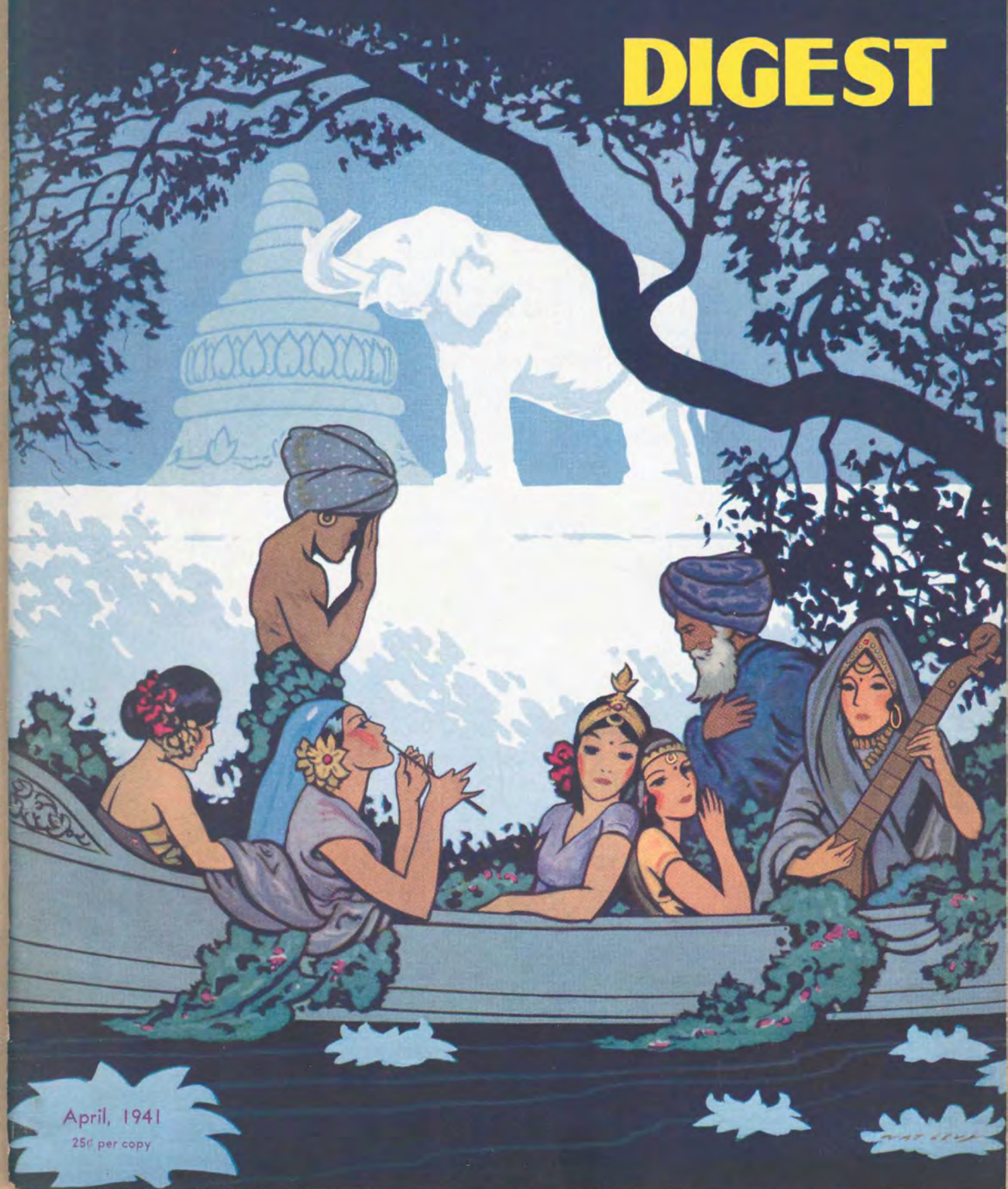


# ROSICRUCIAN DIGEST



April, 1941

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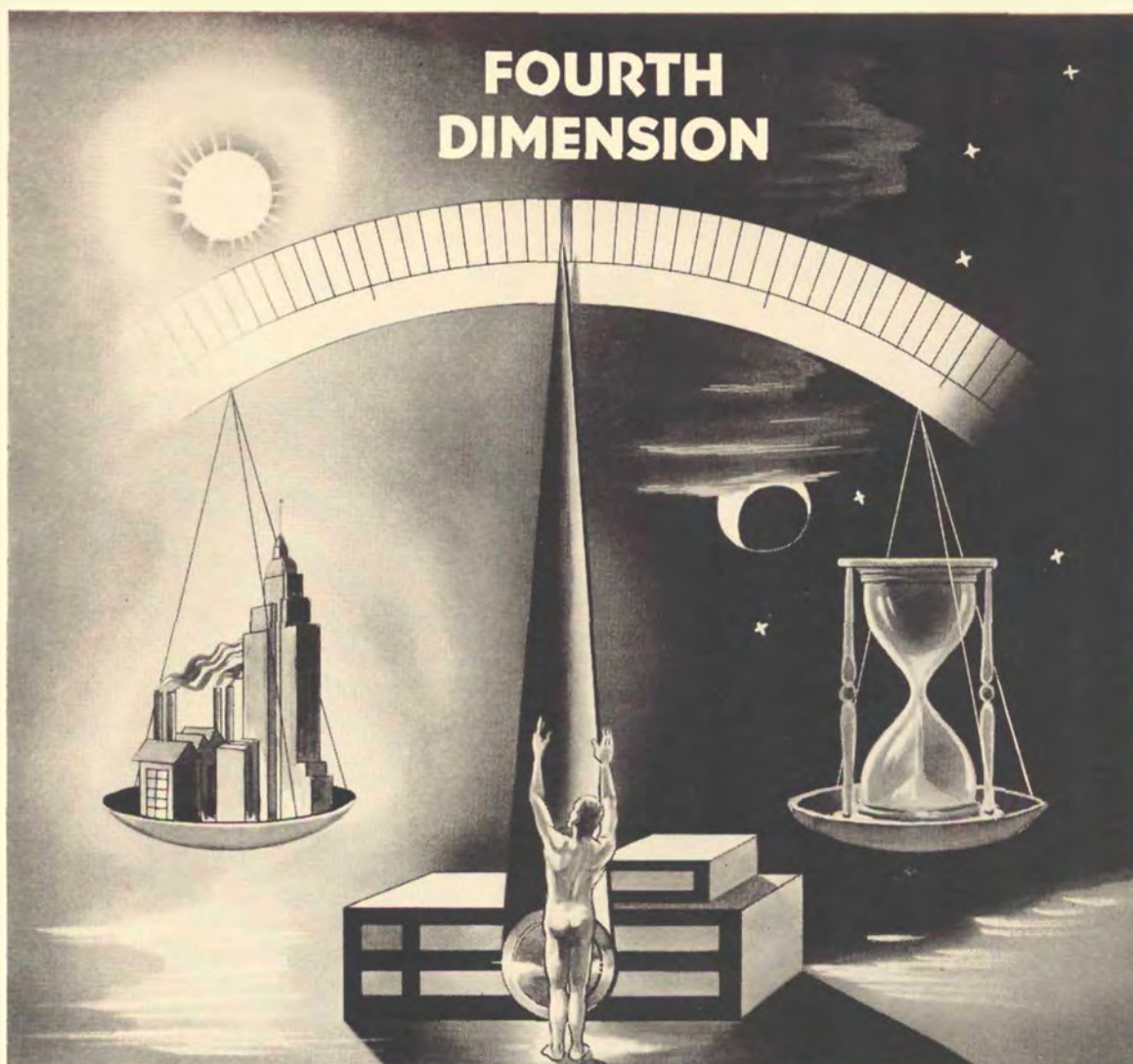


### THE HEART UNAFRAID

The above is a reproduction of one of a series of oil paintings of mystical subjects executed by Frater Leopold de Postels, New York artist. The series, entitled "The New Age Dawns," was recently exhibited at the Morton Galleries in New York City, and received acclaim. The feeling expressed above is the courage depicted by humanity in confronting and awaiting the new age which will emerge from the present storm. We will present others of this series monthly.

*(Courtesy of the Rosicrucian Digest.)*





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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

APRIL, 1941

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

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

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

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

Published Monthly by the Supreme Council of  
**THE ROSICRUCIAN ORDER—AMORC**

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



# THE THOUGHT OF THE MONTH

## OBSERVATION

By THE IMPERATOR



THE COMMAND "pay attention" is issued to each of us early in life. By the time we have reached our senior year in high school, it has either become irksome and has been defied, or it has become so habitual that we are hardly conscious of its

recitation. *Attention is active consciousness.* It is the faculty of concentrating one or more of our objective senses, such as sight and hearing, upon some thing or condition, so that we may become aware of it. Thus, if I pick up an oddly shaped and colored pebble on the beach and examine it, I am focusing my consciousness upon it. Through visual and tactile sensations, caused by the *sight* and *feel* of the object, there is formed in my consciousness, in *my mind*, a picture of the pebble. Before I experienced it, the pebble had no existence whatsoever to me, even though some thing or some force, or combination, of which the pebble is composed, actually existed. It is not what may be, or even what things are that compose our knowledge. It is how they shape themselves in our minds when we contact them. In antiquity, in Egypt, Babylon, Syria, and Greece, the stars were thought to be gods and goddesses, and people paid them homage as such. In modern times, we think of them as sol-

idifying gaseous masses of matter, and in accordance with such modern ideas, our conduct toward them is quite different.

However, attention, or active consciousness is of two kinds, one which is aroused, and one which is *directed*. In both instances we are conscious, that is, we are aware of something, but the former kind is negative. I mean by that that we are on the receiving end, something is brought to us, instead of our going to it. The other kind, or *positive* attention comes about through our own volition, that is, our will or our desire to become conscious of something, to have an experience of some kind. Thus, if we aimlessly shuffle along the street and suddenly stub our toe on an elevated walk, we are made conscious of the obstruction—without any effort on our part. On the other hand, when we pick up a book and turn to a definite chapter and begin reading, we have willed ourselves, we have directed our attention to a certain object.

In both of these kinds of attention, we, of course, form mental pictures; that is, in the mind there is an assembly of impressions of the thing which we have perceived—seen or heard. Thus, to this extent both negative and positive attention are related. With most people the latter follows the former. For example, if we hear a strange sound in the basement, which we were not anticipating, we have a case of the *negative* kind of attention. Our consciousness is aroused externally by the sounds we heard. When we go down into the



basement and start peering into corners, searching for the cause of the disturbance, we are then *directing our consciousness*. We are using it like a flashlight to search out whatever may be there. Now, in this particular example, we would not have used our *positive* attention, that is, directed our consciousness, had we not had the negative attention aroused first by hearing the strange sound.

Both of these kinds of attention have a great value to us. It is perhaps superfluous to state that without the negative attention—perceiving and receiving the impressions about us—the world would have no existence to us at all. If you want to prove this, just cover your eyes with your hands and note how the world seems to shrink. In other words, all of the visual forms, the things you ordinarily see, disappear and darkness alone remains. Then cover your ears so that you can no longer hear. What happens?—your world becomes still smaller, without all of the familiar sounds. Now think, if you could not even taste, smell, or feel, what would remain then would be just the *memory* of your experiences. If you had been born devoid of these faculties, not only would you not know of these realities, these things of the world, but no one could even tell you about them. You would be alive, yes, living more like a blade of grass, unaware of your environment, or even that there was such a thing.

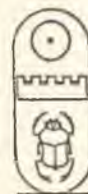
However, even though you possess all of your sense faculties, they do not constitute any great distinction among the higher forms of living things. Your pet dog can hear and smell better than you can, and he can taste and feel also, so can all of the domesticated animals with which you are familiar. However, most of these animals have just the faculty of *negative attention*, or if they display the *positive* aspect, it functions only after the former, and hardly ever by itself. When a dog, lying upon the ground, sees a rabbit jump up before him, he immediately realizes, becomes conscious of what he sees. Next, by instinct and partly by what we shall call an inferior kind of will, he determines to give chase, and he *directs* or concentrates *his attention* upon that

objective. The consequent chase for the rabbit was brought about by the dog first seeing it. This *negative* attention is what psychologists call elementary consciousness. It is a reaction to environment. Now, to make all of this sound simple, we can say that it is adjusting ourselves to those things which make an impression upon our minds. Such an elementary consciousness is really a very crude form of thought.

The higher, or *positive* attention begins within our minds and not outside. *It starts with thinking*. It is a reasoning about an experience or experiences we have had. It may consist of planning, forming ideals, setting goals for ourselves, thinking of the things we want to accomplish or that we want eventually to realize outside of ourselves, as well as in our minds. Such thinking is *stimulating*, it moves us from within to direct our consciousness to numerous circumstances and objects so that we may learn facts about them that might ordinarily never come to our attention.

Suppose you began wondering why the stream of water flowing near your home was always quite warm, regardless of the month of the year. You decide to investigate. You walk along the banks, going further and further up into the foothills, through the brush. The going gets rougher and you climb rocks until finally you come to the end of the stream, and there you see a sandy surface and steam and water bubbling and rising from it. Lo and behold, the source of the stream is a hot spring. Thus you have learned why the water in that stream is warm further down, while in others it is not—the source is different. Your *positive* attention caused you to become conscious of certain prevailing conditions, which your negative attention, waiting to stumble upon them and then realize them, might never have done.

There are thousands of men and women who hardly ever use their faculty of positive attention, which, for the sake of brevity, we shall now call *observation*. If they do use it at all, it is just in case of necessity, just to take care of themselves so they don't meet with accidents, or to get the things done





that somebody asks them to do, or tells them to do. Ask the average man or woman—an acquaintance of yours—which buildings on the street along which he or she walks daily to and from home or office are constructed of stone, of concrete, or of brick. Ask them to describe the outside, the architectural design of their office building or church, or even the theater that they frequent. Ask them if the doors are metal or wood. Unless there is something about the building or street that compels their *negative* attention, that is, that commanded their attention from without, they would hardly ever become conscious of them, except to realize that they were there.

Can you men tell the color and describe in a general way the pattern of the rug on your bedroom floor? Can you women tell whether the streets, not the sidewalks, downtown are paved with asphalt or concrete? You women enjoy window shopping, and you react to the displays and to the lighting, that is, you either enjoy it or you don't, but can you say where the lights are located in the shop windows, that produce the pleasing lighting effects—are they on the sides, are they above, are they direct, or indirect? That is, can you actually see them or are they reflected in some manner? Remember that *negative* attention is no more or less than just realizing that a thing exists, by, for example, seeing or feeling it. Positive attention, on the other hand, is directing your consciousness, directing your thinking and mental powers to make investigations and to observe intensely. It is really the exploration of the cause or nature of things. You may

suddenly see a flame glowing in the sky, that is, a reflection of it, perhaps a half mile or more away, and you at once realize it is a fire, but what caused the fire? Was it intentional or was it an accident, is it destructive, and can it be controlled? To answer such questions, you use your powers of *observation* and *analysis*. You consequently gain a useful knowledge.

Knowing what things are is a form of knowledge, that is true, but *understanding them* is entirely different and much more important. Take nothing for granted; if you do, you are not much more elevated in accomplishment than your animal pets. Your pets question nothing, they accept everything as it is, and consequently, because of that, can never learn how to master or control things. Look, investigate, and inquire! Such habits will give you wisdom, and *wisdom is applied knowledge*. In other words, the ability to use your experiences, the things that you ordinarily hear, see, or feel in a day, makes it possible for you to improve your life and to acquire those things that, through negative attention, accidental experience, might never come about. It is far better to be capable of planning how to earn the needed dollars to make purchases, through using *positive* attention and *observation*, than having to depend upon the chance of seeing money lying in the street, which would be a mode of relying on *negative* attention. Don't wait until something strikes you to get your attention, start *searching* in the world around you for the things you really want to occupy your mind and to bring you pleasure.

### SPECIAL INSTRUCTION

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## *Fatalism: Positive or Negative?*

By FRED C. BOND, F. R. C.



THE stage of evolutionary development reached by an individual or a race can be quite accurately gauged by the prevailing conception regarding the future. An animal's idea of tomorrow is almost entirely subconscious. In the mind of a savage the future is predominantly hazy and obscure, and little intelligent planning is possible. His ideas of existence after death, or transition, are nebulous in the extreme.

Consciousness increases as civilization develops, so that the importance of existence beyond transition grows with that of all the so-called spiritual values. Individuals of the most advanced stages of evolution tend more and more to direct their activities toward the infinite period after death. However, most of them submit to the limitations of consciousness decreed by many religious teachings and social customs, and thereby temporarily suspend their own evolution. Man's conscious understanding of the future is still greatly inferior to his intuitional and subconscious appreciation of the eons of life yet to come.

All observation should teach us that the universe is a unit, and that phenomena are cyclical and evolutionary. The heart of the Cosmos beats in a great rhythm, with which all subordinate rhythms are maintained in tune.

The stars swing around the zodiac in 26,000 years, the planets have their unvarying periods; the sun circles the heavens in a year, the moon in a month, and the entire celestial scene revolves every day.

Time, as measured in seconds, days, and years, is merely an expression of these great rhythms. To say that the heart beats 76 times a minute, is to compare the beat of the individual's positive center with the greater one of the earth. It may be compared in the same manner with that of the moon, or sun, or epoch of the stars. We express musical tones, radio vibrations, light and colors, X-rays, and cosmic radiation, all on the same grand scale of time. Time is the rhythm of vibration.

Behind all outward manifestations we perceive that the universe is the essence of law and order. Great and small vibrations oscillate to blend into the cosmic harmony, and when apparent discords arise they eliminate themselves. There is no such thing as chance, or luck, in all creation, and all that seems so is merely the result of our own very imperfect understanding.

The greater harmony of the stars and planets is apparent to all. The lesser harmony is not so obvious to our senses, but it is all around us; in the growth of crystals; the shading of the color spectrum at sunset; the interplay of music and emotion.

A mathematical expression of a phenomenon is an approximation, and the failure to realize this is often responsible for a misconception as to probability, or chance. A scientist may state that twen-





ty per cent of a given amount of oxygen gas will diffuse through a membrane in an hour under certain conditions. His result is statistically accurate and reproducible, but he is mistaken if he ascribes the fate of any individual molecule to chance causes. The action of the mass of gas can be predicted, and with a sufficiently fine understanding the action of any individual molecule could also be predicted. Because of our incomplete powers of perception we are able only to *approximate* the result mathematically.

If larger phenomena are seen to be the invariable results of the cyclical processes of law and order, the actions of individual particles are also the result of law. The whole cannot be greater than the sum of its parts.

Small particles are combined and coordinated to make up a greater individual, and these into still greater bodies, but each unit does not thereby lose its own individuality. The units are merely organized to serve a greater entity, of which they are a part.

Individuals perform their activities with emotion, desire, love, pleasure, and fear; while these activities are but impersonal functions to the greater individual they collectively serve. Individual effort and will on one plane become merely a predictable reaction when viewed from a more inclusive level.

Consider a hive of bees. Under certain conditions the hive produces so much honey, and so much profit to the keeper. The prodigious effort and will of each individual bee is nothing more than a statistical factor to him, but to the individual it is the course and meaning of life itself.

My desires and emotions, loves and fears, make up the sum of my own personality, and its importance to me is not lessened by a knowledge of the statistics of human earning power or the number of years of probable life.

There is a divine evolutionary plan that permeates and directs all life and being, both great and small. The Cosmos consists essentially of a rhythmic pulsating harmony of vibrations, in which each note has its necessary place, however small that note may be.

Everything that we know, consciously and objectively, has its source in our peripheral senses. These senses are exceedingly incomplete and inadequate. One single octave of sight is supplemented by several of sound, touch, smell, and taste. We are blind to most of the great cosmic keyboard of vibrations, and the little glimpses that come directly to our senses commonly mislead us when considered alone. If we would attain to a better understanding of the Cosmos, it must be through a belief in the unity and consistency of all things. Nothing beyond our understanding must be considered as *supernatural*, or as contrary to nature.

Greater understanding is to be gained intuitively, or through certain hidden and little understood senses that impinge upon the consciousness only indirectly. These more subtle vibrations are always entirely consistent with our sensual perception, and any apparent anomaly is the result of imperfect conscious understanding.

Humanity can be divided into dreamers and so-called realists, according to the relative weight they give to the two methods of perception. The self styled realist is a man of fact. He prides himself upon his material perception of actualities as he realizes them, and to him realization is largely a sensual process. He willfully blinds himself to many intuitive perceptions, and is the more at home in his immediate material surroundings.

Intuitive perception is of more importance to the dreamer than sensual perception. His fancies take first place in his mind, and he may expect to suffer in a material way for his neglect of the lower vibrations, while perhaps profiting from the higher.

Both types of perception are true in themselves, and are injurious only in their interpretation and lack of coordination. Since there is no chance in the universe, there is nothing false *per se*. Errors, sins, injuries, sufferings, result from interpreting these essentially true perceptions in the light of an imperfect understanding. The true measure of human evolution is the development of the conscious understanding, which evolves as error is taught by suffering.



Humanity commonly attempts to evolve through the medium of authority, rather than through personal understanding. Reactions that may be correct and proper are compelled by force, or induced by faith in and adoration of certain spiritual or moral authorities.

This is building on the sand. The structure may rise quickly and high, but it has no true foundations, and collapses at the first adverse wind or wave. The individual who would reach perfection through authority has willfully suspended his own conscious evolution to obtain results not earned, and must eventually and painfully retrace his steps. The leader who would guide others upward through blind obedience to authority, either does not desire the true evolution of his followers, or does not understand that evolution is an inward, and not an outward, affair. He mistakenly feels that the end justifies the means, while actually only the means determine the end.

This brings up the much misunderstood subject of divination. Since every manifestation has its harmonious meaning and place in the cosmic scheme; and since time itself is but a universal rhythmic pulsation, measuring parts of a greater cycle than we can comprehend, our interpretation of character and events, past and future, is limited only by the scope of our perceptions and our understanding of their proper relationship. Everything has its meaning, which we may interpret if we are able.

The greatest thinkers of all ages have intuitively or logically accepted the basic unity of nature, and have founded their understanding upon this premise. They have reasoned both from the great to the small and from the small to the great, but have always attempted to correlate the two. Divination is just such an attempt at correlation.

Astrology furnishes a typical example, since it constitutes one of the most fundamental, and in many ways the most logical, of these attempts. The great cycles of the heavenly bodies are so consistent and harmonious in their manifestations, and so important to even the material phases of our existence, that to deny their effect upon human life is impossible. The sun still

rules the day and the moon yet governs the night, despite all the wonders of our mechanical age. If we accept our previous premises as correct, we can scarcely refrain from studying the heavens to learn more of life.

That such studies have led to great abuses, is obvious to all. Men and women seeking their own profit have preyed upon the credulity of those of more simple faith. Many lives have been darkened with unwarranted despair, as well as brightened with false hopes. Fortune telling trash is so abundant that the cynic finds no difficulty in justifying his own mental superiority.

However, no subject can be properly judged in the light of its abuses alone. Credulity and cynicism alike can close the door to truth, and both must be avoided if truth is to be gained. Only study and experimentation with an open mind can find the way.

Perhaps the most contentious subject in all the history of philosophical thought is the idea of free will. If we believe in the law and order of the universe, and in the existence of a divine and unfailing evolutionary plan, our cherished ideas of the power of free decision soon encounter obstacles. Unsuccessful attempts to reconcile these two points of view have led to many theological dogmas and creeds, and created much cynicism and vain glory.

In such situations it is usually the understanding that is at fault, rather than the validity of the ideas themselves. The person who insists upon the freedom of the will feels that to deny it means to abandon all effort and incentive for improvement; merely to drift with the tide of events, and to become a fatalist in the negative sense. He may feel that the end of encouraging willful living justifies the means of ignoring the logic of his viewpoint. He seemingly does not comprehend that the act of willfully abandoning, or of increasing, his belief in his individual power of making decisions, is as much a product of fate as any other act can be.

Another common point of view is to admit that great events, or important social changes, are the result of a divine plan, but to deny that the actions or opinions of each ordinary individual are

*(Concluded on Page 93)*







## The Key to Happiness

DR. H. SPENCER LEWIS

From "The Mystic Triangle"

April 1929

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



THE title of this article implies that there is a certain, definite "key" which, when secured, will unlock the door leading to "Happiness" for us. That there is just such a key cannot be doubted by those who have received it, and it is only the unen-

lightened who are skeptical as to its existence. When once obtained, this key is yours for all time — you cannot lose it, even though you loan it to others, or attempt to throw it aside. Once in your possession it remains with you always.

It is necessary that you come to understand our true relationship to God and to all mankind, before you may be given this wonderful "key." God made man, and gave unto him that part of Himself so that man was made in the likeness, or image, of God. Made in the

image of God! Perfect, whole, unchangeable, immortal! Possessing all the qualities of God — because God could not create anything less perfect than Himself. And when we become fully conscious of that *one big truth*, and know that we are a part of God, man's so-called individuality fades into insignificance, and he sees himself, or recognizes himself, only as a humble soul, closely connected with all other souls and a necessary part to blend into and make up the oneness of all.

Man, therefore, is not individualized either in body or soul, for in soul he is of God, as in body he is of earth, and earth, in return, is of God also. The interdependency of man exists because it is necessary in order that man, himself, may exist. Man is not now, nor has he ever been, entirely independent. He likes to think of himself as being such, but when he gets right down into the heart of the matter he sees his error and knows that without others he, himself, could not possibly be what or where he is today. Think you that man could exist by himself? Do you suppose,

The  
Rosicrucian  
Digest  
April  
1941



for one instant, that man could exist were there not some one else to help things along? How could a man express his thoughts, his ideals, and make manifest the talents, knowledge, and power within him, that is ever seeking an outlet for expression, were there none besides himself to appreciate all these things!

Man's interdependency may be likened unto a huge wireless station. The wireless operator sits before his key, attunes himself with the station he desires to communicate with, and sends out his message. Now, by attuning himself with another station he may send the same, or another, message to that other station, and so on, until through proper attunement he is enabled to reach all other wireless stations. All these wireless stations, combined, may be likened unto the Cosmic Mind, and man, when he desires something from that Mind, must do just the same as the wireless operator—attune himself with that Mind and send out his message. Just as the operator waits to receive his answer, so man must await his answer from the Cosmic Mind; and just as the answer comes to the operator, if he is to receive an answer, so the answer comes to man, from the Cosmic, *if he is to receive an answer!*

However, the average man, including the average student of occult sciences, does not realize that *big truth*. He thinks that because he desires something he should have it, and so makes every attempt to get what he wants regardless of consequences — for that matter the consequences do not enter his mind, as he is wrapt up in his desire to obtain that one thing he thinks is so necessary to his happiness. If he would stop for a moment, and give the matter a little thought, he would soon realize that some of the things he thinks are so necessary to his happiness are the very things which would cause him much unhappiness were he to receive them.

Look at the little baby; it cries its heart out for something it sees and wants. The baby's mind is not sufficiently developed to tell that a flame would burn if handled; no — the baby is not capable of reasoning then as it will be in later years, and so it cries, and cries, and cries. And if it does not receive the

thing it cries for, it will continue to cry — that I grant you — until its attention is attracted to something else. The mother knows that everything the baby cries for is *not good for it*; and she does her best to teach the child what is good for it and what is not, until such a time when the baby may come to *know* and decide for itself. So God, in His infinite Wisdom *knows* what is good and what is not good for us, and gives us just what we need when we need it. And if the thing we desire is not good for us, and God *knows* it, then all our prayers, all our willing to have it, all our concentrating upon it, will be of no avail. Think you that we, with our definite, limited, finite minds can judge what is best for us, and, in so judging, have only to *will to have a thing* in order to obtain it? When we think of these things we must come to see how absurd it is to think that *we* can change God's laws and decrees simply through *willing* that a thing *shall be done!*

When will man cease to think that his *will* is the only thing to be considered, and remove the resistance he is constantly placing in the way of God? Why should man resist the working out of God's laws and decrees, and in so resisting them, bring upon himself much unnecessary unhappiness and worry? Simply because man has not yet learned the operation of the Laws underlying God's work and God's great scheme of *all* things. Man, in his exaggerated egotism, thinks that *his will* is all that is necessary to consider, and that *his* desires (so long as they are not immoral or illegal) are, or should be, always satisfactory to God, and conform with God's *will and desires!* How egotistical! Why, if God were not all love, charity, mercy — always ready to forgive and teach — I would be almost tempted to say that He has many a laugh over man's attempt to fool himself into his importance with self-conceit, self-flattery and that abominable false pride!

At some time or other in everyone's life comes that great realization that man is not so important as he thought he was; that he is not so independent as he liked to think; that he must look to God for all that he has and all that he hopes to have; and that *of himself he is nothing, but of God, he is all.*





All the unhappiness in this world is due to man's fighting against the very things which come to him for the purpose of allowing him to gain the experiences which are to unfold his soul. Man must come to realize that it is useless to fight against these things, because nothing he is able to do can prevent their coming to pass, although by fighting them he is able to put them off for the time being. But when they have been put off, they gather in force, and when they do get the chance to strike, or pass the barrier he has built up, they come as a thunder-bolt, with renewed energy and force. If man would but welcome these things and recognize them as necessary for his advancement, then he would be able to meet with them, analyze them, and see where and how he can best work with them and so come to view them all without allowing them to affect him for other than good, either mentally or physically.

You cannot *fight* against nature—and you cannot *fight* against God. The very things which come to you, and you are unable to understand why they come, are the very things you should welcome, analyze, and seek to understand. If properly handled, fire cannot burn you. Nothing can harm you, cause you worry, or bring unhappiness if you handle it properly, and in accordance with God's laws and principles.

When everything goes dead wrong, when all you try to do seems useless; when friends turn against you and life seems unbearable — stop for a moment and *know this*: It isn't the world or the people in it who are wrong: It is *you*. And you are wrong because you are allowing all these things to affect you, worry you, influence you. Lift up your head in such moments; throw your arms wide open and say: "Come, I welcome you, for I *know* you are necessary for the unfoldment of my soul." Then, take up each condition, examine it, analyze it in minute detail, see how harmless it is, and then you will be able to laugh the bugaboo away; for every bugaboo exists *within you* and not around you, as it so seems. Let us see if we cannot do this with some of the most general problems that arise to bring about unhappiness. You seek your *key* to hap-

*piness* and it shall be given you, so let us take up your problems.

The most important of these problems is that of happiness in the home; for unless happiness reigns supreme in the home all other conditions must be unhappy. As the home is built upon a foundation of *Love*, we will first analyze Love and see what we can find. It is not my intention to go into any abstract theories or statements regarding Love. Instead, I shall discuss it from an everyday standpoint, and show the how and wherefore of happiness in that relation between human beings, called "Love."

Angry words and quarrels come to pass, only because there are *two* people to allow their expression. One may say: "I shall not quarrel with you," and then stand back with an indifferent attitude towards the other. But anger cannot be quieted by an indifferent attitude. It must be dealt with in kindly thoughts, words, and actions which will show the other that your one desire is to remove the cause of the anger or quarrel; and you can only do this by placing yourself upon the same level with the other person.

If your thoughts are all kindness, all thoughtfulness, and all love for others, it is impossible for anyone to become angry with you; and just as impossible for any thing or condition to affect your equilibrium, harmony, or peace. But if you have not reached that stage where you can instantly eliminate the desire to return anger for anger, blow for blow, and treat adverse conditions with tolerance, etc., then you can make the first step in advancement towards that stage, by stopping for a moment, whenever you are tempted to give way to the desire to speak angry words in return, and training yourself to think of and analyze the other's side of the question, thus learning the cause of the anger or thoughtlessness.

Something went wrong in the house during the day. The baby was cross; the supper did not "pan out" just right; some visitor was there who wasn't very nice in her choice of gossip; something or other happened to make your wife cross. Then you come home and start to read your paper. Wife asks you to do something, and you, not suspecting the trials she has gone through that day,



answer that you will do it as soon as you finish your paper. Wife becomes impatient and asks you again, and you get up, in a way that arouses her antagonism. A cross word is spoken. You reply in like tone. A quarrel results and both of you retire utterly disgusted with life, in general, especially yourselves.

Or it may be that something went wrong in the office. You go home worried, downhearted, and discouraged. Your supper is not ready, the baby starts to cry, or Johnny asks some seemingly foolish question. You speak a cross word, kick the dog, and start to grumble about everything. Perhaps you think that your wife would not understand things if you explained them, so you keep the bugaboo to yourself. She makes some remark which you interpret wrongly, and you say something to her which is unkind, or a little sarcastic. She, not knowing the trials you have been through that day, makes some remark which leads to retaliation on your part, and a quarrel results. And if things continue in this way, it isn't long before a perfectly happy home is broken up.

Now, let us say that you understand the "why" and "wherefore" of all these conditions, you would then know how to

cope with them so that they would never leave a discordant effect upon you. You would not have resisted them in the first place, and so refused to let them grow in power. And in the understanding, you would always find the cause for all discords in life, and be able to remove them without any difficulty whatsoever.

To sum it all up the real *key* to happiness, which may be applied for all, is this: *Be always considerate of others in all your thoughts, actions, and words.*

God never intended that man should be unhappy. Happiness is man's birth-right, and the only thing which is preventing man from enjoying that birth-right is *his own blind egotism*. Because we are so wrapped up in ourselves, we are failing to enjoy the happiness we should have and hold. We are so proud of our self-styled independence that we have built up a wall of pride around us, through which kindness, joy, consideration, and love cannot penetrate; and it is not until we remove that wall and know that we are of God, and *not of ourselves, that true happiness will come to be with us and remain with us now and forevermore.*

Think it over! You have tried to be happy the other way. *Now try this way! Think!*



### FATALISM: POSITIVE OR NEGATIVE? *(Continued from Page 89)*

foreordained in the same sense. Its exponents follow the statistical method of analysis, and hold that divine laws apply to great things in a different sense than they apply to small. They must deny the unity of the universe to be consistent.

Still other exponents of free will would make divine plan imperfect in respect to time. They may believe that the main outlines of the future are ready drawn, but insist that the time of fulfillment waits on the decisions of themselves and others.

The coordination of these apparently conflicting viewpoints has already been hinted at. A bee may struggle through a long day of honey gathering, with extreme individual exertions of will and effort, but to the keeper her work is reduced to a statistical expression. The general staff has formulas to predict the heroism and devotion of the individual soldier,

The quality that to the individual appears to be the action of his free will, is to the Cosmos a necessary part of the divine plan of evolution, perfect in every detail.

With a better understanding of this harmony of individual free will as an expression of divine function, we should be incited rather to increase our will power than to abandon it. When Lincoln said "I will study and prepare, and my chance will come," he was as much of a fatalist as any failure who drops his load in life, but his fatalism was positive, not negative, and obtained positive results. He saw hope, not fear, in the future, and if we believe in evolution we must also see hope there.

Can we not believe at once in the divine evolutionary cosmic plan, perfect in all its parts; and in the joyful exercise of our own will, which is the part of most immediate importance to us?







## AS SCIENCE SEES IT

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



THE study of matter, organic and inorganic, has occupied the attention of the philosopher and scientist alike over a period of centuries. Quite naturally, many of these great minds of the past, as well as the present, were students and teachers of Rosicrucianism.

Their findings, or the results of their researches, have been included in the Rosicrucian teachings for many years. Much of this wealth of material constitutes the "hidden knowledge of the ancients" that we find reference to so often in the works of many of the well-known historians of the esoteric orders and fraternities of the world. In perpetuating this wisdom and knowledge, the Rosicrucians have been outstanding. They have at times even suffered at the hands of those who would keep the masses in darkness and superstition. We see this as early in history as the 18th dynasty of ancient Egypt when the great King Amenhotep IV experienced opposition and internal intrigue from the powerful priesthood of his day when he attempted to offer

to his people his beautiful teaching of a "One ever-living God," the acceptance of which would have led them into the light of new knowledge, new understanding, lifted the yoke, and broken the chains of fear and superstition.

Among the outstanding laws of physics to be found in the archives of our Order is one that has been difficult for modern science to accept. It pertains to the formation of matter. It plainly points out to the student the fact that though matter which is inorganic exists, yet no matter can truly be classified as dead. All matter is in a state of vibration. In fact matter owes its existence to vibrations. This is true of all matter whether animate or inanimate. It has long been an accepted fact that matter cannot be destroyed, only changed or caused to manifest differently to man; thus, nothing is ever lost. The weight of the substance of the world remains the same century after century. We may change water into steam by heat, but we do not destroy anything; we simply change its vibratory rate and thus it manifests differently to us.

Organic matter is matter with the power or quality to reproduce itself. It is matter of an earthly nature imbued with an additional force that might be called a positive life force, in contradistinction to the vibratory force to



which all matter, organic or inorganic, owes its existence.

Today there are great thinkers and students in the various fields of science who are not satisfied with the notebooks of the modern schools of science, but seek to know more and more of the fundamental laws back of all creation. Such great thinkers have always existed and probably always will. They are noble in their purpose and fearless in their search for truth. All look upon them with admiration, many with envy for their brave determination and active imagination that leads to the discovery of knowledge and wisdom, much of which is still perpetuated by the Rosicrucian Order, AMORC.

Members of this world-wide esoteric order will recognize the facts in the following newspaper article that concur with the secret teachings that they receive for study in the privacy of their home sanctums.

#### "DR. STANLEY SAYS LIFE IS INHERENT IN ALL OF MATTER"

"Has No Sharp Border, He Tells  
American Institute, in Receiving  
1941 Medal"

"A theory that life is inherent in all matter and owes its existence to 'a specific state of matter' was advanced last night by Dr. Wendell M. Stanley, member of the Rockefeller Institute for Medical Research, in accepting the 1941 Gold Medal of the American Institute of the City of New York for his proof that a chemical agent instead of a microorganism is responsible for the virus causing the plant disease known as tobacco mosaic.

"In presenting the award winner, Dr. Thomas M. Rivers, director of the Hospital of the Rockefeller Institute for Medical Research, said that Dr. Stanley's discovery had caused 'great confusion and consternation' in the scientific world by proving that infectious diseases were not of necessity caused only by microorganisms and also by casting doubt on the belief that 'multiplication

or reproduction is an attribute only of life.'

"Dr. Stanley concluded his address with the assertion: 'I believe that the work on viruses has provided us with new reasons for considering that life as we know it owes its existence to a specific state of matter, and that the principle of the vital phenomenon does not come into existence suddenly, but is inherent in all matter.

" 'It is difficult, if not impossible,' he said previously, 'to place a sharp line separating living from non-living things. The problem is similar to that encountered when an attempt is made to determine the exact point at which one color blends into another in a color spectrum or when one attempts to establish just where acid becomes alkaline.

" 'It has been said that living differ from non-living things in that for the former the total is always equal to more than the sum of the parts. Yet the same is true for even simple molecules, for, knowing only the two gases, oxygen and hydrogen, who could have predicted the properties of the water molecule formed by a certain combination of gases? It is obvious that as new structures are formed, new properties characteristic of these structures are evolved.'

"Dr. Stanley, discussing the medical aspects of viruses, said: 'In the absence of living cells, these agents appear as harmless and lifeless as pebbles on a beach, yet even after years of inactivity they may spring into action and cause disease and death when introduced by chance or by design into certain living cells.'

"The annual dinner of the 113-year-old institute was held at the Hotel Pierre, Fifth Avenue and Sixty-first St. The citation on the medal given to Dr. Stanley read: 'For crystallizing the virus of tobacco mosaic, a feat which has opened up new fields of research, given birth to new ideas about the nature of important disease-producing agents, and enlarged the human understanding of life.'

"Dr. H. C. Parmelee, president of the institute, which has headquarters in New York City, presided."

▽ ▽ ▽  
● READ THE ROSICRUCIAN FORUM ●







## Judging Another

By FRATER CHARLES P. KRICK, Ph. B.  
of the Pennsylvania Bar



THE art of judging another is a difficult one to attain. It is really the greatest and yet most common of human responsibilities. And when we apply the process of judging as the average juror is required to use it, we may well ponder over the

responsibility that is his.

The abuses and irregularities which have grown with the jury system have awakened the thinking public to the need for jury reform in this country. We shall probably think long enough, and in the process of thinking evolve something of value that will eventually accomplish a suitable reformation of the trial by jury. This brief summary outlines some of the difficulties of judging from the standpoint of a juror.

The constitutional provision which provides that the defendant shall be tried by a jury of his peers, has been extended so that civil cases are now generally tried by juries.

The defendant in a criminal case in America is surrounded with many elements of protection. The trial is so full of objections and exceptions of counsel, extraneous matter, and useless talk and explanation, that it is very difficult to get at the actual facts in the case. Is it any wonder that so few convictions are

obtained in proportion to the number of prosecutions? The adoptions of procedural and jury reform as applied to trial of offenders would make convictions more easy to obtain and would result in more pleas of guilty by the accused.

Then we have the unfortunate condition in that the most intellectual and desirable persons of the community seek to avoid jury service. And the laws of many states exempt various classes of desirable persons, so that almost half of the intellectual voters are exempt by law from such service, and the burden has been shifted from those best fitted for duty to those less able to serve. The juror may be called for service but once a year and some jurors serve but a few times in a span of life. And thus it is apparent that with the small limit of service as a juror the ability to serve is never developed to the point of usefulness that justice requires.

The juror must judge of the credibility and intelligence of witnesses and of the truth of their testimony. And the juror has only his common sense to guide him in his function as judge of the facts. His previous experience and observation of human beings and their reactions to each other is of some value. The average juryman may be well informed and may have keen judgment. He may be able to read human nature and discern the motives which are apparent in his fellow men. But he does not often have a surplus of subjective insight which will direct him to detect falsehood. He can not successfully



weigh the exaggerated statements made from a witness stand. He can not penetrate the hypocrisy and the sham. It requires a shrewd lawyer to uncover the motive and falsity of testimony. The presiding judges with a life-time of training and experience are lost in the maze of technique and fact, and the burden is so great that they have difficulty in giving the proper weight to evidence produced at the trial. What may be considered proper proof of facts appears doubtful, and what the court thinks is proper at the trial may subsequently, upon review by the higher court, be considered very irregular and necessitate a retrial of the case, with the consequent expense to taxpayers and litigants. For the court must guide the jurors in their deliberation. A misguided jury will attach undue weight to unimportant facts — which they probably would be inclined to do even though they were properly instructed.

It requires training over months and years of practice as a trial lawyer to attain any degree of success as a cross-examiner.

The juror must hear a wide variety of testimony. All forms of human emotions and intelligence are presented before him. He views human passions as they are presented to the limit. Various degrees of integrity of witnesses are apparent. Witnesses' testimony varies and frequently they contradict each other, so that the problem of finding the truth becomes very difficult. Some witnesses make honest mistakes while others color their testimony to fit their view point or the interest of the litigant, and frequently resort to perjury.

The average juror is normal in living according to accepted standards, but no two are alike in training and knowledge — and more important is the fact that no two jurors are identical in spiritual attainment and development. And so one has the same problems as any other. Those who deny the value of esoteric knowledge must admit that each juror's training, past actions and reactions to the thoughts and actions of other human beings are different from those of any other person and each has separate burdens and personal obligations.

The duty of serving as a juror should appeal to a person's highest intellectual

reasoning powers and faculties. The juror ought to be open minded and desire to do justice to all, to sift and weigh testimony of the witnesses; he must learn to judge the motives of the witnesses, he must allow for prejudices and error. He must discern the legitimate methods of lawyers from the unprofessional practices. He must analyze the speech of counsel to detect the eloquence administered for his benefit designed to excite sympathy and prejudice in favor of his client. Every trial lawyer knows that the play upon sympathy and human emotions in the trial of a case are powerful weapons. This is especially true in the conduct of criminal trials. Average men and women are swayed by such displays. The display may be in the form of actions or words of the witnesses, or it may be the eloquent address of counsel. The more play upon the emotions the less attention is directed to the subject matter of the litigation. The greater the sympathy directed toward the defendant charged with the commission of a crime, the less attention is given to the facts pointing to guilt of the accused.

Laws are made to protect society and, primarily, to work out to the benefit of the greatest number. Law is free of emotion, and the administration of the law should be free of emotion. The issues should be clear, and presented and decided along the paths of reason.

We know from psychological experiment and practice that men and women are never equal in intellectual attainments. They have various degrees of expression and emotional development. Women, in the opinion of most trial lawyers, are more emotional than men. Women are influenced by emotion more than by reason. Women jurors do not profit by discussion of the facts and generally their first opinions remain unchanged. This fact is very thoroughly discussed and explained by Professor Munsterberg in his studies in psychology. In fact, he was strongly of the opinion that no one can change the mind of a woman juror; if her mind is to be changed, she must change it herself.

A jury in deliberating becomes subject to a mass consciousness. The individual juror thinks less reliably and





less impartially than he would by himself alone. In truth, the real thinking and reasoning is done by the juror while the testimony is being given by the witnesses. There, if the juror is alert and open-minded he can weigh the testimony and detect some irregularities, untruths and exaggerations of the witnesses; but when the mass consideration and deliberation begin, each one loses his individuality and is swayed by the opinions of others. There begins the creation of something like a mass opinion, often a compromise verdict entailing the surrender of valuable personal and intuitive concepts of truth regarding the real facts in the case. And so the individual is merged with the mass and thereby loses his independent power of judging and is influenced by suggestibility, feeling, and pressure from others—which may sway toward error.

The need for jury reform is more apparent as life becomes complex. The arguments are plainer today than they were a generation ago. Enlightenment on the reform question becomes stronger as we examine and discuss the metaphysical factors involved and give deep thought to the emotional and reasoning elements involved in the conduct of

trials. Social security would be better served with a smaller jury. The jury could be constituted so as to include three, and not more than five, capable persons. Men of mature age and experience; individuals with a knowledge of and trained in psychology; men trained intelligently to give proper weight and credit to facts presented. Better service would be had from those who do not give way to emotions. The expert jury should be free from political and other contacts that might tend to sway the individual. Experts should have permanent employment and be paid an adequate compensation for their services, and be free and independent to render an impartial decision in every case presented. A permanent panel of expert jurymen could be available at every term of court so that individuals concerned in litigation might have some choice of the experts to hear the facts. The personnel of individual expert juries could be changed around so that personal considerations among jurors could be eliminated. Expert jurors would better serve the ends of justice and bring the truth to light in the conduct of trials, and would be superior in value and result to the jury as it is presently constituted.



## Growth

By SOROR EDITH STURGEON



*The  
Rosicrucian  
Digest  
April  
1941*

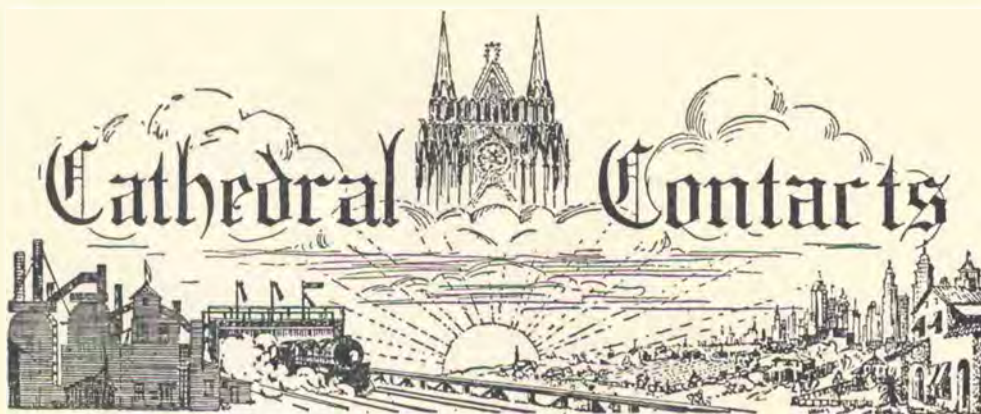
THIS time of year we begin to think of our gardens once again, and to wonder: why does a garden seem to us one of the most wonderful things in the world? Perhaps because of its power to grow. We still marvel that cells have the

power to multiply, thus forming more cells, a process which we cannot yet fully explain. Scientists can tell us how food is taken into our bodies, and what

goes on in the process of digestion, but they cannot explain how, when that food is digested, it becomes living tissue.

Perhaps it is a bit of that Divine power within our beings, imparting the breath of life to inanimate things, giving them life, giving them spirit—like unto that spirit of life which is breathed into our bodies at birth, giving us that essence which is a characteristic of all living things. So parents marvel at the development of their children. So we marvel at a garden and to us it is one of the most wonderful things in the world because it manifests this simplest, but most awe-inspiring of all God's laws, the marvel of creation, birth and growth.





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.*)

## REDEDICATION



FOR centuries the Rosicrucians have looked upon the period of the vernal equinox as the beginning of a new year. This has also been observed by many others — in fact, some religious tenets have been established upon this principle and many races of men in various parts of the world have celebrated the new year as beginning in March. Regardless of whether you wish to look upon this time of our calendar year as the beginning of a new period or not, it remains a fact that nature responds at this season in a

way which shows a rebirth or a beginning of life. In other words, whether or not man recognizes this period, through his means of measuring time, as the actual beginning of a new era, it is nevertheless a time of change, a time of birth and new beginnings.

Since very ancient times man has recognized the movement of the celestial bodies, through various signs of the Zodiac, as a means of measuring time. As a result of study and observation of the relationship of the sun, the moon and the earth to each other, the one which appeared to be the slowest moving—that is, the Sun—was selected as the primary indicator of time. For centuries, therefore, time has been reckoned in terms of the sun's eternal movement through the Zodiac.





According to our present calendar, on or about March twenty-first of each year the sun enters what is known as the first of the signs of the Zodiac, that of Aries, which signals the beginning of a new cycle, of a new period of time. Just as the sun, which is an indicator of this period, is seemingly invigorated anew to herald the coming of spring, so is all life influenced by this revived force which accompanies a new beginning.

Objectively, man has felt the necessity of measuring time. He has used these physical heavenly bodies which nature has provided as a standard of measurement of the duration of his consciousness. We say his consciousness, because of the fact that the real student, the investigator of the phenomena of life, finds that time is merely an illusion or interpretation limited to the objective senses. He knows that this measurement is merely one of a transient nature, because it will only serve him while objectively aware of his existence.

The writer of the Apocalypse places in the mouth of one of the characters of this great drama, "And time shall be no more," which is merely a way of indicating that in the infinite nature of things, in this incessant progression and repetition of cycles, there will come an eventual condition or state when time will no longer exist in any sense, or, to further interpret this statement, when man as he objectively exists no long will be. When time shall be no more, it will be when man has advanced beyond the possibility and capability of conceiving time. Time will not, and cannot, exist for man when this state or condition is reached. It will be as inconceivable then for men to comprehend time as it is inconceivable now for us to comprehend that there can be no time. It will be when man has so evolved that no longer must he, through the objective limitations of his being, create and set a standard of measurement for his existence.

Time exists only in the thinking and functioning of man's brain, and possibly one of the ultimate things prescribed by the Creator is that man should arrive at the point where he no longer measures anything with his objective consciousness; where time is no more; where

the soul, through unnumbered experiences, has advanced to a degree of development where its composite personality will make it at-one with its original Creator; where it will exist upon a plane of understanding and comprehension so far in advance of our ability to comprehend today that we can only stand in awe of the possibility to which we can aspire, and in a small way prepare ourselves.

It is fitting at this time of year that we should not only consider these unlimited possibilities, which in terms of our objective realization lie in the future, but that we should from time to time set aside periods which in a sense will be periods of rededication of ourselves to a better understanding of our place in the Universe and to fitting ourselves in with the changes of the season as evidenced in nature. Having recognized the possibilities of achievement, having caught a glimpse of the possibility of what eventual understanding may hold, let us set ourselves facing these possibilities and with every available bit of strength and understanding which we can acquire and make use of, we will determine to advance to a greater and more complete understanding and state of development than before attempted. In the cycle before us we therefore rededicate ourselves to aspire to further wisdom and experience; we determine to make full use of all the period that lies before us. We need not set our goal in terms of material gains or accomplishments, for these will perish in view of greater ideals, but rather set our advancement toward an immaterial concept of complete understanding, of complete knowledge, and of complete attunement with the forces from which we came and of which we are.

Man benefits by departing from other men, from the necessities of his immediate environment, and in isolation attuning himself with those forces of which he is a part. From such a source does man derive strength, health and happiness to carry him on. We ask you to join with those who have found in the Cathedral of the Soul such a place and opportunity. The booklet, "Liber 777", explains the Cathedral's purposes and procedures, and you may have a copy upon request.





## Money and Common Sense

By FRATER S. L. LEVELL



**D**ISSATISFACTION with existing conditions is the universal complaint, and the desire to improve these conditions is the driving force which keeps humanity milling about in restless agitation, always seeking that which will gratify their

insatiable longing.

To direct and concentrate all this human energy, man has invented a curious agglomeration of medals and certificates and called it money.

The original inventor had a brilliant idea which he, no doubt, believed would immediately solve all the complexities of social intercourse and lead humanity directly to the realization of that one condition which all so ardently desired; namely, that mental tranquility and enduring sense of security which we collect under the single term—happiness. How chagrined he must now be, if his soul is aware of the fact that his beneficence has distracted humanity from the real location of its objective and sent it scurrying in the diametrically opposite direction.

"Money is an article which may be used as a universal passport to everywhere except Heaven, and as a universal provider of everything except happiness."\*

\*Wall Street Journal.

No one will *deny* the truth of the foregoing statement, but nearly everyone will *ignore* the truth of it. The big problem is, how can humanity again be diverted from the senseless pursuit which is leading it ever farther from the objective which it seeks?

A father will work, sacrifice and save, grimly determined to acquire funds to put his son through college. For what? For the purpose of equipping his son with mental qualities to give him an extra advantage in the competitive struggle for money. He sincerely desires his son to attain happiness, yet he trains him for a life of competitive strife, knowing full well that competition is conflict; conflict is discordance; discordance is unhappiness. Exactly opposite to what he desired! Isn't that a strange process for intelligent humans to follow?

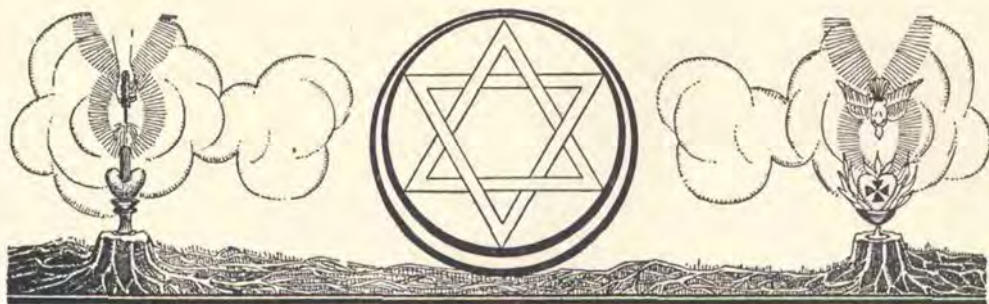
All about us we see people who have been vanquished in this struggle for money, their carriage stooped and dejected, their features twisted and distorted with pain and misery, and the victors are made miserable and unhappy by the spectacle. Think of it! People suffering misery and unhappiness by a condition which they, themselves create. Humanity possessed of the priceless propensity of intelligence, filtering all that valuable energy away in such an unspeakably non-intelligent manner!

New members are attracted to our Order by the glowing promise that the teachings will develop their dormant creative powers, with which they may

(Concluded on Page 104)







## Love—The Creative Power

By FLORENCE CLARKE, F. R. C.



**A**FTER being brought up in an orthodox Christian church, founded on the teachings of the Bible — after studying numerous books on psychology, philosophy, modern metaphysical teachings of many schools, and ancient occult

can we yet prove them, as the world says, "scientifically"? Can we reconcile them with the findings of physical science, to the satisfaction of those who still believe they can be only speculative, or to be received "on faith"? Yes—for today Science itself has reached higher through the known to knock at the door of the unknown, and stands with bowed head before First Cause, where all its instruments of exploration fail, and is beginning to realize that though man-made machines may never open a further door, the key lies, as it always has, in the heart of man.

wisdom, as well as our own Rosicrucian teachings, I find one simple truth among them all. It seems that if we attempt to sift all the teachings, we can recognize one fundamental principle that underlies them, by which our lives must be governed—one rock of basic truth on which the whole structure rises. This is expressed, as the summing up of His teachings, by Jesus, in the words:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like unto it . . . thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

And it is expressed by St. Paul, in the naming of many qualities which were as nothing if a man had not love in his heart, expressing in his life.

But if we coordinate the principles of all these teachings which have come to us from man's speculations, "revelations" and reasoning through the ages,

In our *Rosicrucian Digest* we have had many fine and learned articles showing the goal at which scientific investigation has arrived in splitting atoms which compose matter into what are apparently their ultimate particles—the protons and electrons. There we see energy in its apparent beginning of visible manifestation, bringing about, according to its law of polarity acting in the positive and negative principles, attraction and cohesion, repulsion and disintegration—from which forces carried on to the Nth power, come all the energies of Nature. And according to the exposition of the metaphysicians, we believe this creative energy to be a "binary force" having its source in Cosmic Mind and being under the control of thought. As the nature of the Source of All, we Rosicrucians have a trinity of qualities expressed as Love, Light and Life. It will be noted that I have placed Love first, for it is of this Love nature that I am writing. Life, we humans have,

*The  
Rosicrucian  
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which enables us to function as individual centers of energy—Light we have, in visible manifestation in our world as the power from the sun which produces the positive vital force of all being, and in our minds as the wisdom and truth of the Cosmic for which we seek—but Love conceived us, brings us into being as expressions of its own life, sustains and nourishes us, and urges us to attain the heights of perfection set for us in the Great Plan. For Love is manifest in microcosm and macrocosm as the cohesive power, the creative power acting through all as the force of attraction, or desire for unity, from the attraction of the electron to the proton, to the longing of the soul of man for union with the Soul of God.

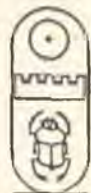
Neither the knowledge of this power of attraction holding together the atoms of matter, nor the same force magnified to infinite degrees as the pure love in the heart of man drawing him to his Creator, is a new discovery—but it seems only quite recently that science, philosophy and religion have been able to meet at one common point of acknowledging, to some degree, the same one power underlying all manifestation or creation, and though the countless religions and schools of theosophic teachings of the ages have agreed on the power of love and the necessity for its expression in human life, even yet it seems necessary to emphasize to the world the evident fact that it is the coordinating thought in them all. Today, as a culmination of the wrong practices of man through the ages of earthly life, conditions have combined in one great whirlpool of action from which the central truth of life must emerge with renewed clearness and emphasis as the need for Love as the governing and controlling force in human life.

We have been shown that it is this creative force of attracting vibrations that draws all things, visible and invisible, into one great scale of harmony in which each has its place, or note. The force, acting through the attracting nature of the positive and negative particles, is creative in that through cohesion it causes aggregations of particles, and it is the harmonizing force of the Cosmos in that it draws together the aggregations into harmonious rela-

tion to each other, producing balance and peace between the opposing vibrations, and establishing unity among the diverse manifestations. What is this but the law of affinities, progressing from the simple desire for balance and unity in the lowest cell, to the highest love known in the realm of manifestation, the longing in the soul in man for the Universal Soul that will absorb it in perfect balance and peace? The reprinted article on Love by Dr. Lewis, in the November, 1940, *Rosicrucian Digest*, gives a beautiful explanation and exposition of Love, as raising man upward in his desire to attain ever higher ideals of good, to ultimate satisfaction in union with the Supreme Good, God.

Up through the scale, then, we see this Power at work, fulfilling its law in all expressions of Nature. As in the visible, so is it in the invisible realm. The electrical field around a magnet draws to it particles of like nature, of opposite polarity. So the magnetic field around each cell draws to it elements of like nature, according to their polarity. Above the physical plane, the mental magnets of higher vibrations are also at work, drawing together those of like nature, in harmonious rhythm, and above the mental, the spiritual longings of the soul rise to a higher vibration, drawing to it what it needs of sustenance. Thus is the magnetic field of the three parts of man's nature radiating an aura of force, drawing to it things in affinity to it. And the higher we ascend in the scale of vibratory energy, the greater the power and the more immediate the response.

So does the Law of Love work—as we say, “automatically”—or electrically. We say that God manifests through Mind, Intelligence—that He creates by the Word, or power of thought—and that His Nature is Love. Indeed, we learn that mind, thought, *does* direct the creative energy—and is not Love the highest expression of thought—the perfect idea, or ideal, of harmony and beauty in the Divine Mind? Love, then, is thought in perfect expression and its law is established in perfect harmonious manifestation in the Cosmos. So Love becomes the highest key to right action, creative expression—and only by giving it the greatest play possible in our minds





and lives can we rise higher in the scale of vibrations, to the point where it controls our lives with dynamic electrical power. It is the great tuning key of Life, tightening gently the strings of the heart until they yield to its pressure and the whole being is raised to vibrate to the high clear tones of Spirit. Rising higher in the scale of aspirations, we attune with higher vibrations of the Cosmic Mind and raise the vibrations of our magnetic field. Thus our aura becomes more powerful, radiates our thought more dynamically and attracts response more swiftly. Then is our good—the expression of God in our lives—brought to us in fuller measure, so long as we permit it to flow through us into the lives of others. But then it is that we must watch ourselves more closely than ever before, for woe betide us if we use this mighty power wrongfully! Each thought carries the creative current, and we are in control of the switchboard. There must be no short circuits—no blown fuses! The energy flows from the Divine Dynamo, and it must flow through an open wire.

Since Love within the soul of man urges to the attainment of the ideal of Beauty which is the ultimate Harmony of the Infinite, so man, in seeking his ideals, dreads most his separation from his good and begets fear, the negative, disintegrating thought. When he comes to realize that the ideal of Good is attainable by positive thought through the attracting power of Love, he learns how "Perfect Love casteth out Fear," and

moves on to his goal of union with All Good.

It is, therefore, for us to live according to the law of this great force. And in seeking right expression, we must follow the rules of Love, to draw ourselves into the great harmony of creation. Love is the out-giving in every phase of right thinking. Paul and St. John gave us beautiful expressions of this, and we can do no better than to "think on these things." So will all men be brought into the fellowship of good will, true brotherhood, unity among themselves, establishing the Kingdom of Heaven on Earth—and so will they, becoming "pure in heart," be brought higher into the magnetic field of Spirit, where they may "see God"—in all, and within themselves—and into that luminous realm where they can hear Him speak within their hearts—becoming themselves illuminated instruments to give light in the world and bring mankind into unity, producing ultimately a transcendent symphony of tone and color, the perfected creation of Cosmos.

There, we may seem to hear the Loving Father say,—  
Oh, that great souls shall pour out the joy of  
My love in harmony!  
Peans of praise to the Most High—  
Swellings of sweet sounds to rise through the  
reaches of the universe.  
In that day when all men are one with Me.  
A tide of harmony shall swell through the  
resounding spaces  
And man shall be uplifted into the everlasting  
joys of the Kingdom.

—Justifica.



## MONEY AND COMMON SENSE

(Continued from Page 101)

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then attain whatever they desire. In my own case I thought I desired the ability to obtain as much money as I required for perfect security, and other material possessions valued also in terms of money, but it didn't take long for me to realize that this institution, or no other, could develop such abilities in me. At that point I might have desisted, as I am sure many members do, but such an act would have been fatal

to my designs. By holding on and giving my consciousness time to evolve, I have come to the startling realization that it is not the purpose of the teachings to train people to engage successfully in competitive strife, but to teach them how to attain that ineffable harmony which is happiness. When we have that we have everything we desire and the promise is fulfilled.





## Metaphysics and the Individual

By CECIL A. POOLE, Supreme Secretary



IT IS somewhat amazing today to become aware of the number of organizations which claim to be metaphysical in nature, and which furthermore claim to have adherents or followers, all of whom in turn claim to be studying metaphysics.

It is no reflection upon a conscientious student who is following the path which he feels is most suitable to his purposes, to state that the average individual claiming to study the subject has no idea of what really constitutes the field of metaphysics. On the other hand, many who have actually delved deeply into various interpretations of metaphysical subjects have no idea of what practical applications they may have.

The question facing us today is not so much what constitutes metaphysics, or what may be the method of one individual or group of presenting a system of metaphysics, but rather, what can metaphysics do for the individual? This question is asked sincerely, and it is asked in many cases as a challenge. It resolves down to the point of what value, if any, does the study of metaphysical principles offer in the changing world of today. While it is true that man can select his environment within certain limitations, it is also true that man finds his environment modified by

factors over which he has no control. Therefore, it is not surprising that some individuals not prepared to face an externally modified environment refuse to acknowledge any purpose existent anywhere. The conditions which exist on the outside are viewed from their own point of view, thereby making themselves the center from which to observe the parade of life.

It should be acknowledged and understood by any sincere student of any type of philosophy that may contribute to his or her well-being and the well-being of others, that no man-made science or school of thought exists that will modify *all* environmental factors. It is true that man has certain abilities by which he can fit himself into his environment, but one individual cannot change the political, economic, social and religious concepts which go to make up what we refer to very generally as present world conditions.

It has often been said that man must learn, as a sacred obligation of his life, how he may best fit into his environment and contribute to its improvement and to the benefit of his fellow men, instead of fighting against it or expecting unusual changes. A practical metaphysics should be one which helps man understand causes that are not immediately apparent to him, and helps him become familiar with the laws or active principles underlying these causes, so that he may direct his life and work in harmony with these laws.

This is not an attempt to present a detailed analysis of the subject of meta-





physics as a whole, but is only meant to be a very limited consideration of the subject from an elementary standpoint. The person who seeks help from a subject today, and who does not have the time or inclination to master it thoroughly, does not want to be confronted by wordy explanations and terminology that might only add to his confusion. The practical man or woman of today wants specific directions as to what can be considered in the particular field that would prove practical and usable. Those who have devoted their lives to the study of metaphysics and have mastered it are already in a position to pick out those parts of the subject matter that are applicable to their particular needs, and need no interpretation or system of application. In the most elementary sense we might define metaphysics as a study of that which does not appear to our senses, or as an attempt to reach truth in an absolute sense, or, as already pointed out, as an attempt to understand the first and underlying cause of all things. On the basis of this definition we see that metaphysics, as implied in the word itself, is the opposite of those sciences which concern themselves mainly with material things, or with those things which make an impression on our physical senses.

When we leave the field of the material, when we proceed beyond the limitations of those factors which impress our physical senses, we immediately venture into a field where one person's explanation might be considered as good as another's, unless by the illustration of the life of the individual giving the explanation there can be demonstrated the value of what he claims to be the truth. Metaphysics should direct us toward a proper consideration of those things in our life for which there is no apparent explanation. It is remarkable how in a complex civilization such as we live in the largest part of our existence goes along day after day comparatively without difficulties. When we do have difficulties they are accented in our minds and, by our own objective thinking, their existence is made to predominate in our outlook, attitudes and actions. We seldom stop to analyze the things that take place that do not cause us difficulty, pain,

worry or suffering. Hundreds of things occur in our daily lives regularly without difficulty. They are accepted by us as a matter of fact. But there is another world that is also related to the individual existence of each human being, a world which proceeds smoothly, supplying, as it were, the motive power for all things which we accept or which we reject in our daily living. This is the world outside the material — the world which we approach on the basis of metaphysical speculation.

Metaphysics, then, can in one way be made practical in the life of each of us if it will contribute toward the solution of those phases of our everyday existence which cause us difficulty. Will metaphysics explain why one individual is better equipped than another to meet the stress of life? If it does we will immediately see the possibility of the solution of many questions arising in our minds as to why someone whom we objectively judge to be no better than we are is earning a larger salary, has a better home, is apparently more contented and happy. Metaphysics can assist in explaining such things because it concerns itself, not with the material things which we may gain or fail to gain, but with our place in the Universe and our relationship to the Universe as a whole. Therefore, we find that what we have or do not have may be based entirely upon a consideration of the factor of whether or not we have earned that which we feel might contribute to our welfare, or it may be based upon the consideration of what is eventually good for us.

We cannot judge whether it would be to the advantage of any individual to have certain material things which he does not now possess; this must be determined through experience. Most of us, being normal human beings, would be perfectly willing to take the chance of experimenting, for example, with whether or not a million dollars would be of use to us in bringing us happiness and a fuller life. But from the standpoint of a non-material world, from the standpoint of what may be our ultimate destiny in this scheme of things, possibly a million dollars is one thing which we should not have, and which in all probability most of us will not have. How-



ever, this illustrates the fact that metaphysical interpretations must lie beyond the field of objective experimentation. We must go further. How can we do that? Perhaps this is a question which must be answered by each individual.

This latter remark may bring the response that these comments are like many others in the consideration of metaphysics — they leave everything, ultimately, up to the individual and offer little of really practical value. It may or may not be regrettable that this is true to a certain extent; but it should be realized that this will no longer be true when all men, over a period of time — possibly many generations — arrive at the point where they acknowledge, through actual use, the duality of their existence and put an equal emphasis upon the immaterial world of which they are as much a part as the purely material world in which we live today.

In considering our daily life, we all learn quite young that many of the things which occur to us can be classified under the heading of unpleasant duties—things that have to be done but which we would rather not do for one reason or another. Most such duties are classified as unpleasant because we cannot see where they definitely contribute to our happiness. In other words, happiness seems to come, to a certain extent, after unpleasant duties are either put aside and forgotten or accomplished and thereby put out of the way. Happiness seems to be an ideal state toward which we all aspire. One reason why many people do not attain it is that they confuse a material goal with happiness itself, believing that the mere acquisition of certain material things will mean happiness. One practical application of metaphysics would be a complete realization and concept that happiness exists entirely in the abstract, that its direct relationship with any material thing is an illusion. We are not happy because we possess certain material objects, but because of a state of mind or existing condition that we have permitted those objects to bring to our consciousness. Therefore, the closer one comes to a state of happiness the less emphasis is proportionately placed upon the consideration given the material symbols or indications of happiness.

According to the philosopher Kant, one purpose of metaphysics is to harmonize unpleasant duty with happiness. In other words, in order to adjust our thinking to the fact that happiness and unpleasant duty must exist side by side, metaphysics should give to man a knowledge that will make these two things unified in his consciousness. Kant does not offer a solution for the complete accomplishing of this harmonizing in the span of physical existence, but suggests that the very fact that an ultimate harmony between unpleasant duty and happiness is essential is an indication in itself of the existence of the soul beyond this life, and a proof of immortality. This closely approaches the field of religion. In some minds religion and metaphysics are synonymous, but they are not necessarily so. Metaphysics can interpret religion; religion can offer a rational basis for a consideration of metaphysics. They can go hand in hand, but still in regard to certain principles be somewhat different.

In a general sense religion is founded upon a creed or doctrine which constitutes man's interpretation of things founded on faith rather than objective perception. It is usually based upon a belief in the existence of a personal God as the first cause and point of absolute truth and wisdom. Metaphysics, on the other hand, leaves to the individual the selection of his religious convictions and beliefs, and attempts to point out in a more general way the fact that a first cause exists beyond matter, but it does not always lie within the field of metaphysics to define the final point of all purpose, wisdom and knowledge. To a certain extent metaphysics might be considered to be to the soul what the physical sciences are to the body. The physical sciences not only explain the composition, action, limitations and possibilities of the body, but tell us how to place the body in proper relationship to other physical things for its benefit. So metaphysics should define the composition of the immaterial body—that is, the soul or psychic being — explain its environment and place us in harmony with it so that these two forces residing within us side by side may work together for our advancement.

Possibly one reason why metaphysics





is not considered in direct relation with our daily life as much as it should be is that the average individual fails to assign true value to those factors which lie at least partly within the field of metaphysical interpretation. It would appear that the fault has been man's failure to recognize an immaterial world which affects him as much as does the material world. This is true, but there are also immaterial factors to which man has assigned almost material actuality in his experiencing of their limitations. One of these is time. Man has confused time with the clock. The clock—a material, man-made measurement of what he calls time — has come to dominate man's reasoning to the point where he is directed away from what might otherwise be of value to him. Much is judged—or I might better say misjudged—in terms of time today. However, just as any lover of music cannot help but be impressed by the melody of a musical composition that is agreeable to him, regardless of how long that melody may last, so it is true that if we are to live fully and completely it is the quality of every moment of life that should be considered and not its extension in time. Beauty, whether in music, in art, in nature or in whatever form it may be manifested, is judged by our senses in terms of quality rather than time. Quality is to be found without the limitations of time, and yet much of our life is directed toward limiting ourselves rather than discovering the quality that may actually exist.

Quality is an attribute of a thing without which it would cease to exist. It adds that factor to anything of which we can conceive that gives it value. Time alone would produce a dreary, uninteresting world, but quality adds the very thing which we can appreciate in terms of value. If we begin to consider every action, every motive in our thinking, in terms of the quality rather than the quantity, we will be applying to our lives a practical system of metaphysics. We will be considering something that lies back of our objective senses. We will have brought to our realization the fact that true values lie within the understanding of that which is inherent in all things, whether they be material or not.

Speculation beyond the world of experience lies in the field of metaphysics. It is difficult for us to conceive the quality of beauty without something material in our minds to which to assign that beauty. It is difficult for us to conceive of love without an object upon which to lavish that love. It is difficult for us to conceive of truth as an entity in itself and not as something which in its opposite form would be false. But contemplation of the absolute truth, of love without objects, of quality out of relation to time, will bring us closer to the original cause — or God, if you prefer that term — which causes us to exist, which established the laws by which we live, and with which we must continue to work if we are to advance. This is one practical use of metaphysics.

### "THE ORACLES OF NOSTRADAMUS"

The announcement in last month's issue of "The Rosicrucian Digest" that an American publisher had issued a new edition of a book containing prophecies of Nostradamus has brought many inquiries. To elaborate upon this book, the publisher says:

"What does Nostradamus have to say about our own times? This French seer of the sixteenth century cannot be lightly dismissed as a quack and imposter, for he was far too learned to jeopardize his professional standing by the publication of a foolish book. He predicted the fire of London, the French Revolution, the rise of Napoleon, and other remarkable events and personages with uncanny accuracy. It requires no stretch of the imagination to read into his prophecies an equally accurate description of the World War, the League of Nations, the rise of the dictatorships, and the recent downfall of France. One prophecy, often repeated, is that some great French leader is to arise in this century to lead his people to victory.

"The reader is invited to supply his own interpretation of these oracles, and regardless of any personal opinion as to the truth or falsity of any statement made by Nostradamus the book makes fascinating reading from beginning to end and may be read with equal enjoyment by skeptic and believer alike."

Order your copy of this interesting book today from the Rosicrucian Supply Bureau, San Jose, California, at the publisher's economical price of two dollars postpaid.

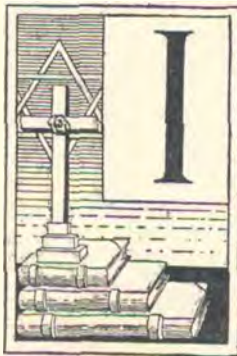
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## That Mission In Life

By BENEFICENTIA



IN A recent article by the Emperor (the *Rosicrucian Digest*), there occurs this phrase: "... that all of these things be used for a mission, for an end for which we are *individually* created."

Immediately before reading this

I had been thinking deeply on that very subject. It might be a fruitful one for the meditations of many people.

Anyone of any considerable experience of life in this world must realize how extraordinarily few persons there are who, at any age, have ever sat down and seriously reflected on this point. Yet, in the matter of man's happiness, it is a crucial one.

One might go so far as to say that the only individuals who are truly happy (and I don't mean just fortunate in worldly matters—that does not constitute happiness) are those who from an early age have recognized this great but simple truth. Every being has a definite task to accomplish. Man is an animal. Yes, very much so in very many cases, but he is also an animal *with a soul*. All disequilibrium means lack of harmony, so that if the psychic needs of man are ignored man is miserable. Most of us know how miserable a human being can be—even, or often, those of many possessions.

So there it is established. The soul in Man is not for nothing—to remain inert, buried in matter.

From the earliest years of dawning intelligence the child should be helped to realize this psychic responsibility. He is preparing for life; it is impressed on him, quite rightly, that he must respect and train his physical body. He must also train his intellect in the early part of his life, and finally he must study some particular subject specially to enable him to do his worldly job.

He may or may not receive some form of religious training. Quite likely he will not, and if he does, it may be on lines so conventional and uninspired as to be quite useless psychically.

There are some who can rise above all the disabilities of average education and training with their one-sidedness and gross materiality of outlook. These people, from their early years, have the inner vision already developed. They know that every soul in its every incarnation has its definite mission in life!

I have heard it said, rather bitterly: "So and so is perfectly happy. He enjoys life and doesn't worry about moral responsibilities." Watch So and So to the end of his earthly existence. He does *not continue* "to enjoy life." Quite the contrary. Pleasures satiate. The sort of life he understands palls. If he has made a god of business and money even that palls. He can't take the fortune with him, and in very many cases there is the inward, if inarticulate, query: "What's it all for?" The man may be so little evolved that the query is no





more than a dull pain, a perpetual, though sometimes forgotten, malaise of the soul. He is inclined to banish the thought hastily on the rare occasions when the Cosmic flash gets through—it is too alarming for the man who lives so entirely in the body and the brain—which is a purely physical organ.

This type may be the cheerful animal early in life; if he lives beyond youth he becomes the cynic, the disgruntled, the disillusioned—sometimes the vicious. His later life is not happy—how can it be?

But there is another type which, being more highly evolved, a more delicate machine as it were, suffers far more than the predominantly animal man. This type—slightly more advanced in his psychic body—senses dimly that he is not doing on this earth what he was created to do. He tries this mode of life and that and then another. Perhaps he vaguely "tries religion," but unless the channels from the psychic to the physical bodies are clear and open, he is no nearer Peace. This dreadful sense of frustration of the object of the individual life is one of the greatest sources of human unhappiness. It is almost uni-

versal today—and in every land on this tormented planet.

The cause is generally unrecognized by the sufferer—he puts his misery down to anything in the world but the true one—yet to the student of souls the malady is plain. That particular being has not found his mission. Very, very many go through their earthly lives—perhaps through many incarnations—still hoping and groping pathetically in the darkness for the reason of their existence.

But some are more fortunate. To them it is granted, even late in life, to see the light at the end of the Path. There may be few years left to them in this incarnation—but who has not at some time seen a glorious sunset at the close of a cloudy day? Make the most of the glory before it fades and you go hence! "Hitch your wagon to a star"! Think of those wonderful people who, with the clear, candid eyes of youth, have seen the Truth so soon. Envy them a little, perhaps, harmlessly—they who have known directly from the Cosmic how to recognize their mission in life.



## Divine Discontent

By FRATER H. W. RICHARDSON



HAT do we understand by the phrase "Divine Discontent"? Is it a state of mind brought about by environment and circumstances, or is it an inborn something which refuses to allow us to enjoy what we know as contentment?

If we strive after conditions which we believe will bring us contentment, if we aspire to states of consciousness that will bring us peace, always do we find that when those conditions and states are reached, their effects upon us do not correspond to our preconceptions. The

goal seems always just a little way ahead, just out of our reach, and we continue to strive.

The appendage "Divine" has been applied by the general public in a facetious sense, not realizing that it is truly a Divine condition that causes such a state within the human mind and spirit. Its genesis is found in the positive polarity of spirit energy ever-seeking its opposite, ever striving to manifest according to the law of the triangle. It is the divine process by which all forms of manifestations evolve.

So then does the soul, the positive aspect of man, seek the body, that is the negative, at birth, and man manifests as a living soul through consciousness; and the soul—ever seeking that from which it comes—ascends the ever widening spiral towards perfection.





## Man's Birthright

By FRATER ROBERT A. TIPPETT



THE RIGHT to achieve is an undeniable right. It is a gift of God. In fact, it is *the* gift of God. To build a home, a business, a reputation or a fortune is as natural as to live. All these incentives are good and man's right to such accomplishment cannot and must not be denied, for such denial insures chaos. Many times this gift is wrongly used; but to say that the one who does wrongly use it is an enemy of society, and for this reason should be separated from society, does not in anywise remove the cause.

Each time society as a whole removes a means of evil, a substitute based on good must be found, and at the time of the removal of the evil this substitute of good must at once be introduced. When we, as society, learn this lesson thoroughly and insist upon such a program being strictly adhered to, our disappointment at the apparent failure of our laws will no longer haunt us. We must always remember that all laws society enacts are man-made laws. And what man makes, man will also break. It is well at this time to make clear that when such laws are contrary to Cosmic law, man breaks them with impunity so far as God and nature are concerned.

This right of achievement must be carefully studied; checking method against method and mapping out a system by which its application can be rightfully installed.

In the United States this question of the right of achievement is facing us and we must meet it in a sane manner. We cannot refuse to face the fact that in the past the growth of the nation and its expansion gave a very full and sufficient expression to the right of achievement. As the pioneer pushed our frontier steadily westward, the desire to achieve and grow kept in step with the advance. Naught can stem such an advance; for man will suffer hardship, yes, even death, in his attempt to overcome the obstacle that bars his path. The race of man is benefited by such struggle. His virility is increased, and rightly so, for by achievement man lives. Every nation that has gone into oblivion has started on that path when its manhood was no longer given the incentive to overcome, and thereby achieve.

If this be so, and growth and achievement are the law, then man, with his present knowledge, would be rash in even attempting to say that any society of his making has attained to the ideal organization. Furthermore, for him to say that we have reached the zenith in our worship of God is nothing short of insanity. Perfect justice and honest endeavor by each for all is the very essence of God. Such an ideal, we must admit, is not in man's possession, yet this ideal is worthy of man's courageous struggle.





To such a statement we will gladly subscribe, and yet we are prone to condemn and even ostracize those brave souls who are reaching out to achieve a better attunement with God. If we persist in doing thus we are surely crucifying Christ afresh, and contributing to the very doctrines and dogmas that, in years past, have sent so many valiant souls to untimely transition by the route of martyrdom. To be sure we no longer burn these people at the stake, or toss them to half-starved lions. No, we use a cultured method of placing these people in mental torture to which, perhaps, the former methods would be more preferable.

We cannot hope to obtain Sonship while we deny our fellowmen the right to seek God in paths that seem strange. Strange? Yes, simply because these ways are not according to what has largely become habit. This drive on the self-assertive angle has caused us to think of God only as self-assertive. In other words, making God the creator of a moving cause or an everlasting urge. But, thanks to the pioneers, we are gradually overcoming such thought, and are awakening to consider God as the creator of constructive and perfecting power. That power which makes for truth, beauty, righteousness, wholesomeness; yes, for love, obedience and cooperation. That power which makes for a finer understanding of the progress of life, and its evolution to higher forms. To obtain even a fragment of this power is worthy any man's achievement and who among men shall attempt to bar the way?

Mankind has, in past years, thought of evil as an established fact, and because of this, much research was made to find of what evil consisted. Today, our research is turned to a better endeavor, because we have caught the gleam of light that proves evil to be transformable. How? Simply by instilling into man the fact that the source of good, as well as evil, lies within himself; and that his right of achievement

is to develop the good. What is shown as worthy of achievement becomes at once the object of attainment. Such attainment is translated by awakened men as duty in its most urgent form. As man attains, he also attunes with the natural laws of the universe, and thus benefits himself by his endeavor to be of greater service to his fellowmen.

Man has found in science an instrument, by the correct use of which he may transform his civilization. Thus we see that science does not deny God, but proves God. For we now are aware that uncontrolled instincts find issue in vice and depravity; excessive emotionalism arouses passion and intolerance, and triumphant reason tends to beget cold formalism.

Such qualities do not describe an inviting social order. No *single* element in man's nature dares to be liberated from restraint. For only by a *balanced* release of his energies, can an *orderly* society be maintained. We have but to look about us to see the dire result of such uncontrolled liberation of man's various elements. On every side we see suffering, hunger and want. These are paralleled by massed wealth, over-indulgence of the passions, and even contempt, not only of fellow-humans, but of God Himself. Thus we see how disastrous is the uncontrolled release of any one element. The right to achieve means progress, not to one man, but to the entire human family.

The arts and the sciences are rapidly being developed. And to the beautiful of the arts, and the true of the sciences must be added the good; and the good must be determined by men. Art may grace our lives, science may serve it, but man must *lead* life. And to lead life into the God-directed channels, man must select the grace and the service which gives to him the greatest avenue of achievement. To gain thus the ideal life—the right to achieve—the full knowledge of art, science and morals must not be denied to any portion of the human family.

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Look twice if what you want is a just conception; look once if what you want is a sense of beauty.—*Amiel*.





## SANCTUM MUSINGS

### REFLECTIONS OF A STUDENT OF MYSTICISM

By SOROR MARY CELESTE LORD

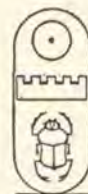


AS THE seeker, in his quest for enlightenment, progresses along the Path, his course is distinguished by numerous alterations of thought, each of which is representative of, and accents a particular phase of, his personal and mental evolution. Yet these marked changes of realization may be so gradual as to pass unperceived for some time; the aspirant is still immersed in the transient worldly philosophy to which he has been accustomed, still too engrossed to sense the incoming Cosmic light. But though the material man does not readily recognize it, the transition of consciousness is continuous from the point of initiation onward.

The student who pursues a system similar to that expounded by the Rosicrucian Order, must, if he would advance, cast aside many of his previous concepts and delusions. Having access to the profound principles and superlative knowledge of the Order, it is his duty to apply them diligently, and labor to change and improve his own nature and heart. To read and study and analyze out of mere curiosity, and then say that these things are profitable for this

or that other person is nothing but incongruous vanity; the seeker must first remedy the inconsistencies in his own life. How can he assist others to eliminate their errors if he is too conceited to correct his own? The life of one who would become an adept must be a luminous example of goodness. He must overcome the inordinate desire for a life in which his own interests merit the first and only consideration, and begin to take the interests of all men to his heart. His ascendancy begins from the moment his mind encompasses the thought of his oneness with mankind, and he becomes anxious to enter into a diverse sphere of action. But the old convictions must first give place to the new, the heart and mind must be purged in order to receive the greater light. This constitutes one of the initial tests upon the Path, often insurmountable for those who still cling to the old order of thought. They find the old cherished beliefs sadly wanting in the light of the newer knowledge, yet reject the purifying influence of the higher planes.

Sincerity and devotion to his aspiration give to the neophyte the needed humility to achieve his purpose, and assure his continued progress. The true worth of the individual's code, and those of his principles which are invulnerable and inviolable, are enhanced by his new perspective, while the good in his heart is substantiated by the unfailing wisdom of the teachings. It is only the lesser





passions and ambitions that must pass from him. Rampant individualism and aggressiveness must cease; and as the aspirant's vanity, wilfulness, and other impediments fall away, those beliefs, fears, and theories which are not entrenched in knowledge are forever spurned, because he has supplemented his human wisdom with the authority of Divine Law.

In the same measure that he rises above his bewilderment finally to become master in the conflict between the forces of good and evil in accordance to his new power, does the seeker hear the voice of the inner self, and its imperative command to do better—to strive always; and he becomes conscious of an abiding victory. He understands that knowledge of Spiritual Law is the result of the effort which a disciple expends in the direction of truth. But only when he resolutely sets himself the arduous task of accepting the truth without reserve or doubt, when he becomes by degrees passive and amenable to being a channel for the light, does he begin to reap benefits and be receptive to the contentment and happiness which are the inevitable fruits of knowledge.

Yet, the aspiring mystic has not merely the acquaintance with the law, for that alone would be of little assistance to him; he must faithfully obey the inner voice, which he contacts through meditation. Adhering devotedly to a system charted for him by one who has preceded him upon the Path, the neophyte contemplates certain enlightening teachings compiled for the express purpose of manifesting the potentialities of his inner self. When, due to his new understanding, he respects and lives the precepts of Divine Law, he is at once efficaciously protected from harm—"As ye sow, so shall ye reap."—and the mystic reaps comfort, patience, and courage, because he is pure in heart, and "The pure in heart shall see God."

Out of the vastness of his experience, the mystic knows that love is the greatest power, and good the greatest achievement, and he pities those whose unfortunate trend of thought bids them close their eyes upon this truth, those who shun that which is new or different, and who do not possess the faith or

endurance to attain a higher ideal. Those must perforce fall by the wayside; they have surrounded themselves irrevocably with darkness, because they cannot tolerate the sacrifice attendant upon the development of the higher faculties.

A true mystic must carry his cross through myriad tests and trials, using his courage and strength for a staff; and he must suffer, for he attempts the dethronement of his passions, and the exaltation of his virtues. As a man cannot rise above his consciousness or concept, so the aspiring soul cannot achieve advancement beyond the measure of his own sincere efforts. He is shown the Way, but his own willingness must cleave his path. He must set himself a goal of perfection and complete achievement toward which he must labor indefatigably.

As his intuition and inner wisdom evolve, he meets all barriers and temptations according to his light, striving always to achieve the greatest good. It is at this time that his expansion of consciousness becomes discernible to others, and his knowledge becomes an influence wherever he dwells. From this moment, his inspiration and spirituality mark all his works; his unceasing faithfulness is rewarded, and he finds himself a happier person than ever before. Possessing knowledge, he grasps the one treasure of which he cannot be divested, for true mysticism is the wisdom of the centuries, tested and tried many times; it brings more lasting joy than the accumulation of worldly power with its ephemeral rewards and many temptations.

The mystic may have few possessions other than his humility and his heartfelt longing to be of service, he may be unknown in a worldly sense, but in his secret heart he is happy, secure in the knowledge that he is a mighty atom, a force striving for the good, the perfection, and the redemption of himself and all whom his benign influence may occasionally reach. His emotions and efforts are compatible with the highest ideal, and his altruism transcends all other feelings. His incentive is the pure desire of benefiting others, and his compensation is the realization that his life is well lived and his deeds are well



done. He knows no regrets, for the wisdom of his soul dominates his impulses, and his actions are for the common good.

As he advances to comprehend the infinite scheme that is life, the mystic extends his hand toward all men whom, in his heart, he considers his brothers. Knowing all people as creatures of the One God, bound and obligated by immutable spiritual laws, and interdependent upon one another for actual existence, he sees no distinctions; he understands that what each human perpetrates in relation to others reflects again upon his own life. Hence, the mystic strives to create harmony wherever he passes. His Christianity does not allow his passing judgment upon the failings of others; he knows that but for the grace of God he himself might be in the same crucial situation. To the mystic, no man is "good" or "evil," but merely different, in accordance to the limits of his wisdom.

The heart of the mystic is a haven for those whom he can help. He gives of his resources unstintingly; of his wisdom, of his time, of his stores, whatever may suffice to restore, encourage and guide his faltering brother, for he knows that all he is privileged to own is given to him only for what good he can do with it. He does not lay aside his work, or retire from the world, or forsake the material life, but remains to do the utmost good in his chosen field of endeavor, laboring ever with the zeal and fervor of a greater devotion. Nothing can quench his ardor or cause him to hesitate once he has discovered his mission; misunderstanding and criticism trouble him not, for these are feeble indeed against the convictions of his heart and the dictum of his conscience.

When this elevating selfless love manifests within his nature, the mystic has advanced far. He has cleansed his heart of the dross of personal greed, and become sentient to the needs of all humanity, for spiritual evolution is a process of the *heart* even more than of the intellect; and the change of heart is the downfall of superfluous affectation and the beginning of sincere endeavor.

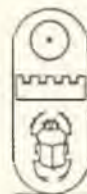
The sincere mystic is deeply grieved to witness the frenzied gropings of per-

plexed souls seeking after something in which to believe, something to which they may cling in the chaos that is the world of today. More and more, those who do not comprehend the infinite justice of the Creator cry out that there is no God. As a blind man might deny the sun, so arrogant, misguided humanity denies the Everlasting God and the justice and righteousness of all things. Because such justice is beyond mere human conception, man fails to recognize that it is tempered with mercy.

And the heart of the mystic bleeds. He would give to erring humanity of his wisdom; he would point out that all things evolve toward the ultimate good of man. All experiences, however cruel and unrelenting, serve to further the realization by which humanity eventually shall be redeemed. But because Cosmic Law is a power beyond human power, and represents Divine harmony and perfection, man does not understand it. He fails to see that experience must always precede knowledge, and that often this experience must be bitter.

Yet, how might one know right from wrong, if he had never erred? How could he feel sympathy unless he had suffered? And how can one who has not been tempted achieve strength? The mystic knows that all conditions are necessary in the scheme of things, that all is right according to Karma, or the law of compensation, which prescribes that man must reap the consequences of his deed, until by his effort and application he shall gain the knowledge which enables him to live right. All present trial is the result of past transgression or lack of wisdom on the part of each individual, which at some time tempted him to disregard the law. Hence, misery is mostly self-made, for humanity, insufficiently taught, risks any hazard to attain a selfish end.

But the student of mysticism knows that he who treads upon the rights of his brother must be brought to account. He knows that Cosmic Law does not accept an attractive countenance or manner in place of an evolved consciousness. Cosmic Law does not condone hypocrisy or subterfuge. These are null before the law; it is by his inner motive that man is finally judged. Only his interior designs are weighed in the last





reckoning. Yet, improvident man who lives in ignorance of Cosmic Law knows not the sin he commits.

Only as knowledge is disseminated, can ignorance be dispersed. Man must acquire a measure of spiritual wisdom to enable him to determine the best alternative whenever he faces a choice of various possibilities. He must possess an evolved intuitive faculty, and the power to know when he is doing right, which means in a mystical sense that which is good for all those affected and not only convenient for the individual performing the deed. All things that stand must be formulated according to Divine Law. That which is done in ignorance will fall, because its foundation is nothingness. As darkness cannot exist in the midst of light, and hatred cannot survive when displaced by tolerance and love, so ignorance must be repulsed with wisdom.

Because the mystic understands the law of cause and effect, he stoops to no wrong. He considers all crudities unworthy and beneath his ideal. He knows that a lesser deed cannot bring lasting satisfaction; hence he dares no evil toward anyone, he practices no deceit, but sees all men in the same light, as brothers and equals, possessing the same inalienable right to happiness.

"Love thy neighbor as thyself, sincerely, implicitly, and at all times," speaks the voice of the mystic, for he counts not the cost or sacrifice in his work of love.

But his utterance passes unheeded in a world in which greed and lack of kindness are prevalent. If self-aggrandizement is the order of the day, where is he who would consider the welfare of his brother before his own? When wanton, vicious methods are employed by the mighty to overwhelm the weak and the gullible, how can we hope for harmony and love?

Few and far between are those who realize that to bring peace, prosperity and contentment to a suffering humanity each must contribute all that is best and greatest at his disposal. But the voice of the few is lost amidst the wailings of those who fail to understand that love must eventually become the root of all that is enduring; where wrong emotions abound, only destruction and unhappiness manifest.

Through the advancement of Cosmic truth, evil will gradually subside. Fear will give place to an abiding faith in the desirability of good. But each man must seek for himself the attainment of wisdom. Having opened his eyes, he will see that such wisdom is at hand, and has always been available for one who would seek. Put into practice, it will ultimately redeem humanity from its apathy.

Civilization is the sum of the good and evil in the hearts of men. Only when the evil has passed away, will civilization become what mysticism idealizes. Yet that can happen only after rancor, disparity and injustice have vanished from the souls of men.

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*(Courtesy of the Rosicrucian Digest.)*



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##### Oakland:

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

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

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

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(Directory Continued on Next Page)



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