucian work. In the above injunction we have the command, “Seek ye first the kingdom of God!” This is followed by the promise that all things will be given to us. In fact, it says that all things will be *added*. I think that we can properly devote a few minutes to analyzing the promise.

The promise seems to be an additional blessing that will come naturally after having sought the kingdom of God. In other words, seeking the kingdom of God has its own blessings and rewards as an inherent part of the principles and procedure. But we are told that having sought the kingdom of God, certain other things will be added to our blessing. It is the nature of these other things that will interest a great many of our members.

We may think that because of our continuous cry for material things, such as wealth, health, the enjoyment of peace, happiness, liberty, and the necessities of life, that the average man and woman of today are but little interested in the spiritual things of life. If this is true of the human race today, it must have been true in the time when the above injunction was so forcibly stated to the multitudes.

The mere fact that people were taught to seek first the kingdom of God intimates that they were leaving this great blessing out of their consideration or were making it secondary in all of their seeking. Certainly, Jesus was not unaware of the necessities of life, and did not mean to imply that we should have no thoughts about our requirements for food, or the health of our bodies, or the safety of our personal positions; nor did He believe that it was wrong to desire to have a comfortable or safe home and enjoy the wholesome necessities and luxuries of life. His statement to several individuals that un-

less they gave up their wealth, they could not follow Him or enter the kingdom of Heaven was not meant to be a general rule for all mankind, nor did it imply that all material things which we possess constitute a detriment to our spiritual advancement.

In the one outstanding event where He instructed the individual to give up his wealth, He was talking to one who was in possession of great wealth and who gave his devotion to the accumulation of wealth and made it his god. He directed His words principally to this individual who laughed at the teachings of spirituality and who boasted of the fact that with his great wealth, he could buy anything or secure anything in the world that he needed. Saying to such a man that until he gave up his wealth, he could not enter the kingdom of Heaven had an entirely different meaning than would have been indicated if such words had been spoken to a person of moderate circumstances.

It is a fact, however, that is neither religious nor sectarian, that unless a person seeks first of all the blessings and grace of the spiritual life, the other things of life cannot be obtained through the laws of universal adjustment. There are only two ways after all, whereby the material things of life can be secured. They must be either earned, deserved, or else they must be wrongly obtained through theft, deceit, error, or evil. This applies not only to money in coinage, but to property, to clothing, home, food, physical protection, health, happiness, contentment, and peace.

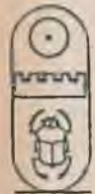
There are certain laws or processes which govern the attainment of these material things by whichever method we use. If we use the right method and earn or deserve the things we need, we can use the processes of labor, legitimate purchase, unselfish service, appeal to the Cosmic, prayer to God, or the application of certain metaphysical principles. No matter which one of these processes we use, we can expect results only if we have earned and deserved what we are seeking. On the other hand, if we are trying to secure wrongly what we have not earned or deserved, we have the processes of theft, deceit, appropriation, misrepresentation, cunning, and other means.

From the Cosmic point of view, it makes very little difference what processes we use, for if we are attempting to secure what we have not earned or deserved, we are violating a fundamental law, even though our processes may come within the so-called man-made laws. We often hear it said by those who defend the peculiar or unethical processes they have used to secure certain material things in life, that what they have done has been "within the law." They may carefully and cleverly evade the limitations or restrictions of man-made laws, and thereby defeat them, but there is no way whereby you can evade the Cosmic laws, and if you use any method "within the law" of the Cosmic, you must use one which is legitimate, honest, clean, and proper.

Therefore, we will concern ourselves with the processes whereby man may obtain the material things of life in the only legitimate way that the Cosmic recognizes. This legitimate way is through earning and deserving what he needs, regardless of whether his needs are actual necessities or even luxuries, *for it is possible for one to earn and deserve even the luxuries of life and to have these given as a blessing from the kingdom of Heaven.*

To earn and deserve the things of life, however, is not so simple as it seems. Of course, there are those in this world who are like parasites and who walk the highways proclaiming that "life owes them a living," and that the community at large must support them inasmuch as they did not ask for an existence here on earth, but since they are here, God and mankind must feed and clothe them. It is useless to argue with these persons or to discuss their contentions. It is not until man comes to realize that life owes him nothing, but that he owes everything to life, that any human being is ready to take the first step in the right direction.

The gift of life itself and of consciousness constitutes the greatest blessing that God and the Cosmic can bestow upon a human being, and the possession of these things makes every human being under obligations to God and mankind. It is an eternal debt which can be paid only by the manner of our living. Therefore, instead of life owing anyone anything, we are never



clear of the great debt that we owe to the universe.

If we wish any other blessings in addition to those of life and consciousness, such as continued health, protection against disaster and disease, ill fortune and poverty, worry, and strife, we are seeking for those things which will place us under greater obligation than that of our Divine birthright. God has probably given man the faculties, the creative power, and the talents with which and whereby he can create and accumulate through his own efforts the things that he actually needs. By obtaining them through his efforts, he earns them. If he seeks for and does those things which he cannot create or produce through his own efforts, he must earn them and deserve them in some other way.

Seeking the blessings of life by earning them and deserving them requires that, first of all, man should attune himself with the spiritual principles of life and place himself in a reciprocal position. Whether we look upon God as a personal dispenser of the blessings of life or look upon the Cosmic as an impersonal Divine Mind regulating the affairs of life, we must realize that it is only by placing ourselves in the good graces of God or the Cosmic that we can expect either one or both of them to grant our wishes. From the spiritual or Divine point of view, God and the Cosmic expect us to place the spiritual needs of life above the material things.

It is a fallacy to think that only on Sunday or in our religious periods of meditation we should acclaim the real part of man as being spiritual, or the real part of our existence as being a spiritual existence, and then on the other days of the week place the material things of life above the spiritual. God and the Cosmic look upon man as a spiritual being. His physical body and worldly expressions and interests are purely temporal and transitory. Man's material requirements of today are of no importance tomorrow, and the material things of yesterday, which seemed to constitute the dominant requirements of life, are looked upon as nothing at the present time.

Only life, itself, and the consciousness within our body can be considered

as the real and everlasting requirements of our existence. We should not be surprised then that God and the Cosmic place all of our material necessities in a secondary classification. They are not primary in any sense, nor really essential to our continued spiritual existence. If we had to separate our material existence from the spiritual one, we find that we have the reality on one hand, and only the shadow on the other. Without fostering and developing the reality, the shadow would soon pass out of existence.

Man's great requirement, therefore, is to build up, develop, and mature the spiritual part of himself. Until he has made that part of his being pure and as nearly perfect as it is possible for him to do, he has neither right nor privilege to demand or seek for material blessings, or material possessions. This is what is implied in the command, "Seek ye first the kingdom of God!" If this is the paramount desire and ambition in the life of any human being, it means that all other things will take a secondary place and will be left to the fulfillment of the law, as promised in the latter half of the injunction. Seeking first the kingdom of God and raising one's self to attunement with the spiritual powers and principles of the universe will bring in its wake and as a rich reward all the other necessities which will be added to the blessings of the spiritual life.

I call attention again to the fact that seeking the kingdom of God brings its own inherent rewards and blessings. If I could only make my Brothers and Sisters realize that, after all, there is nothing so inspiring, so filled with peace, happiness, perfect health, joy, and contentment as the development of the spiritual nature, I will have accomplished a great good for each of them. As we lift up our hearts and attune ourselves more closely with God and the Cosmic principles, we find our health becoming more nearly perfect, for there will be a greater influx of happiness and delightful inspiration that will supplant our human desires for earthly pleasures and tinsel things of a material life.

It is not strange and it is not uncommon that those who have found grace

with God and attunement with the spiritual kingdom have discovered that many hundreds of material things, which they thought they needed and which seemed to be actual necessities in order to enjoy life, have slipped into past memory as childish whims and fancies and are now of no practical value whatsoever. There is no earthly pleasure that can possibly take the place of spiritual joy. There is no earthly music made by the hands of man that can equal the celestial music of the Cosmic or the songs of the angels' voices. There is no art of an earthly nature that can take the place of the sublime and transcendental beauties clearly seen in periods of Cosmic attunement. There is no physical rest or comfort, no material contentment of mind, or ease of mentality and art that can equal the controlling and soul-inspiring peace that comes through Cosmic attunement. There is no food that will nourish the body, no drink that will quench the thirst like the Divine waves of spiritual radiations that pour into the human body in the rush of spiritual meditation. There is nothing that will clothe and adorn the human form and make it so attractive and so admired among men as the majestic aura radiating from a spiritually infused being.

Until each of us has learned to have these blessing and has enjoyed them and realized them to their fullest extent, we are incapable of judging what we really need in life. Man may think that he needs more food or a better home, or better clothing, or more money, or relief from some physical

condition, and these beliefs may constitute the great desires and dominating wishes of his life, but he is incapable of judging until he has enjoyed the fullness of spiritual life. Therefore, until man first seeks the kingdom of God, he is not ready to know what he needs nor prepared to receive the things that may be added unto the Cosmic blessings of the spiritual life.

And, most certainly, until man is in attunement with the spiritual kingdom and is giving of his heart and mind the full devotion and adoration that rightfully belong to the Cosmic, is he entitled to ask the Cosmic for its further blessings, which will be added to what he has and which constitute the secondary material things of life. The self could not go before the lord of his domain, and the subject cannot stand before his king, and ask that the additional blessings of life be given to him unless he has made manifest in all of his thinking and doing a loyalty and devotion to his superior that proves his worthiness to receive what he asks for. Man cannot approach the Cosmic nor enter upon the Path, nor go into the silence, nor sit in meditation seeking the greater things of the material world, until he has earned them and deserved them by giving of himself that loyalty, that devotion, that cooperation which he must give to enter the kingdom of God.

Let this be a command and a promise unto you and let it be the controlling law in your life: "Seek ye first the kingdom of God and all these things shall be added unto you."

CHRISTMAS CARDS WITH A MEANING

Purchase Rosicrucian Christmas cards. They are appropriate for your non-member friends and relatives. Beautiful in several colors, their design and wording is original and unique, removing them at once from the usual assortment offered commercially. You will find them mystical, thought-provoking, and attractive. A package of one dozen, postpaid to you, is priced at \$1.30. One-half dozen, priced at \$.80. Order now. Do not wait until the congestion of the mails. Rosicrucian Supply Bureau, San Jose, California.





Our Womanhood

By THOR KIIMALEHTO, Sovereign Grand Master



RAYMUND AND-
REA, the Grand
Master of the
Rosicrucian Order
in England, in his
book, "The Tech-
nique of the Dis-
ciple," points out
that a sincere stu-
dent should be
quick to recog-
nize the truth no
matter what the
source may be. I,

therefore, take great pleasure in pre-
senting as the basis for my discourse a
book entitled, "Delphic Woman," writ-
ten by a well-known artist and theoso-
phist, Claude Bragdon. The theme of
the book is the function of woman in
the cycle upon which we have entered.
The basic principles, of course, are al-
ready familiar to our students. You
know that love is the supreme emotion
of the universe. Originally the human
being was both male and female as the
poet, Aristophanes, explains in Plato's
"Symposium." Then God divided this
being into two, male and female, and
the two halves have ever since been in-
defatigably seeking each other. This
story symbolizes the fact that neither
principle can function alone. Both ele-
ments are necessary for completion or
fulfillment. The story of the fall man
says that the female principle caused
the fall, and this also suggests that the
redemption or equilibrium must be at-
tained through woman.

Mystics have pointed out in every
age that the innate desire of the soul is

for the return to the Absolute, or to
God. This longing is called, "the flight
of the alone to the alone." The surest
and most direct path is through love.
Whatever arouses love in our hearts
furnishes a path for the return. Our
love may be kindled by a human being
or a cause. The relationships engend-
ered by love furnish an incomparable
school for the training of the soul in
the noblest of virtues. The knowledge
of love is the highest wisdom. The
"Upanishads" emphasize this point re-
peatedly. The sermon on the Mount
deals with the qualities associated with
love. Socrates in Plato's "Symposium"
explains this same idea. Emerson re-
peats it in his essays.

Love, this beautiful and supreme vir-
tue, is in reality a feminine principle.
Although Jesus is considered the great
Exemplar, yet love has always been as-
sociated with woman. Woman sym-
bolizes love and compassion. Man
symbolizes force and action. The time
has come when the feminine principle
must prevail and women must take the
lead. Women must be the standard-
bearers. Therefore, the emancipation of
woman was a Cosmic necessity. Only
a free soul can be a leader or a standard-
bearer. Woman had to gain the self-
knowledge and independence that come
from choosing her own course in life
and finding her work. While this move-
ment for emancipation may have meant
great hardship, even pain and suffering
in individual cases, while many women
look upon independence as a doubtful
blessing, yet this movement had to be.
Susan B. Anthony was the Cosmic

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medium for the pioneering work that has gone on for several years.

"For the moment, woman is the victim of her own victory: the dark shadow of her new-born freedom is her new loneliness. Escaped from bondage, questing every sort of knowledge and experience, she has for the moment ethically and culturally outstripped her companion, man, caught in the net of competitive industrialism. She is not understood by him in all these new aspects; he resents them, and by him, all unconsciously, she is in her deepest nature tortured and crucified. Man, misunderstanding, alarmed lest he lose his submissive, familiar, dear companion, has tried to deny to woman her inevitable, necessary freedom and this has engendered unnatural rancors, delaying the establishment of a new equilibrium. . . . In the relation between the sexes, woman must become more than mother if man is to become more than child—she will never win him from his wolfishness if she be content always to play the lamb-like part."

The great quest of life is the quest of Cosmic love. In this quest as in life, it is not good for man to be alone. Man and woman can undertake this quest together. Man and woman can help each other; in fact, through the transforming power of love alone, each can achieve liberation. "Now, although the Great Work is and must ever be self-initiated, singly pursued, and solely consummated; and although it is and must be a *via dolorosa* in that it involves the immolation of the personal self and a disciplining of the carnal nature, there is absolutely no reason why the love between man and woman should act as a deterrent to spiritual illumination; there is every reason on the other hand why it should act rather as an energizing and accelerating force."

Since man has become spiritually impotent, hypnotized by modern industry, the new woman must take the initiative in helping humanity take its next evolutionary step so that eventually man and woman may take it together. This new woman, whom the author terms the Delphic Sister after the ancient Priestess of the Oracle at Delphi, is intuitive, tender of heart, yet firm of will and clear of head. She must help man recapture their lost paradise. She must

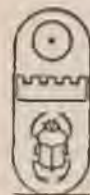
be firm against all opposition. "The Delphic Sister who abrogates her spiritual and intellectual freedom in the name of love is love's worst traitor because such freedom is necessary to effect her own and man's regeneration. The secret of how this may be achieved is sealed up and hidden even from herself within her breast, but the new image given the incentive of a great and mortal love, under the right conditions will increasingly reveal itself."

Love may be the most powerful of all agents of regeneration, a veritable fountain of new life. Now the lover is preeminently "The follower of Union" for the aim of love is union; but if lovers desire only union with one another as persons, the equilibrium is attained and love is exhausted in fulfillment. If, on the other hand, they desire union with the Divine through and by means of one another, instead of being like easily broken and quickly emptied bottles, they become conductors from an inexhaustible reservoir of life. Such a union can be entered into only by spiritual peers, lovers molded of the same moral paste. It is a love without desire and without fear. It is a love that brings "the peace that passeth all understanding."

The great lover is the great soul. The measure of one's power to love is the measure of one's power to live, and to diminish love is to impoverish life. Every true lover knows in his heart that love is a mystical experience. The great function of love is first to crack and then disrupt the hard shell of personality, permitting the release of the spiritual nature. In this way personal love leads to the love of the Divine. The path to the Eternal is through the transitory.

It is of the first importance to realize that this most personal of all passions is really super-personal: that love is not ours, that it does not belong to us, but that we belong to it. We learn about love only by loving; and the more we love the more we learn. Loving greatly—that is, super-personally—means living dangerously; the overcautious and the cowardly cannot enter here.

The future of the human race may depend upon the perception of all this by a relatively few individuals, and their determination to serve love, to



sacrifice themselves to it, and, submitting to an inner control and direction, to follow "not afraid with any amazement" wherever it may lead. The blighting and blighting power of love, when made subservient to the personal self, is well known, but its regenerative and creative power remains to be revealed. When lovers realize their deep desire for one another—the desire of a sun-dered god for self-realization through reunion—that the path to this Divinity is for each through the other, and when they petition in a spirit of humbleness, "What wilt thou have us do?" — who knows but that they may be vouchsafed some answer wonderful and new.

Herein lies the most momentous and pressing of all human problems: how to love in order to receive the fullness of love's benison. One thing at least is certain: the answer must be sought not in the niggardly mind but in the opulent heart. The nature of this revelation, the answer to this prayer, cannot be guessed by anyone, but initiation into the Lesser Mysteries of love is for all who approach the sanctuary in a spirit of self-dedication and who conform to no other ritual save that prescribed by the generous and tender heart. The quality of our love will depend upon our degree of awareness. The Masters are those who open wide the gates instead of strengthening the dams. The education of the heart through love—which is the art of love—becomes most intensive and effective when undertaken for the sake of and with the aid of the beloved. Lovers help one another most by believing in one another; Faith is a great factor in a successful love relation because that which is believed to be true comes true. And the best that can be thought or imagined is also the truest, for under the stimulus of love and faith the higher self increasingly shines forth. The shell of selfishness is broken by suffering, which is, therefore, a necessary and inevitable part of love in its initial stages.

The worship of Eros appears to have vanished from the world, but that worship will be reestablished and on a new foundation with woman for its high Priestess and Initiator. Woman is ordained and qualified for this office because she represents the love-aspect of the Divine nature; her body is the

temple of love's ritual and the treasury of the continued race.

Women of the Rosicrucian Order, what more beautiful mission in life can the Cosmic give you? This message substantiates the teachings of the Order. It is the same message that Marie Corelli preaches in her inspiring novel, "Life Everlasting." The sublimest relation in life is that which exists between a man and a woman who love each other. But that relation is truly supreme only when the man and the woman are both spiritually developed and pilgrims on the Path. Sisters, you must mold yourselves into the model of the new woman. You must develop your mind and your will power. You must live the life of love and compassion. You must develop your potentialities and live the higher life no matter what the obstacles may be that confront you. You must be true to your highest ideals. You will meet with opposition on every side, even from your nearest and dearest. Can you, nevertheless, be firm, O Delphic Sisters? You will suffer from the most cruel mockery and ridicule by day, and at night your pillow will be wet with tears. Can you still be firm, O Sisters? You must be the builders of the future. You must exemplify the ideals of the new age in your personal lives. You must teach the mysteries of love to all who are ready for the message. You must develop your intuition. You must dare to live according to the dictates of your heart.

Women of the world, suffering has always been your lot. Can you not suffer now in the cause of the highest and the noblest? Here is a cause that is in harmony with your deepest instincts. Consecrate your souls to the task. Dedicate your lives to the great work of redemption. The fall of man was through the woman and the redemption of man is also through you. We are pilgrims on the Path together. How beautiful if each can have a companion on the way! Woman has always been the inspiration of genius. Petrarch had his Laura and Dante his Beatrice. Goethe had Faust exclaim: "The eternal feminine leads us on." Become the channels of the Divine revelation. Light the torch to show us the way. Raise

(Concluded on Page 418)



Concerning Humor

By SOROR ELOISE MYRUP OLSEN



YOU must laugh if if you would be released." Such was a telepathic message a student received from an Adept-friend at a time when the student was fighting against personal troubles which she seemed almost helpless to overcome. The mes-

sage puzzled her greatly and she gave much thought, not only to the manner in which it was given, but also to its meaning. During the months that followed, as she gradually attained a fair degree of mental balance, she came to see how much she had needed this advice. As she pondered she also made many general observations regarding the great value of this attribute in human lives. This is what she says:

"Love may be the power that makes the world go 'round, but humor is the oil that keeps it turning smoothly."

When a man is well-nigh overcome by hardship and disappointment it may be faith and hope that enable him to face the future but it is his sense of humor that makes the present bearable.

As long as man is human he will be torn by the tension caused by the difference in his ideals and in reality

as he sees it. Humor is the great prophylactic against this tension which would otherwise become too great for human endurance.

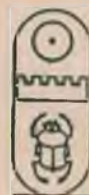
The reason we make jokes about many of the most pathetic things in life is because it would be unwholesome always to view these things in the hard light of what we call reality. Yet, enigmatically, it is humor that best enables us to face the "realities" in our own lives, to keep our feet on the ground, as we say.

If a man about to become insane could be inoculated with this great tension-reliever the tide of his trouble would be instantly turned. Conversely, a woman who wrote a book about her experiences while she was insane tells how she at last knew her recovery to be a certainty when she regained her lost ability to laugh.

Anything less than *the ability to laugh at self* cannot be called a true sense of humor. The aspirant on the Path needs this ability more than others in order that he may better have the courage to see himself truly; that he may be honest in his thinking and understand his own motives and responsibilities.

Do you consider yourself to be superior to your fellows? If you do you had better look to your sense of humor; it will be sure to be underdeveloped.

(Concluded on Page 418)





Science Demonstrations At Rose-Croix University

By ERWIN WATERMEYER, F. R. C.

This article, and others to follow from time to time in the pages of the "Rosicrucian Digest" during the course of the next year, are contributions of Frater Erwin Watermeyer who will, for the coming year, carry on specified research in the laboratories of the Rose-Croix University at Rosicrucian Park under the direction of the Imperator. The results of his work will be made available to members, and certain of his activities will be announced in special communications to members of the organization.

SUPREME SECRETARY.



NE of the aims of the course of instruction at Rose-Croix University is to present the student with the scientific facts upon which the Rosicrucian principles are based, and at the same time demonstrate to him the universal applicability of

these principles. Thus the aim of the course of instruction is dual. An acquaintance with the scientific facts gives the student confidence, while the application into various fields provides him with the necessary experience required if he desires to do research work.

No truth is of any value unless it can be successfully demonstrated and applied.

The Rosicrucian philosophy is based upon scientific principles. It is based upon facts. It is these facts and their application which form the basis of the science courses at the university. The greatest obstacle to a student who wishes to achieve a mastery of science is the fact that science cannot be learned by sitting in an arm chair and reading a

book. It is true that any good textbook may familiarize the student with certain laws and principles. But these laws and principles which the book contains are only symbolic records of the experiences of others. The reader of the book may have faith in the integrity of the author who wrote the text, but his own knowledge of scientific facts is therefore based upon faith and is not a first hand experience.

It is for this reason that the instructions contained in the Rosicrucian monographs persistently encourage the student to perform the various experiments contained in his lessons. An experiment which is read is lifeless. An experiment which actually has been performed becomes a true experience.

Every science deals with certain facts and with certain intellectual concepts which have been invented to describe and correlate these facts. It is important to keep in mind that the facts are most important, while the concepts are of secondary importance. The facts of mundane science are perceptions obtained through our objective senses. Intellectual concepts are products of our objective minds.

There are three channels by means of which we obtain knowledge of the world about us. The first is the chan-

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nel of direct experience reaching us through our objective and subjective senses. The second, and unfortunately the most common, is the information which reaches us by means of the spoken word or its symbolic representation in printed books. Lastly, a large amount of information reaches us by means of pictures. At very best, the second and third channels are guides and imperfect substitutes for the first. Books and pictures are only of value if they serve as a means to a direct experience.

Visual education in the form of charts, diagrams and laboratory demonstrations has always been an important part of Rosicrucian instruction. At each Rosicrucian convention a considerable section of the convention program has been devoted to the science demonstrations given by the instructing staff of the Rose-Croix University. If visual educational methods are properly used, they not only shorten the time required to learn scientific principles, but they also are an invaluable aid in developing fundamental concepts. Concepts such as force, work, power and energy, and the distinctions between them, are difficult to grasp without visual instruction.

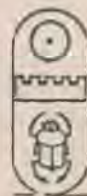
During the past months considerable time and effort have been devoted here at Rose-Croix University to devising new apparatus designed to demonstrate and illustrate the fundamental Rosicrucian laws. At the present time we are constructing demonstration equipment designed to show in as clear a manner as possible the scientific laws which support and illustrate the Rosicrucian teachings. It is our intent to construct sufficient equipment to illustrate all of the fundamental laws of nature. Some of our equipment is entirely new in form. At the same time, we have also made improvements over existing manners of representation.

One of the outstanding features of our demonstration equipment which has already received very favorable comments by educators outside our organization is that of simplicity. In demonstrating any natural law we attempt to present the law as directly as possible. The common fault of the average lecture demonstration is that the law or principle which is under consideration

is completely obscured by auxiliary equipment. For example, in order to illustrate the laws which govern the motion of an object under the action of the force of gravity, the laboratory set-up may use such a variety of electric devices that the student, bewildered by the multiplicity of electrical wiring fails to perceive properly the law of nature which is under direct observation. The objective mind of man can focus its attention upon only one experience at a time. For this reason the demonstrations which we are presenting have startled many observers by their simple directness.

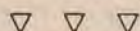
It is only when a principle is clearly seen and can be clearly visualized by the mind that it becomes an integral part of our experience, and a tool which can be effectively used in exploring new and unknown fields. Examples illustrating the truth of this law come to us every day. A friend asks us a question requiring us to analyze a certain situation. But how is it possible for us to give him a correct answer to his question? It is only when we see clearly in our minds the individual laws and principles pertaining to the problem at hand that we can combine them into new forms. If our mental concepts are vague our solutions will also be vague. We understand a complex situation only when we can clearly visualize its component parts. For this reason the scientific demonstrations which we are designing are simple and direct. They make it possible to visualize the facts and laws of science in the clearest possible manner. We have just completed the construction of equipment which illustrates the fundamental laws of motion and of force. At the present time we are designing apparatus which will illustrate the fundamental laws of vibrations and the properties of waves. In the very near future we shall construct equipment which will demonstrate the laws of polarity, and we also have in mind additional demonstrations of the subject of color.

The course in physical science which is being given at present at Rose-Croix University every Wednesday evening is serving as a testing and proving ground for some of our demonstrations. It provides an opportunity to observe whether our new equipment is satisfac-



tory and what improvements will be necessary to increase its effectiveness and usefulness. The criticisms of our students have been a valuable help. It is this spirit of cooperation between teacher and student which has brought about the advance of the Rosicrucian Order. All of us are students. We study and learn through our mutual cooperative efforts.

It is our intention to present some of this new demonstration equipment at our next Rosicrucian convention. It is our plan to present at that time an entirely new set of experiments, completely different from what we have shown in the past, so that you who attend will be able to see the gradual evolution of our plans.



OUR WOMANHOOD

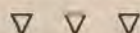
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the consciousness of the race-man through the power of your love.

Do not be discouraged by the temporary setbacks that women have experienced throughout the world. Help your unfortunate sisters in Europe to regain their natural rights. Be not influenced by the casual and materialistic attitude toward the love-relationship held by so-called intellectuals and the sophisticated. To do your great work you need complete freedom of thought, speech, and action. To be faithful to your Divine mission you need a mate who is your spiritual equal or who is willing to rise to your spiritual level.

Do not let the fear of loneliness or the hunger of your soul drag you down or make you false to your trust. Be the willing instruments of the Divine, and God will protect you and sustain you and guide you.

It is only for a little while that you must work alone. Very soon man must awaken to the realization of where his true happiness lies, and, glad that the woman was firm in the hour of his weakness, will join her in the quest of the ages with a love all the more intense because withheld for so many years.



CONCERNING HUMOR

(Continued from Page 415)

Cultivate it, for it is a fine weapon in overcoming self-deception and the unconscious attempts to evade the stiffer demands of life.

True humor goes hand in hand with the original virtue, humility; together they can offset the dangers that lie in pride, vanity, desire for power and in so-called "self-respect," which is really self-love and self-admiration.

A conceited man is always guarding his precious "self-respect," for though he has little sense of humor himself, his vanity and self-deception cause much amusement to others with consequent misery to himself. On the other hand, the natural clown, the perpetual joker, with a heart of gold, is a beloved figure in every community as well as among more famous personages. How we all warm to his natural modesty and brotherliness. And who can say that his is not the truer philosophy?

It has been said that humor is irreverent. True; reverence is for things Divine while humor is essentially a part of human-ness. Yet a high Initiate has said that if God possessed no sense of humor neither would man, and anyone can discover for himself that the sayings of the greatest Teachers fairly sparkle with wit, even gaiety. And who among us does not have an instant increase in confidence in a great leader, even a spiritual leader, if we discover an occasional homely twinkle in his eye. And we are right, for a true sense of humor and sincere honesty and selflessness of purpose go together.

The more we are inclined to be idealists, or the more sensitive we are, the greater our need for the tension-reliever. Indeed, as we go along our way, living, loving and learning, it behooves us all to sprinkle in plenty of laughter, also, to ease and illuminate our journey.



Little Crimes Cause Great Ones

By THE EMPEROR



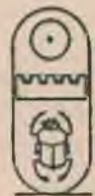
HOW can people who take life with indifference—even if it be the life of a little pet—sincerely enter, as citizens, into a program for world peace and understanding? Of what moral value are they to their nation in encouraging its

allegiance to any humanitarianism it may proclaim? Men to whom two seconds of time means more in serving a personal end than sparing the life of some frightened dog, which huddles in the roadway before the onrushing death which they direct, can never truly further those higher principles of *give and take* necessary for international security. Many of our "good" citizens who fire themselves into indignation and blat loudly about the butchery of war abroad, and the greed of nations are, in their personal lives, brutal, selfish tyrants showing disregard for simple living things whenever and wherever they can escape the consequences of the law.

It is a common sight to see cars on the highways and boulevards bear down upon some dog or cat that has strayed into their path. The driver does not take into consideration the propensities of the animal, its simple intelligence. Moreover that it is *trusting*, that it believes in man, that it does not think that these "friends" would deliberately

murder it. True, the dog has no right upon a public highway. He should stay within restricted areas and on the sidewalks—but, after all, he is an animal. He is not man. He did not think up these restrictions and he cannot conceive them. The driver of the car mercilessly never slackens his pace. On he comes—forty, fifty, or sixty miles an hour. He expects the dog before him to understand the complex situation. It must realize its own danger and extricate itself from the path of the car. If he does not do all of these things—as a little, lovable, trusting pet—the driver condemns it to die beneath the wheels of his vehicle.

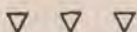
Only when, with a roar, the monstrous thing looms above him and is about to crush out his life, does the pet—a little thing of bones, sinews, and fur—try to escape this hideous death he did not expect. First he may dart to the right, but he believes he cannot make it to safety; he then swerves to go to the left—but his quick little legs are slow compared to the movements of this juggernaut. The driver cannot possibly stop in time. Neither can he anticipate the moves of the confused, *terrified*, furry being now out of his vision in front of his bumper. There is a little thud—hardly perceptible or audible, perhaps a couple of sharp yelps of pain. Still the driver does not check his speed, for now, to himself, he is justified in continuing—it is *too late*. He may utter an oath and glance back at the little body in the center of the road, its legs twitching, its back broken, horror, great pain, and above all, be-



wilderment in the deep pools which are its eyes — why has man done this to him?

Yes, the driver goes on, his seconds are so precious to him. If he had braked his car and saved the little life, he would have lost an infinitesimal amount of time. These heartless wretches are not few, they are myriad. Can such men, with such a paucity of mercy,

compassion, and love of living things ever truly make the *real sacrifices* necessary to establish and maintain a world peace? If men cannot afford to give a few seconds to save an innocent little animal's life, can we expect that they, as citizens, would sacrifice trade, markets, and profits that some other nation might survive or escape the hell of war?



The Goal of Life

By FRATER JOHN H. ROBINSON



HAT is the goal of life? That is, there must be an end, an aim or a goal towards which we are striving in this earthly existence. If we are not aiming at something higher than our present state, then life is a farce.

Interest in life necessitates change of experience. Sameness is monotonous and wearisome and accomplishes little. Change in the wrong direction, or retrogression, is uninteresting and killing. Therefore it would seem that our end in life is success in changing life or living conditions and experiences for the better. This being agreed upon, it may be asked how this end may be accomplished by all who aspire to it.

First of all, it will be understood that the greatest influence in the affairs of any man is himself. Those who have affiliated with organizations such as the Rosicrucian Order, or other constructive movements with the same ideals, have done so because they were not satisfied with their own personal lives as they had so far seemed compelled to live them. They were not content with conditions as they were, but believed and earnestly desired that there should be some greater and nobler way of life here, instead of regarding

this life as relatively unimportant because of hope of a "real," yet unknown, future world.

For this small but increasing number who believe in something better than the present way of life, not only for themselves but for the world and its human family as a whole, what is there greater than the study and application of that knowledge which has accounted for the outstanding success of the greatest minds in history and literature?

It is joyful to realize that every one whose heart's ambition has the flame, or even a spark of life left in it, whether because of his environment and training or in spite of it, is worthy and capable of reaching heights in his personal evolution that will fully compensate for any effort in the right direction, and make his life far more than simply worth-while; that anyone who so desires may have the end and purpose of life revealed to him and be able to control the affairs of his life so as to bring about this end more efficiently, pleasantly and quickly.

It is the duty as well as the privilege of every unsatisfied man (and woman) to use his will to make the first move on his own behalf; it is ours, as students of the knowledge so gained, to act on behalf of others, that all many eventually appreciate, as did Robert Browning:

"How good is man's life, the mere living! how fit to employ
All the heart, and the soul, and the senses, for ever in joy."



My Mental Powerhouse

By FRATER BEN SWEETLAND



SLIGHT mishap is responsible for the thoughts I am about to pass on to you. One afternoon, while making an adjustment on my car, I got a spot of grease on my trousers; and—not wishing to take the time to change my suit—I took a bit of

gasoline and a sponge and removed the spot. Well, this inquisitive mind of mine began concentrating for a moment on the effectiveness of gasoline, but not on the manner in which it so magically and quickly made a spot disappear.

I began to realize the tremendous power contained in the small half-pint of colorless liquid I had before me. This amount of gasoline, not more than a tea-cup full, would propel an automobile weighing two tons or more up a grade—for over a mile.

Now then, compare this power with your own.

Should your car run out of gasoline, and you wished to push it to one side of the road, it would take every ounce of strength you have to shove it just a few feet. The few ounces of gasoline I referred to would take that same car—and at high speed—carry it from 5 to 7,000 feet, over all kinds of roads, and even up a hill.

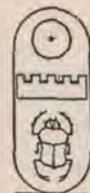
This thought showed how insignificant we are, especially insofar as physical power is concerned. But, and please

note this: gasoline is not a natural product. True, it does come from a natural resource, but human skill is required to refine and produce it. Automobiles are not products of nature. The raw material from which they are made is given to us by nature but it takes the handiwork of man to take that material and remould it and construct that which we know as an automobile.

As we think through on this subject we find that after all the real power we refer to comes from man, but it is *not* physical power; it is *mental* power. We might apply the same thought to many other things. We could stand by the side of a tremendous ocean liner and be awed by the size of it and the tremendous power required to propel it. Yet that which you see is from the mind of man.

Those of us who have studied the principles of leverage know that a single man with a crow-bar can move a loaded freight car weighing fifty or sixty tons. Common sense will tell us that there is no power in the crow-bar. It is just a lifeless iron bar. We also know that the strongest human being lacks the physical strength to move such a car single-handed. But, when the mind is brought into play the physical power of the body can be so multiplied that it can, figuratively, move mountains.

Up to this point, the things I have said to you might even prove discouraging instead of inspiring; because the thought might seep into your consciousness that: "I can't build an auto-



mobile," "I can't build an ocean liner," "I can't design a sky-scraper." But here is the thing I am going to tell you which *will* inspire you. *None of these things was created by just one person.*

Take the automobile for example. It would be hard to estimate the thousands of people who played an important part in bringing it up to its present day stage of perfection. Each small part represents the invention of someone; and perhaps several patents were conceived on that one part before it reached its present state.

Here is an important principle to remember: *As soon as we begin to exert our power, we attract additional power to us.* In time the combined power has grown to tremendous proportions.

Let us take this thought and focus it on a very simple circumstance so that we will see how easily all of us can be benefited by turning on this power which is within the minds of us all.

Just as a simple example, permit me to explain how the field forces of a certain large sales company operate. In each district are many local offices. Each office is in charge of a manager. Each manager has under him five superintendents, and each superintendent has under him five field men. Now then, getting back to this subject of power and its application: Suppose a field man exerts more mental power in doing his work just a bit better than it has been done before. He puts himself out to make more friends for his company, and renders the full measure of friendly service expected of all the field men. His work is soon observed and in time he will be lifted to the rank of superintendent. His power then is multiplied five times because in addition to his own power he has with him the power of five other men.

Suppose, then, this man continues exerting this power in the right direction, and in time is made manager. Then his power will be increased another five times, or twenty-five times what it was in the beginning. From this point the manager is in line eventually to become a district supervisor with power far more than a hundred times what it was when first a field man.

This same principle applies to all sorts of endeavor. If you are a clerk in a store, the moment you begin doing

better work you increase your power. Even your customers add power to you, because when you serve them well they begin boosting you—all of which raises you higher and higher.

You might start in business for yourself and through the service you render, and the intelligence you apply, find it necessary to add new employees from time to time. Each time you add another employee you have increased your own power just that much.

When the big Boulder Dam was completed, all of you marvelled at the gigantic engineering feat which caused billions of gallons of water—otherwise going to waste—to be converted into useful power. Although thousands of men were employed in this undertaking, when finally completed, it required but one man to pull the switch releasing this tremendous force.

Now, I am going to tell you of a little switch which you have, and which controls the reservoir of power contained in you. The word "can't" has just one more letter than the word "can." That letter "t" is the switch. If you are one of the many being held back by the thought "I can't," all you have to do is to pull that switch—the letter "t"—and you have the words "I can." Every worth while accomplishment has been achieved by people who thought "I can." Nothing but failure has come to those who say "I can't."

I am sure that I have given you a thought which should prove of great value to you. If your switch is closed—if you have been holding back that immense reservoir of power contained within you through the thought "I can't"—pull the switch right now. Remove the letter "t" and retain the thought "I can"—and you will surprise yourself—and the world at large—by what you can accomplish.

I hope you will develop in your minds the picture of a very large switch with the letter "t" engraved upon it. Each time the word "can't" comes to your mind I want you to see that switch as being closed; and while it is closed your power is shut off, and you can do nothing.

For just a moment, imagine you are listening to a little voice coming to you

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Contentment

By SOROR DAPHNE DANIELS, F. R. C.



THE aspirations of men are many, ranging from the attainment of health to the possession of great wealth and power. No two people seem to measure success in the same terms, though it is admitted that too many people de-

termine it solely on the basis of a bank account, property, or stocks and bonds.

What is the purpose or reason back of all the effort and sacrifice necessary to achieve these individual measures of success? The answer is contentment. We feel that if only we had this or that material or immaterial thing, at last we would be happy and contented. Seldom is this the case, however, for what brings us satisfaction today will probably not do so tomorrow. A new automobile today brings us temporary joy, but tomorrow, next month, or next year something else catches our fancy, and we are again dissatisfied until we possess it. There is nothing especially wrong with this change of attitude, of course, because it has been man's striving for something beyond his reach that has enabled him to make great strides in utilizing nature's products for his welfare.

But surely, you say, there must be some state or condition that we could call contentment that would be with us

at all times whether or not we possessed perfect health, a measure of wealth, or a degree of political or social influence. And I answer that there is, but it is definitely a *state of mind*. It can be the prized possession of the man with absolutely no material assets, and the lacking quality in the make-up of the man of great wealth and power.

If contentment is a state of mind, then how can we acquire that condition or outlook on life which will enable us to be happy regardless of our circumstances? Here is where we must face facts about ourselves and the universe in which we live. To try to learn more about self and the universe, men have turned to religion, to mysticism, to science, and to a hundred other avenues of knowledge. Many have found their answer through long and arduous search; some are still seeking and will be for many years to come. There are no brightly illuminated guide-posts; there is no wide and sure path that leads the way, and so they are tempted by all forms of alluring promises of seers, prophets, and metaphysicians of all kinds before they find the truth.

Contentment comes through developing a philosophy of life that provides an understanding of our place in the scheme of the universe and our purpose for being here. When we can answer the questions, "Why am I here and whither am I going?" then life takes on a new significance regardless of what may be our station at any moment of our earthly existence. If we find ourselves facing sickness, financial worries,



or domestic problems, we know that there must be a cause for our difficulties. We do not necessarily resign ourselves with indifference because a fearsome God has sought to punish us, and we must therefore submit; rather we try to understand how we ourselves through our acting may have created the very unhappy condition we are experiencing, and we then set about to eliminate it. We seek the lesson in the experience so that we shall not make the same mistake again.

Undoubtedly there are some things we experience in life for which we cannot see that we are personally responsible no matter how unbiased we are in our analysis. I cannot attempt an explanation which would satisfy every reader as to why this is so. The mystic as well as the person of religious convictions feels that it is for some good reason, presumably to develop our character and our personality. The mystic offers the explanation of Karma, the law of compensation, operating through successive earthly lives. The devout Christian believes suffering may be a trial placed upon him by God for the same purpose, namely, personal and spiritual growth. At least we must concede that life is essentially filled with trials and tribulations regardless of what their purpose. Thus any philosophy that will help us meet those trials with courage, fortitude, and understanding will help us to achieve contentment. If we can through our philosophy avoid the wailing cry, "Why must I suffer?" then we shall have made real progress in life. If we can meet adversities, many more of which may come in the not too distant future, with the conviction that they have a definite purpose, then whatever occurs in our lives will never deprive us of our sense of values and real contentment with our temporary lot.

At this point I may be accused of preaching the doctrine of resignation—that we must resign ourselves to whatever life brings us and seek to become happy. That is not my contention at all, for I am thoroughly convinced that such a concept would make us indifferent to the use of any of our powers of mind and body for our individual and collective betterment. Such a philosophy would quickly lead to a stale-

mate in the progress of mankind. We must believe that we are responsible for our own destiny regardless of whether it be but one lifetime or many.

Not through resignation, but through understanding should we seek contentment. But is it not foolish for the man with talents for bookkeeping, at which he does a fine job and in which he should take pride, to spend his whole life in constant dissatisfaction because he cannot be a leader in politics? Here is where we must face facts about ourselves. Have we the ability, the mental and physical capacity to do some of the things that appeal to us at times in our lives? If we simply lack the requirements then obviously we are foolish to chafe and wail and bring discontent upon ourselves when, by utilizing the abilities we do possess, we could be respected, admired, reasonably compensated, and therefore enjoy some of life's luxuries. It may be that in some future life we shall have the opportunity to serve the public because of our development in this life and because of a different type of environment in childhood and youth which would naturally lead us into the field of politics. There will always be some in each generation who must serve in humble ways; we cannot all be leaders, nor do we want it so.

Unquestionably too many of us have lost an appreciation of the simple, the real, basic things in life which brought contentment to our fathers and grandfathers. Today we take for granted things that would have been tremendous luxuries to people of just one generation ago. Our sense of true values in life has been lost. We no longer find happiness in the simple things that once brought us pleasure — a ride in the country on a summer day, a good book before an open fire, a cup of tea and a little chat with a sympathetic friend. Instead of seeking the things that appeal to the mind and the inner man, we try to find happiness through artificial, man-made creations that are only temporary. All of us must search inwardly for a better understanding of the things that really count in life. The things that contribute to the inner man and which really bring contentment and

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

A GIFT EVERLASTING



ANY messages that are presented throughout the world today do not give us the facts or the information by which we can apply the ideals which the speaker or author may wish to convey. No doubt all our readers have heard discourses or read articles that continually use phrases similar to "Let us do this," or "Let us do that." In other words, instead of facts, instead of methods, there are generalizations along certain ethical, moral, philosophical, or religious lines. Possibly every writer is guilty of this at some time. But today when all

life is geared to a higher degree of speed and activity, when problems enter our lives to affect our social, economic and philosophical outlook so radically, it is necessary that man be equipped with knowledge that will tell how he may best adjust himself to the changing conditions. A message or discourse, regardless of how lofty may be its idealism and how sincere may be the purpose behind its preparation, when it only exhorts man to live better, to rise up against all evil, to follow the precepts of good, and so forth, is not completely satisfying to the man of action, to the individual who is attempting to carry on a purposeful existence in spite of conditions that may enter his life.

Speed and change are forerunners of a demand for realism. When man is faced by life's major problems of adjustment, he wants equally potent tools



to assist him in making the adjustment. What, then, are real fundamentals that may be offered in the realm of knowledge to augment academic instruction that will assist man? It is not enough that we repeat the Golden Rule and the sayings of the Great Masters as mere platitudes. It is necessary that we find within these statements the meanings behind them, the real facts upon which they are founded, and to concentrate our attention primarily, not upon the mere repetition of words, but upon the actual utilization of the fundamentals involved. What good does it do for a man to repeat the Golden Rule when he will take advantage in his business of trade relationships that cause him to prosper at the expense of someone else? Is it true patriotism that causes a man to wave a flag and verbally support the ideals of national defense, when at the same time he will take steps, possibly to the extent of being illegal, in order to evade the payment of a few cents in taxes, or the assumption of other obligations the doing of which would be far greater evidence of his patriotism than any words he could repeat? Oft repeated in Christian churches is the saying of Christ: "For what will it profit a man if he gain the whole world and lose his own soul." Many who repeat these very words on Sunday will actually disregard the existence of their souls the other days of the week.

This is a season of giving, and while we will direct our attention to giving and reap the benefits in proportion to the sincerity of our giving, it is not out of place at this time for us to consider the gifts we already have. These gifts are fundamental; they are not, possibly, clothed in the words of a great orator or writer, but they are the gifts of the Creator. Of most importance is the gift of being in all its potentialities. If man would only stop to analyze this gift he would gain a new perspective. He would no longer be willing to actually wear out his physical being for the accomplishment of a material purpose immediately before him. He would see that in spite of the difficulties, trials and conditions of the world today, these were only one manifestation in a period of existence so vast as to minimize them in terms of the totality of his being.

Often it has been repeated in one way or another in all great religions and philosophies of all time that man is dual. He is mind and body, soul and spirit, God and man; or whatever names we may choose to give these states. But it is the gift of being that makes man what he is, that causes him to be and to function in a well-ordered Cosmic scheme, of which he becomes a working part to the extent that he recognizes that the whole scheme is one of order and purpose, and its differences due only to his own objective error and failure to interpret all impressions he receives. Many men have gone through great trials and tribulations to learn the value of being. In the famous Christmas Carol by Charles Dickens, a narrative that will endure for all time, it is told allegorically how one man learns this lesson. He learns that his existence as a being is directly connected with the welfare of all other beings, and as a result of this lesson he practically exemplifies the principles and ideals that constitute the true spirit of Christmas.

This true Christmas spirit or idealism cannot be limited to a point in time or a location in space. It cannot be limited to one religious concept or doctrine, nor even to one philosophy. It is a condition exemplified in sacred writings by the birth of a Master. But we cannot leave it there, an isolated historical fact. It is a condition which is reborn in man when he permits its manifestation and as often as he permits it. And so it is that life, in all its perfection, in all its adaptability, and the gift of being, as a complete unit in the Cosmic scheme, are continuous from one generation to another. The spirit of Christmas is, was and will be for all time the awakening force in the souls of men when they acknowledge that this is no more nor less than a complete understanding of their own abilities, their true being, and their part in all that is.

You can gain practical benefit by meditation and contemplation upon these facts. True contemplation and meditation are not passive submission to suggestion or auto-suggestion. As the soul of man resides within the body, a prisoner to the whims of objective
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Development of Self

By HARVEY MILES, *Grand Secretary*

It has been said by some Oriental mystics that "It is more dangerous to teach the truth than to enter a powder magazine with a lighted torch." Therefore, what I am about to say may be the torch that explodes the powder magazine.

However, I offer my remarks for purely controversial purposes, and not to disillusion my readers, not to detract from what they have gathered through their efforts in developing or extending their inner growth and comprehension of things beyond the material, physical world.

—GRAND SECRETARY.



DEVELOPMENT! We hear the word spoken by every lecturer on metaphysics, religion, and psychology. We read the word in the pages of almost every book on mystical and philosophical subjects. It is spoken of among study

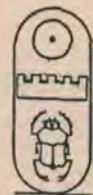
groups, and is one of the key words used by older students to impress the minds of the neophytes. They are told they must develop their sixth sense, their psychic centers, their soul; they must become clairvoyant and learn to see with psychic eyes; they must develop these inner qualities of the soul so that they can become masters of life here on the earth plane and direct the destiny of their personalities. They are likewise required to develop the inner self—the God within—and they must develop a number of other things that are always within the human soul. Without the development of all of these inner faculties their destiny, so they are told, is in the "lap of fate," and subject to all of the exterior forces of the universe, meaning the stars; the planets;

the Cosmic forces; the minds, whims, and the desires of men and women.

Thousands of books have been written on the development of the inner self and the soul. Millions of people have followed the instructions in these books. Hundreds of religious and mystical schools have been established for the purpose of teaching man to develop his psychic faculties, his inner self, and his soul. Thousands and thousands of people, after spending many years in these schools, finish their courses; and, I might say, ironically, with no more inner development than they had at birth.

Why is this? Just what is meant by a developed soul? Or should we ask what is meant by the development of the inner self? Is it truly the inner self that needs development, or is not this reference to the growth of the inner self an excuse for our failure to develop the five objective senses which give rise to our emotions, causing us to love, hate, become passive, be compassionate, and arouse the desire to promote life or to kill?

I sometimes feel that entirely too much thought, time, print, and conversation are devoted to this almost incomprehensible inner self, and too little is given to the study and development of the individual's faculties that are responsible for bringing into the inner



being the realizations of the outside world. These senses that stir our emotions and enliven our soul to react to the outside world—that help us to enjoy beauty, rhythm, harmony, and life on the earth—seem to be pushed far into the background for the more mysterious-minded to ponder about. Yes, even the greatest scientist of our time can study the objective senses and make reports to the world through periodicals, books, and lecture work, and to most students of esoteric philosophy, that is quite enough, for his findings are of the material world, temporal, and without significance to those mystical students who are concerned only with the inner self, psychic vibrations, visions, development of the psychic centers, interpretation of psychic phenomena, astral traveling, etc! It seems a pity that all of the schools of mystical and religious thought have not discovered the dual aspect of all life and so give both phases equal recognition in their work. It seems almost horrible that men and women go through years of their lives becoming mentally "lopsided" because they refuse to see both sides of God—the active and passive, the ebb and the flow, the darkness and light, the positive and negative of all things.

To quote our late Emperor of the Rosicrucian Order, Dr. H. Spencer Lewis: "God must be essentially MIND and POWER. Of God we could expect nothing more. We could not expect God to have any material form—that would not only be illogical, but unnecessary in the great scheme of things, for all objective things are a development after the first form of creation. . . . Therefore, the MIND and the POWER of God must be of a nature that is above and beyond the objective, grossly material nature for which our OBJECTIVE faculties were created."

Therefore, if the above statement carries a fundamental truth, the essential accomplishment for human beings is to develop their objective senses and faculties so that they can more completely understand this grossly material nature through which the *mind of God* and the power of God are manifesting. If we do not, and cannot, objectively comprehend the forms that God has designed out of gross substance, how

can we hope to understand God which is purely *mind power* of an infinite and divine nature?

I do not wish to create here the impression that it is impossible to understand, to know, or to commune with God, for there is a proper channel through which one may make a definite contact with God, and that channel is the *mind and power of God* manifesting individually as the essence of every living *human soul*. My argument here is that if God, which is essentially mind and power, is the essence of every individual, why should we have to spend years in attempting to develop God within ourselves when God is the prime cause of our very bodies. The God within our bodies is the force or power which gives us consciousness and the faculty of distinguishing ourselves from all other material life.

To support my contentions I again quote Dr. H. Spencer Lewis: "But, we have a subjective consciousness created, or existing at least, within us for the reception and comprehension of the higher vibrations which are NOT gross or of the objective world, and it is with this *subjective consciousness*, this subtle mind, attuned with the higher vibrations, attuned with all that is divine, that we must comprehend GOD. And so we find our God conceivable only to our PSYCHIC SELVES, our psychic consciousness, and in this wise our God, the God which Rosicrucians or true mystics come to know, is the God of the Infinite Consciousness, the God of the *Subjective Comprehension*, an Infinite Power and Intelligence to be seen, felt, and known only in this way and through this one source."

We must realize by this quotation that it is not a matter of developing the subjective sense which is already a part of God, or our psychic body which is created by God. It is not a problem of educating this inner self so that we become better human beings and become more successful in this life. It is not a principle of attuning our psychic senses so that we can help develop a Universal Brotherhood of man; to meditate, concentrate, and perform exercises for the growth and stimulation of our psychic consciousness. As the above quotation explains, the psychic self is God, individually expressed in each human

being — a God of the subjective comprehension only.

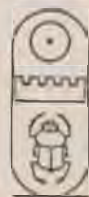
What we must do is to develop the objective man — the man with the five senses. We must train through the five senses the character that evolves during its span of life in the material world. We must develop through the objective faculties the personality of the individual. We must educate and expand each of the five objective senses so that they will have a greater scope of receptivity. For instance, the ear can be trained to hear much higher and much lower sound vibrations than it ordinarily registers. The eye can be educated to see hundreds of different shades of color and thousands of different forms and angles beyond what the normal eye sees. The sense of touch can be developed to the extent that we attain the sensitivity of a psychometrist, thereby expanding our field of reception through the sense of touch. The sense of taste may certainly be extended far beyond the coffee cup. The average person's taste is hardly developed beyond the breakfast table or the barbecue pit. The olfactory sense, if properly trained, can register with almost the acuteness of the lower animals such as the deer, the ape, the dog, and jungle creatures. If we could expand the sensitivity of all of our objective faculties at least one hundred per cent, what a tremendous scope of new realities in this world of substance would open up to us. It would practically triple the consciousness or the conscious realizations of our world. It would put us into several material worlds instead of one, and would certainly take us far into the realization of the phenomena that are called *psychic*, but which would become just another world of normal realities devoid of hallucinations and fantasmagoria which are created by an over-developed imagination.

Right about this time I can almost hear my readers shouting, "This author is a pure materialist. He must be in the first cycle of his incarnations." And it is quite likely that many of the readers of this article visualize the writer wearing rings in his ears, brass hooks in his nose, barefooted, and just about ready to come down out of the trees. But, in defense against these shouts I must say

that the writer has spent about twenty-two years in civilized America, studying psychic phenomena, occult manifestations, affirmations, the fantastic imaginations of fertile minds, the psychological reactions of thousands of people, the spiritual growth of mystical students, and every other conceivable thing that would help to give him a better understanding of himself, of his fellow men throughout the world, and a better realization of the Divine Mind, or God; and he is still searching for more truths than he has found which are related to the divine principles and organization of the world in which he finds himself. He left the trees and the ornaments long ago.

One of the most difficult things to do in this life is to remove from another's mind the concepts that that mind has created. Man's mind has created gods to worship. Some are gods of wood; some are gods of stone; some are gods of the air and the sky; and some are gods of imagination or mental images and visions. When men and women use their minds to create gods to worship, they must forever after follow the dictates of these gods until through proper education and development the gods are gradually eliminated from their consciousness. So often instead of following the impulses that come from the God power that resides within himself, the individual prefers to create a visionary god to guide the way through life in this material world. How contrary this is to the *truth*, for the God within has given man special faculties to progress through this material world — the five senses as well as the ability to reason. If we fail to develop these five senses and neglect to use reason, we will fail utterly in our earthly evolution, and the spiritual life that we might have attained will never be experienced.

You may ask, "What has spiritual life to do with earthly evolution?" It has everything to do with it! The physical senses are the *avenues* that bring the outer world to the *mind power* within. If we develop these senses, the *mind* sees more clearly and understands more thoroughly. Without the evolution of the whole physical man, the *God*, the *mind power* within, is completely ignorant of our needs, our



experiences, loves, sorrows, joys, and our whole life in the material world. It is very much like a man who while sitting in a room looking at the windows, says, "I certainly wish the sun would shine. We could stand more light in here." Then, on examination of the window pane discovers it is covered with grease and dirt, probably an accumulation of months. Upon removing the dirt he discovers the sun is shining and *light* begins to come through the glass pane.

If by proper exercise and practice we would improve our vision, keep the nasal channels well opened, and keep the ears more alert, see that the pores of the skin are kept free from accumulated natural oils, we would soon be surprised with the new world that would be revealed to us. Like the man sitting in the room with the dirty windows, we would discover that *light* would come in if we only gave it a chance.

This same example can be applied to those of us who are always complaining of illnesses. If we would give the physical body a chance to clear itself of the poisons that accumulate through inactivity, we would have the pleasure of living a healthy, normal, physical life, and pave the way for the spiritual life we talk and read about. If we would take just a little exercise, eat less, think more, enjoy a little more recreation, and learn to play a bit and not take ourselves too serious, we would be quite surprised at the new light that would come to us, and perhaps sometime experience that illumination which we have been trying for many years to obtain through inner development.

One of the best examples we have to show the need for the development of the *outer man* or this emotional, reactionary creature called man, is in group work such as our subordinate lodges, chapters, church units, social groups, Red Cross units, service clubs, and other movements of a similar nature. In all such groups there is need for leaders, such as secretaries, vice-presidents, and other titled individuals to do the work and direct the subordinates.

Generally the people appointed or elected to these positions have never had the experience of supervising others or keeping records, but being enthus-

iastic and sincere about the movement in which they are working, they accept positions hoping their sincere efforts will be appreciated, even if their capabilities are not. After these people have been in office about three months they begin to bear the cross of service without remuneration. In other words, they are serving a certain group of people for the love of mankind and for what they can do to improve social life in their locality. They are not working for a corporation or for some small business purely for a weekly or monthly salary.

If the secretary of one of these groups sends due notices to a faulty member, generally the reaction is that she should be discharged for insulting the member's dignity. If the president calls a meeting on the eve of a member's birthday party or on an evening which would interfere with some personal interest, the president is interfering with family or personal life and should be so informed. If a member of the Board of Directors or Trustees calls upon the whole membership for financial and moral support to weather a crisis, the Board should be changed, for the criticism is that they are working for personal interests. If the chaplain violates some Christian principle, and it is discovered by one of the members, he is not living up to the Scripture he reads and so should be relieved of his position or the title of chaplain! And so the criticism of the leaders and workers goes on among the members of every group of human beings. Anyone who has ever seen active service in social work, lodge, church, or club work will verify this.

Now, if the men and women developed patience, tolerance, and respect for the efforts of others, regardless of their feebleness; if all of the complaining members developed kindness and would try to see the other person's problem in its true light; if they could be sympathetic and helpful instead of unduly critical, they would begin to develop some spiritual qualities which would be comparable to the soul force within. When we ignore our brother's problem, when we *refuse* to recognize the possibility of being guilty of the same errors as our fellow men, we deliberately bar the development of compassion and

understanding of human weaknesses and place ourselves in a static condition as far as growth is concerned, regardless of the presence of the *mind power* or *God within*.

A wise man once said, "With all thy getting, get understanding." And I say that if we fail in understanding weaknesses in human nature, we fail in the development of real spirituality because we keep ourselves in the same category as the ignorant who refuse to be enlightened. Enlightenment is sometimes too great a reflector of one's weaknesses — and vanity is too much cherished by the ego to permit the ignorant person to rise above his present status. Too many people are like the ostrich who believes that by burying his

head in the sand he cannot be seen. We so often ignore the error in others for fear that that error will be reflected in ourselves and that we will be challenged to develop compassion for others in order to justify our own misgivings.

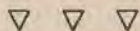
Through understanding we develop tolerance; through being tolerant we become spiritual. As our spiritual life expands we rise above the animal life of "eat or be eaten," which we are now experiencing. Spirituality brings us in harmony with God or *mind power within*, and then only do we recognize the oneness of being. Health is the secret, action is the law, and love is the process to Cosmic understanding. "The lips of wisdom will open only to the ears of understanding."



A GIFT EVERLASTING (Continued from Page 426)

thinking, so that soul becomes active as man turns his thoughts in to it and cultivates the realization of his understanding of the message it has to tell. You will be benefited in direct proportion to the sincerity with which you accept these facts. You may be assisted

by others who will join with you in like purpose. That is a reason why the Cathedral of the Soul exists. Let it guide you. Its methods and procedures are explained in the booklet entitled "Liber 777," which you may request.



CONTENTMENT (Continued from Page 424)

peace of mind. When we do this, we shall have developed a reliable philosophy of life. We may be able to do it alone, or we may have to have guidance in learning about ourselves and the universe in which we live. There are

many paths along which to tread in search of contentment through a sound philosophy. This organization offers one, but our hearts rejoice when the seeker finds any road that leads to understanding and true peace of mind.



MY MENTAL POWERHOUSE (Continued from Page 422)

from within. It is your better self talking to you. As you listen, you hear it saying: "I have had my switch closed. Right now — this very moment — I am going to open it and forever remove from my consciousness the letter "t" as associated with the word "can." Hereafter I will *know* that I *can* do things. I *can* overcome the habits which are detrimental to me. I *can* accomplish things which will make me better and which will be of help to humanity at large. This surge of power which I am now releasing will wipe away all hatred and

ill-will. Inertia and sluggishness will be gone because I will have a new zest for life. Tasks which heretofore proved irksome and laborious will prove pleasant because I will love my work. My health will improve because, with this flow of power, there will be no room for fear and worry; and with a happy mind I know that I will develop a healthy body. In short, today is the dawn of a new life. For the first time I am really beginning to live. I have pulled the switch."





SANCTUM MUSINGS

THE DIVINE LAW OF SACRIFICE

By GILBERT N. HOLLOWAY, JR., F. R. C.



WITHIN every human being there is a sharp and unending conflict between two opposing and contradictory principles, or impulses. One is the impulse to center everything in the self, the "I," or the "Ego"; the conduct issuing

from this attitude we describe as selfish and self-centered. This type of thought and behavior is thoroughly familiar to everyone, through personal experience in the past or, regrettably, often enough in the present.

The opposite principle is that which manifests as the desire to immolate the self, to sacrifice the personal ego, to "give one's self away" in the service of an ideal or cause far greater than one or even many individuals. This latter principle appears as a curious and inexplicable phenomenon to many persons who pride themselves upon being "hard-headed" and "realistic"; how, they ask, can one account for such an undeniable tendency in so many human beings?

First of all, the desire for personal sacrifice has a very cogent and sure metaphysical or Cosmic basis. A cornerstone of Rosicrucian philosophy is that the Soul in man is an unseparated segment of the Divine Soul, the utmost

reality of the Universe. Or, expressed in other words, there is a higher Self within each man which continually aspires to oneness with the Divine Selfhood, which is the ground and cause of its very existence. Mysticism may be defined as the science of the Soul. Every sincerely aspiring mystic wishes to make closer contact with the Soul quality of his own nature, that thereby he may unite himself as well with the Soul of All.

What are the attributes of the Divine, Cosmic Soul? Love, of course, is the one word most suitable for its description; the Universal Soul also irradiates justice, mercy, Truth, and all conceivable virtues and excellences. When the power of the Soul begins to "take over" in the life and thought of a person, one may expect to see the unflinching disposition to sacrifice and give of the personal self. It is an indispensable hallmark of spiritual development. Considered in such a light, Rosicrucian membership is an adventure in this type of existence.

It is frequently amazing to note the unusual ways in which the desire to "give one's self away" will manifest. Happy is the individual who has found a worthy cause which will lay claim to the full measure of his devotion. So insistent is the impulse to sacrifice one's self that, lacking a truly worthy and magnanimous cause or objective, people will give themselves to whatever movement is available and not utterly devoid of promise. For example, out of the dis-

*The
Rosicrucian
Digest
December
1941*

illusionment and suffering of the Great War of 1914-18 and its aftermath, there arose the militant political creeds which today shake the world with their combat. In the last twenty years thousands of persons have given themselves to these various types of socio-political fanaticism, barren as they are of lasting spiritual integrity. Reliable reports inform us that in the Battle of France, 1940, hundreds and hundreds of young men advanced fearlessly to their certain death in the face of withering machine-gun fire, while shouting and chanting the shibboleths of the philosophy which claimed them, body and soul. Shall the ageless philosophy of the Rose and Cross inspire a lesser devotion?

The lives of great men and women as mirrored in the pages of biography exhort us to similar consecrated living. A familiar reference is to the character and experience of our tragic President, Abraham Lincoln. The measured accents of his career of public service resound to the note of self-effacement and self-abnegation, for the larger interest of those whom he was elected to serve. The story of the inner, secret life of Sir Francis Bacon, Rosicrucian Imperator of the seventeenth century, is one of continuing personal sacrifice and disregard of self. He allowed his character and good name to be besmirched publicly in the interest of his King and for the greater security of English society; he gave up his lawful rights to the English throne itself in order to avoid political disruption and possible civil war. Few persons have any adequate realization of the unending personal sacrifices made by Dr. H. Spencer Lewis, beloved late Rosicrucian Imperator, that the cause of the Order might be advanced in twentieth-century America. The Noblest examples of selflessness that we can possibly contemplate are offered in the lives and activities of the great Masters, who have reached their pinnacle of evolution through a complete identification of their lesser selves with the purpose, will, and love of the Cosmic.

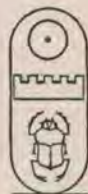
Recognizing, then, that this powerful desire to give ourselves away, to overcome and suppress the purely selfish instincts and desires is intimately bound up with all genuine spiritual aspiration, let us ask, how may we best express

this giving, sacrificing principle in our lives? What are the objects and causes worthy of our selfless devotion?

We do not have to look far to discover relationships which may be halloed by attitudes of personal sacrifice and self-abnegation. Every person finds himself in some sort of family situation, involved in some kind of intimate family relationship. Nothing is surer to produce discord in the family than selfishness on the part of one or more of its members; nothing forges the harmony of love quicker than the sincere desire to forget self and promote the group interest. Marriage and parenthood take on larger meanings when selfishness disappears and regard for the growth and happiness of loved ones is uppermost.

We have reached a point in the evolution of human consciousness where it is time to extend the love and selflessness frequently expressed in family relationships to the community. Nearly all crimes and social injustices find their root in the lack of this love and kindly regard, in behavior according to "dog eat dog" and the most rigorous "survival of the fittest" principles. The concept of "community," too, must be widely enlarged and extended to include not just a city, region, state, or nation, but eventually (and inevitably) a world community, wherein the "citizen of the world" idea of Franklin, Voltaire and other large-minded men may find natural expression. This attitude will lead us to joining the ranks of those who wish to be, with the poet Heine, "soldiers in the liberation war of humanity."

The spirit of self-immolation carried into the work of the world, into all occupations and professions will work wonders. All great achievement—like all truly great living—has about it the aura of selflessness. Whether it be in science, the arts, the learned professions, or the production and distribution of necessary goods and services, such an attitude will transform society. It can be adopted today, at once, by any aspiring individual, and put to work in his own microcosmic activity. The future of the world and mankind belongs to this type of thinking and purposing, and the more persons who express it as best they can in the here



and now, the sooner will come the millennial New Age.

For Rosicrucians the challenge of a sacrificial life has a special significance. The Order has built its foundations upon the loving sacrifices of a great many persons. Its leaders, past and present, have always exemplified the Divine Law which we are elucidating. In times of trouble and social ferment like these, there is a call upon all the membership for continued loyalty and devotion to the organization and its principles. Those occasional members who are wondering just how much they can "get" from the Order are overlooking the reciprocal, two-way process or relationship which their membership involves. The common observation that "we get out of something what we put into it" applies with unusual force to a fraternity such as ours. If you are a member of a local Lodge or Chapter of the Order, you have observed how precisely this law of reciprocity operates. Those who give the most to a Lodge or Chapter in terms of time, constructive effort, material support, and loyal devotion without thought of reward, are always those most benefited by the association. It is they who are taking the greatest strides forward in spiritual development and inner comprehension, as exponents of the mystic way. The Order frankly and openly calls upon each one of us for greater and greater sacrifice of ourselves, in service to it and to all humanity.

It is fitting to consider some of the characteristic penalties and rewards associated with the type of living and thinking herein proposed. Let us first look at the darker side of the picture. As stated in the first thoughts of this essay, the conflict between the selfish and selfless principles of our common human nature is unrelenting and severe. Often it is that the flesh rebels and struggles savagely to avoid or set to naught the dictates of the Soul. Psychologically, this conflict results in periods of doubt, depression, discouragement, and even despair. It is well said that "The Path to Victory leads through the gate of Anguish." Here it is that a feeling of all-encompassing tragedy overcomes the mystic wayfarer, and the dark night stretches on interminably. At this stage the sym-

bolic cross is forever inscribed in the heart and upon the brow, and mankind's heavy burden of suffering is keenly realized.

The temptation of selfishness is extraordinarily subtle and pervasive. Even at the moment of congratulating ourselves upon a singular victory over self, our weaknesses may overcome us and we are hurled into the pit. The struggle between the opposites goes on everywhere, and is, in fact, a universal and necessary principle. We are never free from it, hence we can never relax our trust in and reliance upon the powers of the Soul. The foregoing, then, are some of the payments or penalties which ensue when we resolve to sacrifice the worldly part of our natures to the inner Divinity. A review of them makes us wonder what possible compensation for their obvious severities the life of self-sacrifice may afford.

There is no person more utterly miserable, in the long run, than he who is utterly engrossed with himself. True, there may be incidental and at times pleasing benefits from such self-concern, but ultimately that kind of living results in emptiness and personal frustration. We are not made by Nature and the Cosmic to live alone, and any activity contrary to natural principles contains the seeds of its own destruction. Therefore, when we lose ourselves in a worthwhile cause or in some useful form of service to others, we fulfill a need which is resident deeply within, and the result of this fulfillment is a keen sense of happiness and "belongingness." Sociologists contend that a principal cause of maladjustment, unhappiness, and mental disease today is the unnatural separation psychologically of so many persons from their fellows. People build up discreet walls about themselves, through which few can pass and out of which they seldom have the pleasure of going. With thousands of individuals spending nearly all their thought and energy upon wholly private and personal ends, it is no wonder there is little genuine sense of social cohesiveness and "belongingness."

The person who will give himself away for purposes that are abiding and for ends that are Divine, experiences an expansion of consciousness that is posi-

(Concluded on Page 436)



The Path of Worry

By AMORIFA.

"O heart of mine, we shouldn't worry so!
What we've missed of calm we couldn't have, you know!
What we've met of stormy pain and of sorrow's driving rain,
We can better meet again, if it blow!"

—James Whitcomb Riley.



WORRY may quite properly be called a disease, disease, lack of ease, and, as such, may run a downward course to a dangerous crisis. To cure a disease we seek to learn its nature, its mode of action, and its cause. A dictionary defines worry

as anxiety—a term related to the word care, meaning apprehension, a burdensome sense of responsibility. In truth "man's only responsibility is his response to God's ability." To worry is to fret—a word which has also been used to mean an ulcer, and in this sense it is said continual fretting may greatly aggravate an ulcer. Habitual worry also frequently is traceable as the contributing, or even the direct, cause of nervous disorders and other diseases. A depressed mental condition results in a similar physical condition and may inhibit normal action.

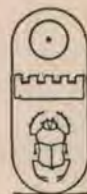
So we see that the path of worry leads steadily downward until it may reach the stage of hypochondria, a mental disorder characterized by morbid anxiety as to health. The final and lowest step is melancholia, a mental

unsoundness with extreme depression of spirits, ill-grounded fears, delusions and brooding.

Now that we have traced the course of worry to the bottom of the pit, let us lift our eyes and follow the upward stair leading out into the sunshine of happiness.

To start with, has there ever been an instance in the known history of man where worry accomplished any good? Care should be taken here to differentiate between giving a subject careful consideration, and fretting about it. "But", we hear one say, "how can I help worrying when things go wrong?" The Scriptures clearly imply that the Creator did not make man helplessly subject to anxiety. "Thou madest him to have dominion . . . hast put all things under his feet." (Ps. 8:6). All things—including fear, sorrow, dread. The question is how to lay hold upon that dominion and use it. The first upward step is to grasp the fact that God is omnipotent, omniscient, and omnipresent. Simply stated this means that God has all the power in the universe, that He knows everything, and that He completely fills all space. That being the case, how could we drift out of the realm of His beneficent government?

Standing beneath the starry sky on a clear night, gazing at the indescribable glory of the heavens, how our little dif-



difficulties shrink! By His power He "hath the earth upon nothing." (Job 26:7). He who keeps millions of worlds whirling through space at inconceivable speed throughout countless eons without straying from their courses and who watches with tender care the germinating seeds in the soul, will certainly not be negligent of the needs of His human children. To worry is to be blind to His presence, to doubt the constancy of His love.

It is not to be expected that we may, by a request, be given a smooth level road through life. If we had no rocks on our path to circumvent, no hills to climb, we would be apt to make little progress toward perfection. To ask to have all difficulties removed is to ask that a rough diamond be spared the cutting, grinding and polishing which would reveal its beauty. All we need do is to lift our open hearts to our loving Father and ask that He fill them with understanding. Then if we do not put the padlock of worry on our mental doors He will pour into us all the wisdom we are capable of putting to right use, the capability increasing in exact proportion to our experience in using it.

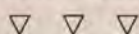
It is unnecessary to explain our situation to the Cosmic. We cannot give

information to the Omniscient. It would be foolish to remind the Creator of His duty, as though He were negligent or sleeping. And only an egotist would attempt to dictate details of the help needed.

A tree is not spared the experience of a storm. It may be buffeted, but it does not exhaust itself fighting back. Neither does it give up. It holds tight to its anchorage and bends before the storm. Afterward it straightens to position, still strong, live, flexible. Our contacts with the Cosmic will be our anchorage. And common sense and cheerfulness give flexibility.

Let us clean house, sweep out the debris of doubt, fear, anxiety and self-centered outlining. If we are resenting another's errors aren't we seeing him as outside of God's attention?

When our house is clean let us open the door wide (guarding lest error in any of its many disguises slip in), and wait in patient confidence, at ease, relaxed, for the influx of Cosmic Peace which will bring us a glimpse of the everpresent Divine Harmony. Then we shall find we are able to weather the storms in serene confidence, and "through all the coming years just be glad."



THE DIVINE LAW OF SACRIFICE *(Continued from Page 434)*

tive, unrestricting, freedom-giving, and immensely stimulating. Self-centeredness, on the other hand, results in a contraction of consciousness and in a personality that is fundamentally negative in polarity. When we are "out-going," giving, creating in accord with Cosmic Law, there is an enormous influx of energy and purpose that carries us out of our "normal" selves. Students of the potential vitality of man say that most of us only half live, while a great many persons use only a small percentage of their available energies and talents. *There is a release of Cosmic power in a life that is dedicated to unselfish purposes, which carries one away, and literally opens up new vistas and possibilities undreamed of in any less exalted state of consciousness.* In such an environment the Rose of the Soul unfolds wonderfully, leading directly by way of

the Heart to the treasured, sacred afflatus of mystical Illumination.

In that life there can be no room for negative thoughts, emotions or expressions. Living timelessly in the Now, there is no fear of anything, for the Soul's Love will cast all negativeness into the abyss. Nor will unrestrained anger, hatred, covetousness, jealousy or kindred sentiment enter the sanctum of the dedicated mind and will. By mastering the desire principle of himself, the microcosm, the mystic finds strength to overcome the world, the macrocosm. As above, so below.

Thus will the truly sacrificial life carry the Rosicrucian beyond tragedy, beyond despair, loneliness, fear and doubt, to the sublime happiness of living in attunement with the Cosmic and the Masters, to the ineffable joys of Peace Profound.



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Dr. J. H. Gibson, Master; Mrs. G. C. Hynes, Secretary, Phone MA. 3933. Meetings every Wednesday evening, 7:30 p. m., 56 E. 4th St., Rauh Hall.

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Mr. C. M. Bryan, Master. Mrs. Roger Q. Mills, Secretary, 4300 Livingston Ave. Meetings at Jefferson Hotel, Room 229, 2nd and 4th Tuesdays, 8:00 p. m.

Fort Worth:

Fort Worth Chapter. Mrs. Sophia Sterley, Master, 330 Louisiana Ave.; Mrs. Mack D. Smith, Secretary, 310 W. Willingham St., Cleburne, Tel. 7. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street, Fort Worth.

Houston:

Mrs. Conway R. Shaw, Master; Mr. Arthur H. Prior, Secretary, 512 Birdsall St., Phone T. 5507. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

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Sydney Chapter. Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

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Mr. L. H. Richards, Master. Sessions 1st and 3rd Sundays of the month, 7:30 p. m., No. 10 Lansdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. A. W. Shaw, Master, 6158 Balsom St., Tel. Kerrisdale 0049-L; Mrs. D. L. Bolsover, Secretary, 876 W. 13th Ave., Phone Fairmont 1440-Y. AMORC Temple, 878 Hornby St.

Victoria, British Columbia:

Victoria Lodge. Mr. Edward Harper, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, Mrs. V. Burrows, Phone E-7716.

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Charles Dana Dean Chapter, 122a Phoenix Bldg. Mr. A. G. Wirdnam, Master, 1158 Garfield Street. Sessions for all members on Tuesday, 7:45 p. m. throughout the year.

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

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

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

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

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

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

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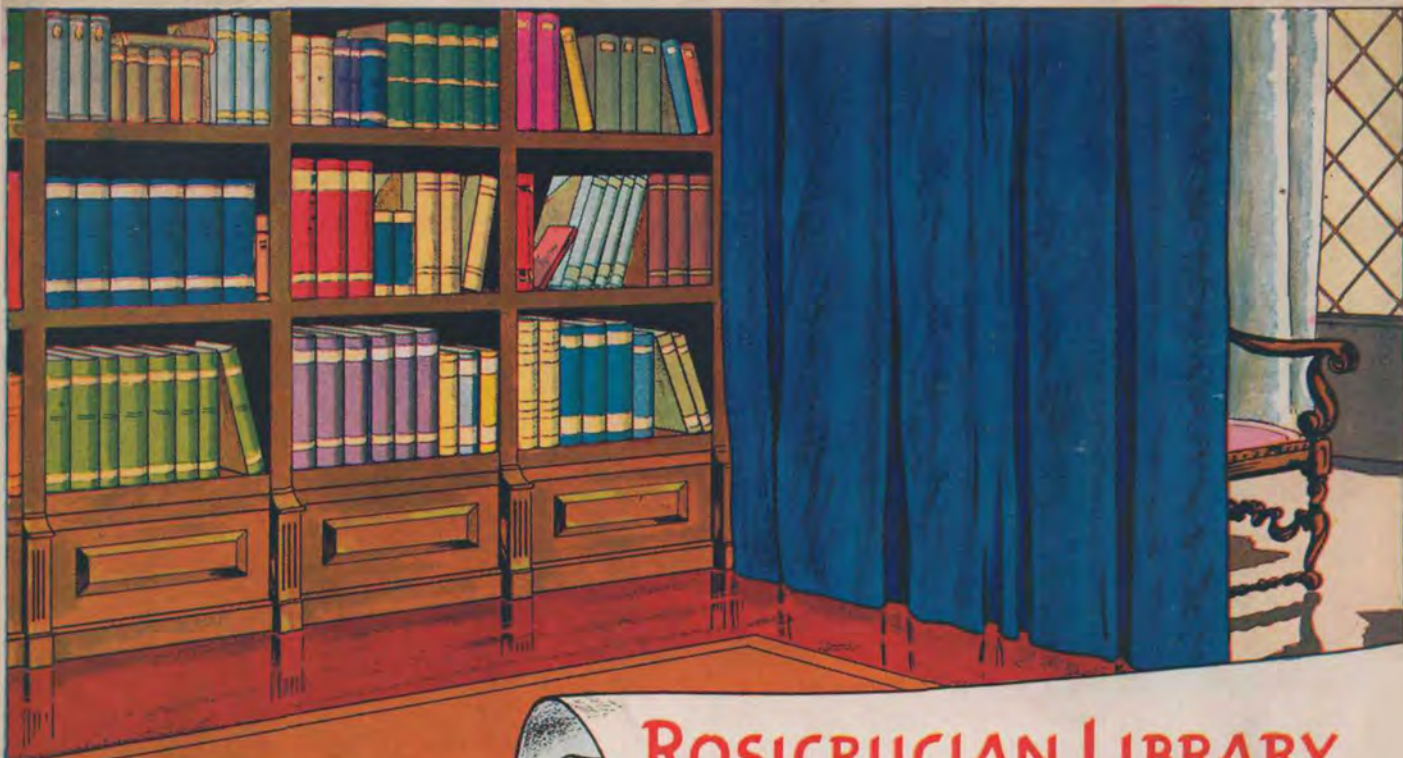
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