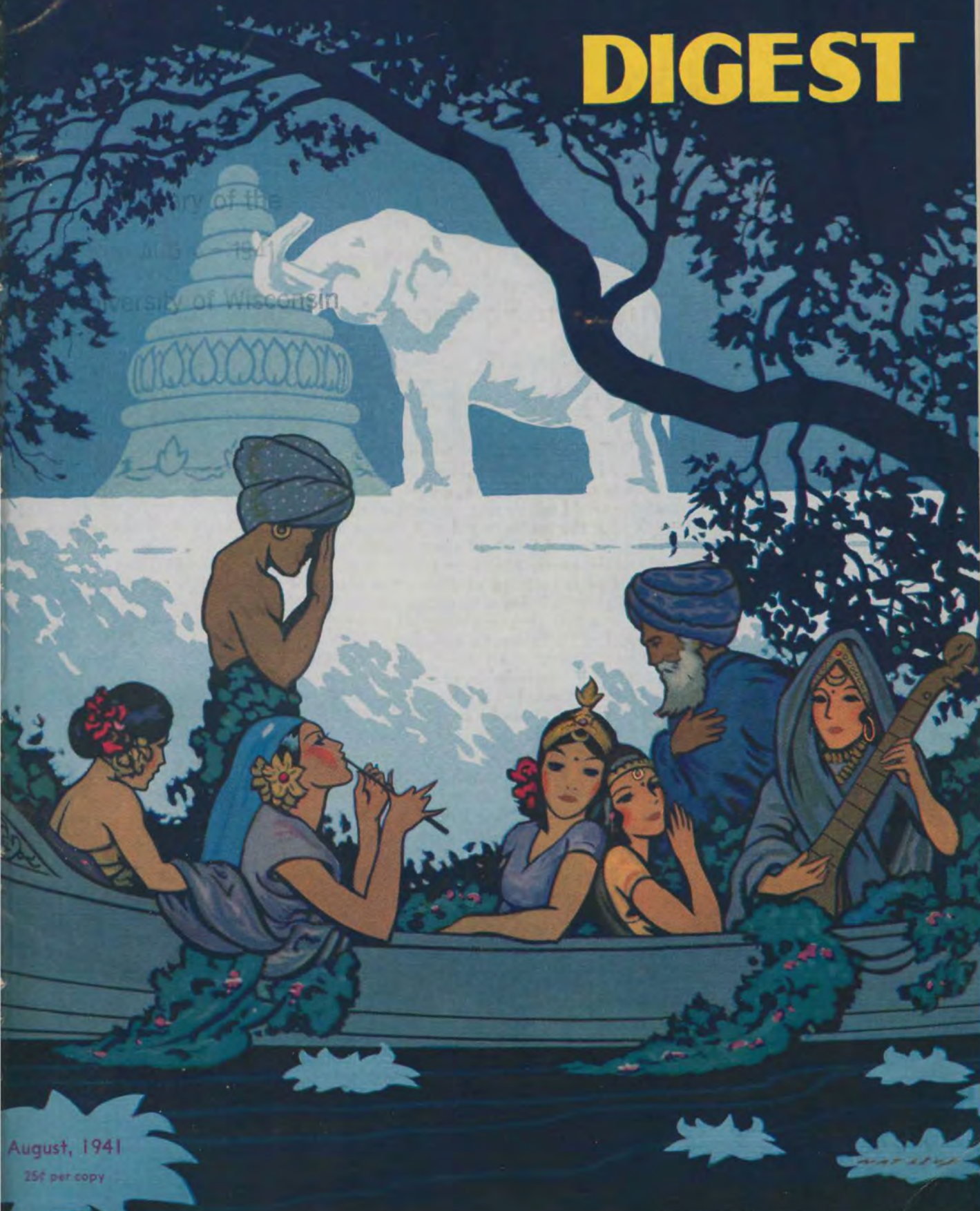
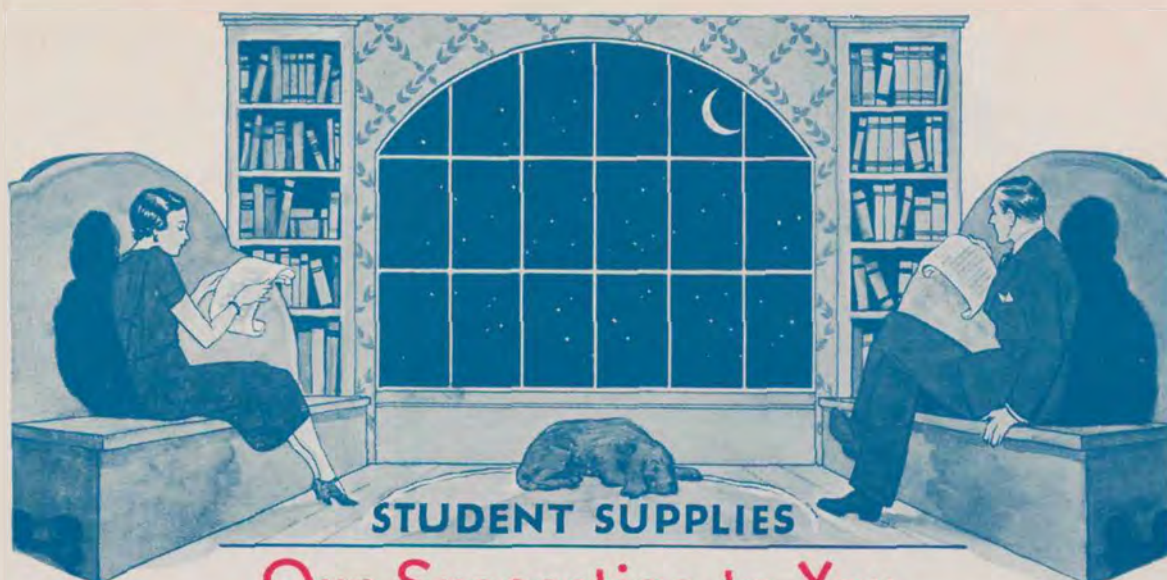


ROSICRUCIAN DIGEST



August, 1941

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

AUGUST, 1941

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Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

THE NATURE OF SELF

By THE IMPERATOR



IF WE were asked to define the word opportunity, without reference to a lexicon or dictionary, after some thought upon the subject I am certain that most of us would designate it as an advantageous circumstance. If we were to give more thought to the word, we would come to realize that an opportunity or an advantageous circumstance has no independent existence. That is, there is no thing or combination of things to which we can point and say that, in and by itself, is opportunity. Rather, we would agree that an opportunity arises out of a relationship between *mind*, on the one hand, and *experience*, on the other. In other words, from our processes of thinking, reasoning, analysis, or mind generally, and our experiences, perceptions, or contacts with the outside world, there are produced those circumstances which we identify as opportunity. Therefore, opportunity is a strange kind of reality, one which is dependent upon the *subjective* or inner world of man, and the *objective* or external world for its existence.

The nature of self is somewhat similar to opportunity, as we just considered it. We may draw a parallel between the kind of reality which opportunity is, and self. Self, too, has no concrete reality. It has no substance which we can objectively recognize or perceive. You

cannot point out to anyone any condition or thing which you can designate as self. The individual differentiation of our bodies is no proof of it. The fact that you are conscious of your own material form, as you look upon yourself, and at the same time become aware of the existence of other beings, and are thus able to distinguish between your form and others, I repeat, is no proof of self. Man has the faculty and mental capacity for distinguishing between many objects or realities. We can distinguish between similar trees and ourselves, similar animals and ourselves. This differentiation, then, merely proves that so far as our bodies, our physical forms are concerned, we are of the same general reality, of the same material existence as other things.

Let us look at the matter in this light. Presume that you are seated alone in a room, that is, there are no other persons present, and before you are only three empty chairs. You study these chairs. One of them, perhaps, has a seat of red leather, another one has a cane or straw back; the third may be all wood, with curved side-arms, and quite ornate. Then, you turn your gaze from the chairs to yourself, and you observe that you seem to have as much material existence as they do. You observe the texture of your clothes, the color of your flesh; you look down at your shoes, and you gaze again at the chairs. Suddenly you close your eyes. The chairs completely disappear, not alone the chairs, but that physical being, the physical form that was you. What remains? A peculiar kind of function composing a matrix of sensations, sensations

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to which you cannot assign any name, any identity, and yet they are very familiar. They have a kind of *negative* existence. We may compare them to the silence one experiences in a great forest, or out on the desert. There may be no sounds, and yet the silence is equally as real. It has a negative nature, it is a negative contrary, as darkness is to light. We feel a sort of sensitivity, an awareness. True, accompanying it are ideas, fleeting memory impressions, recollections, but the most impressive experience is that potentiality, a seeming readiness to manifest as an active being. This quality is an *entity*; it certainly has an existence, and an inescapable one. No matter where we go, where we are, it always persists. This then, is *self*.

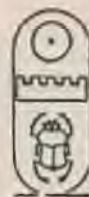
Now of course *time*, we all know, is a subjective notion. That is, it arises within our own subliminal consciousness. But it is also dependent upon the objective world, because as we look out upon, listen, feel, or have those empirical impressions that we call the external world, we place all those immediate things of which we are aware in the category of the present. Recollections, or memory impressions, by comparison with what we objectively perceive, are called the past. Things that we can conceive or plan or imagine about, and which we do not objectively perceive are said to be of the future. But when we obliterate the objective world, when we shut it out through the suppressing of our sense perceptors and faculties, time does not exist. *There is just the present.* Self is therefore divisionless. We cannot put it in the past, we cannot put it in the future. Self is always, *when and wherever it functions*. Wherever we have the realization that it is, wherever we have that potentiality, that sensitivity of our own being, that is self; and since we cannot separate it from our being, it is always of the present.

Self arises out of the unity of two Cosmic attributes—*life force* and *matter*. In other words, when substance is imbued with that energy which makes it animate, there we have the beginnings of self. The simplest phenomenon of this unity is consciousness. In its early stages it is merely an involuntary reaction to environment, a drawing of the organism to those things which would

further its welfare, or a repelling of that which irritates or which would disturb its unity. Thus, in such things as plants, we find it compelling the plant to turn toward sunlight, or to avoid it, or to seek water, or to avoid it. The highest expression of this consciousness, of this unity of life force in matter, is *self*—a knowledge of the existence of its own entity and a recognition of its environment.

Up to this point we have been analyzing self generally in a philosophical sort of way. However, there are today three very specific and prominent popular theories on the nature of self. One is known as *substantialism*. This, as the name itself implies, calls self a substance, just as the body is matter or material substance. This theory contends that there is a soul body, and self is of it. Obviously, therefore, substantialism is a dualism, recognizing a psychic or soul body, on the one hand, of which self is, and a material body, on the other.

Another theory of self is known as *integrationism*. This seeks to identify self with a system. It endeavors to integrate the states of mind, the emotions, and the experiences; to say that these things, the system of thinking, emotionalism and experiences as a whole, are what we term self. Then there is that which is known as *transcendentalism*. This is more complex. It tries to have self rise above the theory of it, being a substance or an object. It defines self as the subject of the experiences which we have. Namely, it pre-supposes that self is that which recognizes or perceives, and that which apprehends or comprehends as well. The consciousness pre-supposes such a thing as self, this theory contends, because it conceives a world, and because it reacts to what it conceives. Transcendentalism opposes the other two systems as advocating self as substance. It holds that substantialism admits its theory of self as substance. Integrationism declares that the emotions and states, as a system, are self, and a system would be an object, and an object, therefore, would also be a substance. This resolves down to the continuous argument about the substance and object of self—or which it is, in other words.



It must be admitted that self is ever implied in our thoughts and in our actions. There are so many things which we do daily, only because we conceive that we have self, and we act in response to what appear to be the dictates or impulses or motives of that self. At least, self does have sufficient reality, no matter what we call it, to be argued about. If it did not have such reality as to cause us to contemplate it and to discuss it, we would not. This reminds us of the principle, now a classic of philosophy, expounded by the French philosopher, René Descartes, *cogito ergo sum* (I think, therefore, I am). He meant by this that we can argue the whole world away, we can say that nothing exists in the heavens or in the bowels of the earth, that there are not any heavens or earth. Yes, we could even say that there is no God, and that we do not exist. But for all of that, that which is able to argue all things away, must itself at least exist. If self is a substance, it is a distinctive kind of substance, like that of pain and pleasure. A toothache is not an object like the tooth, but no one will rationally deny the reality of the pain, and that it has some kind of substance. Though self cannot be an object that we can weigh or measure, it is a substance which is perceived. The question is: what kind of a substance? Is it altogether psychical, or has it some material, physical aspects?

There is a school of thought conceived with the nature of self, which has persisted for some time, though it has become prominent only periodically. It is known as *Panpsychism*. It affirms that all nature has a psychical reality, that is, that everything that is, all being, all particulars, are of a psychical nature. Thus, *matter* is no less nor more psychical than brain, and consciousness has no more of a psychic essence than that of matter. All of them are expressions of nature, and nature is psychical. The *personal consciousness* of man, or what we designate as self, is the highest expression in nature, but even though it be the highest, it is no more psychical in quality than that of man's body. In other words, everything which manifests, is a process of nature, a gradation of phenomena. In essence they are all the same, *psychical*. In the importance

of their manifestation, in their complexity, some, such as the personal consciousness, exceed others.

There are also those who affirm that self, or what man terms it, is a *psychical system*. In other words, man as an organism has a brain and consciousness, the result of the energies and forces which produce life, and through this brain and consciousness he apprehends, in principle at least, the nature of the universe. In a general way he comprehends the magnitude of the great system of which he is a part, and then he freely acts in response to his particular apprehension. In other words, as he perceives some general principle of nature, he responds to it. This is really a mechanistic theory. Though it uses the term psychical, it does not use it in the spiritual or Cosmic sense, but rather from a psychological point of view. It really avers that man inwardly is a delicate mechanism, and when he is brought in contact with external conditions and impelling forces, he responds or reacts to them, and the aggregate of these reactions, the characteristics which he displays in his environment, constitute his self.

Using an analogy, it would be like a small gyroscope spinning upon a table top in a state of equilibrium. When anything came in contact with it, like a pencil or book, or any other object, it would rebound, move away, adjust itself to the influence the thing had upon it; and those different adjustments under such circumstances would designate its self, its peculiar and different reactions would constitute the personality or self of the gyroscope.

It is generally admitted by all the advocates of these different systems and theories that self, whatever it may be, is developed by the *choices* which it makes. There are certain dominant inclinations which we experience, certain impulses and urges, and every time we impose our will, exercise our volition to further those inclinations, we develop self. Conscious action, namely, expands self. The more we act in accordance with our thoughts and our decisions, our organized thoughts and our definite decisions, we develop self. It is not sufficient that we merely register impressions, become a storehouse of impulses, for self to develop. Something more is needed — choice and will. A photographic plate

has the capacity to register light impressions, innumerable ones, but it cannot select them; it cannot prefer. *Man can*, and in exercising that power, he is manifesting self.

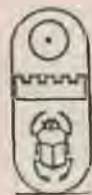
The Rosicrucian conception of self is, by contrast to these other doctrines and theories, quite simple, and embodies many of their principles, though it is in opposition to some. We as Rosicrucians, refer to the true self as *the inner self*, the ego, in contradistinction to the physical body and its mortal appearance. We say that this inner self is the *spiritual consciousness* resident in the physical body. In other words, it is the consciousness of the spiritual or divine source which you may term God or Divine Mind, or as you please. The Rosicrucians further affirm that there is not just one body, a physical body, in which there is a spiritual consciousness which manifests through a dual process (that is, one time objectively, the next subjectively) but rather, there are two bodies, two substances. Therefore, Rosicrucianism adheres to the doctrine of duality. There is the inner consciousness or self, the spiritual being, and there is the outer or physical. They have a relationship to each other, for they are dual attributes.

The Rosicrucians further declare that the self is not limited, it is not confined. It can extend itself anywhere throughout the entire universe. This is quite cogent when we understand that self is of the divine consciousness, which is universal. Therefore self being part of it, is not just limited to the physical body and its ability to travel or move within a certain environment. Self, likewise, is perfect. It cannot be contaminated, corrupted or degraded. It is perfect because it is of the divine, and the divine is the ultimate standard of perfection. There are not degrees of perfection; a thing is either perfect or it is not, and such absolute perfection we attribute to the divine. Therefore, self is likewise unaffected by environment, unaffected by man's associations, unaffected by the profane, by immorality and by disease. Also it cannot be added to because of one's education or cultural acquirements.

Self has a psychic body, a body just as definite as the physical one, though of course not of the same substance. Since self is of the Divine Mind, it has

an intelligence, and this intelligence has its functions to perform. Just as the objective consciousness makes man aware of the world in which he lives, causes him to respond to it, so the divine consciousness, of which self is, has inherent within it the responsibility of maintaining life force, and the purposes of life in man's complex being. This intelligence exists throughout all of man's physical form from the top of the hair on his head to the soles of his feet, carrying on duties like officers garrisoned in remote parts of the world. This mind or intelligence, since it permeates the physical being, forms an invisible or intangible body like a halo or an aura surrounding a candlelight.

The Rosicrucians further declare that our consciousness of self, or our personal individuality, depends upon the distinctions which consciousness makes. The more definite these certain distinctions, the more exact is our consciousness of self. The consciousness is required to make a sharp distinction between the *external*, outer world, and the subjective or *inner world* of man. It must recognize these two kinds of existence; it must sharply define the duality of man's being and become aware of self. It is advisable that we establish this familiarity with the psychic self. The more we do, the more existence we have to ourselves. Further, it makes us independent of those transitory, evanescent results which come from attempting to develop the ego through ostentation and pomp. The objectivist, the extrovert, who lives almost entirely in the outer objective world, finds it necessary to resort to considerable ostentation, so as to attract attention to himself. The more people who he is aware realize his existence, the more he too becomes aware of it. The objectivist believes that when he is not much noticed, or people are not paying him attention, he is lost, even to himself. In his own opinion he loses the prominence of self. The mystic realizes that that is a wrong attitude. He grows in self and in prominence as he becomes more intimate with the divine within him. He becomes more real to himself, and no number of persons who may acclaim him would make him more real than he is, when he is conscious of self. Furthermore, the mystic would rather, through his states of at-



tunement with the self, bring back into the objective world ideas and ideals which, by their high purpose, would attract people.

The Rosicrucians hold that true personal perfection comes in the development of the consciousness of self. When we are wholly in accord, fully aware of self, we are then absorbed into the infinite because self is of God at all times, and when we are completely attuned with it, we are *absorbed into the Absolute* of the Infinite. This perfection is like a ripple that is absorbed into the surface waters of the Nile. This does

not mean, however, that when we experience this absorption into the infinite, we lose our personality, that self disappears. Rather, we realize at all times our own existence, but also our *oneness* with all existence.

Self is a manifestation of the Divine Mind. It is not a separate phenomenon; it is this mind realizing itself. Matter is one manifestation of the divine. *Self consciousness in man* is the other. As Baruch Spinoza said, when man is self conscious, when he is aware of his own existence, then God realizes himself, because the self of man is the self of God.

NEWLY ELECTED GRAND COUNCILORS

Section 20-A, of the Constitution and Statutes of the Grand Lodge of AMORC, provides that the Grand Lodge shall have an Advisory Body known as the Grand Council. They shall assist the Grand Lodge in the general work assigned to them in their respective regions.

Rosicrucian delegates and members, duly assembled in Convention, on July 18, 1941, elected the following as Grand Councilors for the term 1941-42:

North Atlantic States: Dr. J. Lewis Blass, 475 Fifth Avenue, New York City, New York.

South Atlantic States: Mr. William V. Whittington, 4700 Connecticut Avenue, Washington, D. C.

Southwestern States: Mr. James M. Blaydes, Rt. 9, Box 495, Buckner Blvd., Dallas, Texas.

Mid-Western States: Mr. Orlando Hughes, 608 Kansas Ave., Apt. 2, Topeka, Kansas.

Central Atlantic States: Dr. Charles Green, 3787 East Street, N. S., Pittsburgh, Penn.

Great Lakes Area: Mr. H. C. Blackwell, 1201 S. Maple Avenue, Berwyn, Illinois.

Pacific Northwest District: Mr. C. R. Cleaver, Winslow, Washington.

Eastern Canada District: Dr. Stanley Clark, 418 Rosemary Road, Toronto, Ontario, Canada.

South American District: Mr. J. A. Calcano, Apartado 1611, Caracas, Venezuela, South America.

In all emergency matters, where a member may desire information regarding his status as a member, or wish to report on a matter of immediate importance concerning the welfare of the Order, he should consult the Grand Councilor adjacent to his vicinity. *However*, if the matter can be equally expedited by communicating direct with the Grand Lodge, this should be done. All correspondence appertaining to the Rosicrucian teachings should likewise, as customary, be directed to the proper Grand Lodge Department at San Jose, California. We are most happy to have such excellent Rosicrucians compose the Grand Lodge Advisory Board.



Concerning Psychic Power

By IRVIN H. BROOKS, F. R. C.



ANY students of Arcane Science delve into Mysticism and Occultism year after year with the feeling that just around the corner they will find the psychic power which has always fascinated them. They hearken to the Masters and

Teachers who say that when the student adept is ready, psychic power will come. To some it comes slowly as they practice the Law with diligent attention to possible uses for such power. To others it may come suddenly, as a great need arises in which the ordinary physical and mental powers are inadequate. Still others may never in this life discover the psychic power they seek.

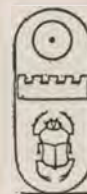
It would seem that the important thing to do is determine just what power we wish, and what use we would make of it when it comes. The student who has not learned to direct his physical and mental forces into the proper channels of expression and use, may well wonder why he even desires psychic power.

One may well ask, what is psychic power? Why desire it? There is one great saying that leads us to the answer to the first question: "All things work together for good, for they who love God." Psychic power is the use of all laws which require things to work to-

gether for good. We either make ourselves a small burning glass to direct these powers to a certain individual or to a certain situation; or allow the Law to make use of us for a flow of psychic power to a directed point.

In answer to the second question—why desire psychic power?—we must refer to the first answer: so that we may direct things to work together for good. Thus all powers, psychic, occult, mental, physical; begin to coordinate in Purpose. If we have our *finite and mundane* forces and powers handy to promote every whim and fancy in the physical, mental and emotional life, then have the other extreme of Infinite Powers and Arcane Forces impinging on us from the Divine side of our total existence, surely the acquisition of psychic power consists of discovering ways and means of bringing the two together in fulfillment of our larger Destiny.

There is nothing so wonderful or marvelous about psychic power. Nor is there anything so desirable about it as long as we have other means to accomplish a purpose. Many people go about the world doing useful things in a simple, direct manner, unconsciously using psychic forces of which they are unaware. Anyone who hopes and prays—who lives from day to day, week to week, with a Purpose which chords with Divine Harmony—is making use of psychic power. Any student with love and compassion in his heart, who breathes a prayer for the afflicted or sheds tears that add to the Mystic Lake whose



waters have the power to heal both body and Spirit, is an occultist. Great, are those who go about with smiles and graciousness neutralizing the evil they contact with an outpouring of love.

One simple illustration of a simple use of power will suffice for the reader to understand how the great pulse of humanity will key on the Cosmic Keyboard and return harmonious chords to the attentive pupil.

A man had two friends for whom he had much regard; but these two friends were unfriendly toward each other. This man decided he did not wish this state of affairs to continue if there was anything he could do about it; so he said to himself, "Sometime within a few weeks I WILL that an opportunity shall come for me to meet these two people—we three alone, under such conditions and circumstances that it will be a most natural thing for me to speak the right words and use the right gestures to bring about a complete conciliation between them." As he whispered these words he made it a prayer. He made the thought as *High and Powerful as the Heavens*. He imagined his selfless thought a stone dropped into a lake. The ripples spread and increased until they touched the distant shores and all things were WILLED to work together for GOOD for these two persons who could not love God completely until they learned to love each other.

After this effort, the man went about his duties with the expectation of complete fulfillment of the Cosmic message he had broadcast. He made no plans, no sly effort to get his two friends together. He simply left it to the Divine Mind to amplify his thought on such frequencies and wave lengths as He knew best to bring about the lines and Cycles of Divine Forces which were to affect all parties concerned in this picture of reconciliation.

The results of this effort to make use of Divine Forces in a constructive manner were successful, and each student can prove this from his own efforts to use his inherent psychic power to do good in the world of his own choosing.

So often these powers do not need discovering or finding, or even waiting

for; they are inherent within us and only need release for such uses as the world has need for. For the neophyte to discover psychic power too soon, may not have the best effect. The proper exercise of faith must build up a fortitude before the student is prepared to face discouragement which is nearly always prevalent with advanced mysticism. The advancing student, cultivating the proper sense of awareness of the principles of Unity, will discover evidences of power in his everyday life that he can acknowledge as being psychic in nature. With each new use and each repeated use of the psychic qualities, he will see a gradual increase of strength in potentiality and in demonstration.

This is the wonderful system used by the Rosicrucian Order in the various Neophyte and Temple Degrees. As the student advances in understanding, he is encouraged with experiments in which he employs the various Laws and Principles and demonstrates for himself powers of great potentiality. It remains for the sincere disciple to discover ways and means to make practical use of these powers under proper guidance.

We have all had the experience of looking all over the table for the salt and, as we begin to wonder where else it could be we discover it right by our elbow; too close for our impatient search to discover. Let us not be that way with our powers, but look closely by our sides, look upon our persons, look within—and there discover the simple but powerful forces we often overlook in our eagerness to seek the exciting, the fascinating, the fantastic.

Is anything simpler or more natural than LOVE? Is anything more powerful? Is anything easier to capture than a feeling of compassion? Is anything more sublimely blanketing or comforting? Thus, find the signature of your harmony written in the simpler things. Enlarge your comprehension and appreciation of life by seeking the simple melodies that theme through the complexities. Then, when the rudiments of melody have been mastered we can range at will over the Cosmic Keyboard

(Concluded on Page 255)



Three Circles of Reflection

A STUDY IN SELF ANALYSIS

By ALLEGRO



ABOVE the mirror-like pool of self knowledge we suspend our consciousness by means of meditation. Like a motionless, poised butterfly we seek to look down into the dimly lighted depths and attempt to know the self.

It is thus we learn . . . we find that an ancient admonishment still points out its eternal verity that "The Temple at Delphi Shadows Forth the Truth." We should never forget nor ignore the lesson so beautifully portrayed by the sun dial.

The reflection which we behold in the pool is multiple in its manifestation. Each and every mood, desire and action of our being colors and changes our interpretation of the image reflected. But, generally speaking, we can separate its phases into *three great classifications*. They are, namely, *the physical, the mental and the psychic*. Although this statement is very old, and though it has been repeated through many ages, it is yet a great field for thought.

In the field of the physical the reflection reveals to us many things about ourselves by three outstanding sets of impressions. These are shown by observation of the facial features, by the

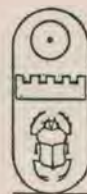
posture of the body in its moments of repose, and by the characteristic manner of physical movement.

The face is a most sensitive scroll in which each feature is surely molded by one's every thought, aspiration and emotion into an immutable record. Let us look well, therefore, as we should, at this facial page and alter our actions, thoughts and ambitions to correct its contour.

The relaxed posture of our bodies, if carefully watched, will give us keys to some of our outstanding characteristics. The humped shoulders and the slumped body are tell-tale indications of qualities we do not like to have discussed; but other and better habits of posture are indicative of better attributes. So as we behold the reflected posture let us improve it all we can.

Then, clearly, in contradistinction to our posture in repose we see the reflected picture of our movements. Lack of free bodily motion, sudden jerky nervous motions and absence of free, graceful unhampered action have an important message for us in helping us to really know ourselves.

There are many other items of manifestation in the physical world or mundane plane which are knowledge reflectors, evident physical things which affect any or all of the physical senses until their very multiplicity is confusing to our consciousness. However, any one of them, when it is segregated from the rest and meditated upon, is filled



with light which helps to solve our "mystery."

Again, within the physical circle, we see *the mental sphere*. This sphere displays more revelations of the self within. It, too, shows its manifestations through three principal channels. These may be set down as: First, thought; second, speech; and third, adaptability.

In the first, thought is reflected and emphasized in a double mirror, being mirrored back and more fully shown by action following and resulting from the thought. This may become apparent to our consciousness in many hundreds of ways, revealing desires, emotions and passions to be more fully accented or to bear us karmic lessons.

In the second, speech is one of the many secondary reflections following the process of thought. From our earliest word spoken down to our very last utterance, speech gives either or both *direct and indirect indication of the inner nature of our being*. Speech gives us daily communication with our fellows; speech brings us our contact with training in life—in school, in college, in all of our contacts of experience; speech by its *constructive or destructive use* helps to build or to raze our incarnation's structures. Let us earnestly sit in judgment of our own speech and of the impulses prompting our speech. Let us do this often. Then let us start at once to do some reconstruction. And let us continue that process as long as we are entrusted with the consciousness to do it.

The third phase of the mental world as it is reflected may be described by the term "adaptability." Adaptability is apparently on the border-line approaching the psychic universe but it can be observed and studied and we can gather unto ourselves a great and beneficial quantity of this reflection.

Looking deeply once more into the silvery image of our reflected manifestation, we find there the third picture portrayed. At first it appears hazy and dim in its varying outline, but if we give it our utmost in concentration it very soon grows more plain. Eventually it will surpass and supersede the first two image manifestations. It is *the psychic reflection*, which, while infinitely harder to perceive, will yield to our efforts the multi-jeweled pass-key of self mastery

if we attain it through trials of pain and patience.

This psychic reflection, however, leaves its marks, signs, signals and symbols to be interpreted just as indelibly as, if not more clearly than, the lesson-pictures or shadows of the physical and the mental.

It is shadowed forth in environment, in so-called exoteric human response, and in esoteric response.

Of these environment is the most evident. It reflects the mental attitude and offers hints as to the stage of progress attained. The environment may be that created by the progressing student or it may be that to which he or she is particularly attracted. The creation, of course, reflects much of its creator. We may easily judge our comparative progress by those things which attract and hold our attentions and our desires. This is another form of reflection. Environment in this sense must not be completely eliminated from our occasional consideration.

Human response, the reaction of other human beings to the unspoken thoughts of our consciousness, and their response to our physical actions, is perhaps also to be classified as a part of the element of environment. In itself and of itself, it points out forcibly the outstanding features of our physical, mental and psychic being. Sometimes this is difficult to discern but when once discovered and fully realized, it can, if we permit it, give us a great new and fuller understanding of ourselves.

There is also another response to the reflection from within which may be termed esoteric response. It is most subtle and vague to the outer consciousness. Although inexpressible in mere words, the way pointed out through these impressions leads definitely through all of the problems of progress to heights which would never otherwise be attainable. All of the other manifestations of our reflection eventually lead or revert to this one key, therefore we should always be alert to sense it.

Sometimes the reflection of our individual reflection is too close to us to be fully appreciated. This is illustrated when we stand too near to a great work of art to interpret the full portrayal. Distance lends clarity. If this is our

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A Changing Universe

By FRATER LOUIS A. F. MAES



PERIODICALLY man's conceptions of the universe, since the time of his earliest thought, have changed. Ptolemy, who extended and systemized the idea of Apollonius and Hyparchus, supposed the earth to be a fixed center of the uni-

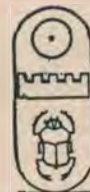
verse, around which the sun revolved (geocentric universe). This conception was later rejected when Copernicus came forth with the theory that the earth rotated daily on its axis and that the earth and the planets revolved in orbits around the sun (heliocentric universe). This conception, clear in its simplicity has stood the test of time, but like other Copernican theories, it has not been left untouched by the progress of science.

It is a little over three hundred years ago that scientists began to get an interpretation of the story. Since Galileo and Newton rapid strides have been made. Some of the questions of nature have been solved. However, a great number of the solutions have proved to be only temporary and superficial, as witnessed by the rise and fall of the mechanical view, a view that ultimately failed, not only from the scientific side, but from the philosophical side as well.

Thirty-five years ago, Einstein came forth with his theory or conception of

relativity which caused quite a stir and upheaval in scientific circles, for the theory of relativity threw into the discard the beloved ether theory, a fictitious ether that has existed in science for almost two centuries and grew into many ethers, until there were almost as many as unsolved problems in physics. So science accepts or rejects theories, depending on whether or not a new theory fits into its modern structure. For example, as Jeans says (*Universe Around Us*): "The formulae of modern science are judged mainly, if not entirely, by their capacity for describing the phenomena of nature with simplicity, accuracy, and completeness. For instance, the ether has dropped out of science, not because scientists as a whole have formed a reasoned judgment that no such thing exists, but because they find they can describe all the phenomena of nature quite perfectly without it. It merely cumbars the picture, so they leave it out. If at some future time they find they need it, they will put it back again." Here we have an example of the inconsistency of science, and why our minds are so easily filled with misconceptions, and why the knowledge of science so often turns on itself.

Present day science has many difficult questions to solve. During the past thirty years science has accepted the Einstein theory. It however finds difficulty in comprehending this theory, having had no direct experience with it. Science has passed from one dimension to two, from two to three and now from



three to four. The four-dimensional space is difficult to imagine, for to understand Einstein's theory of relativity science is called on to imagine a three-dimensional space, with one of time, all amalgamated.

Has the theory of relativity changed the astronomical views of our universe, or is it merely providing a better mathematical foundation (at least for the time being) for science to build up its future theories? In answer we can safely say that science is still far away from ultimate reality. Just how far science can determine the workings or forces of nature on the theory of relativity is problematical, for as Einstein says, "nature is such that it is impossible to determine absolute motion by any experiment whatever." This was the first principle for the formation of the theory of relativity. We are told that nature knows nothing of the division, or divisions, of the continuum into space and time. Minkowsky says "space and time separately have vanished into the merest shadows, and only a sort of combination of the two preserves any reality." Where does it leave science? The answer is that Time and Space are "realizations of the mortal consciousness."

Three universal principles affecting all things in the universe are called by man, time, space and mind, time being the measurement of the length of the period of our consciousness of something. Our realizations of the conditions of time and space are dependent upon our five senses, namely; seeing, hearing, feeling, tasting and smelling. If any are faulty our conception of time and space will be faulty. So time and space are concepts of the human physical consciousness, the mind being the thinking, knowing part of our consciousness. Man must admit that he has seen neither time nor space.

The average person finds difficulty in comprehending space as unlimited, theology and religion offer us the idea of unlimited space and present-day cosmology and astronomy mention the unlimited space of the universe. So, we ask, what concisely is science's present conception of our universe? Is it an expanding reality, or a fixed reality? What part does motion play in it? Ac-

cording to the astronomical view one would be led to believe that it is an expanding reality. For example, various nebulae show recessions of many hundreds of miles per second. The astronomer is able to tell us by measuring colours of well defined spectral lines whether a body is approaching or receding, using the principle that the light radiating from an approaching body is redder than that of a receding body. This however has been challenged, some scientists expressing their objections in that the brilliancy of a cluster of stars (nebulae) may be dimmed by atmospheric conditions immediately surrounding it. If we assume a nebulae is receding at the terrific speed that science claims, then our universe, or at least part of it, is expanding, but expanding only in the sense that this phenomenon is going on from the standpoint of the position of our earth. If space is unlimited, then these same stars may be approaching other heavenly bodies far beyond our vision. Our universe is so vast that it terrifies the average man attempting to visualize it. As long as we are still in the dark as to unlimited space and what lies beyond we cannot even hope to assume that the universe is an expanding or fixed reality; but it is a *changing* universe. Reality is something that has objective existence, of a material nature and is restricted by Time and Space. Beyond time and space man can neither sense nor comprehend anything. Our physical world is made up of matter, but as matter is constantly changing, its form is unreal. Matter is never destroyed and no energy is ever completely exhausted.

For thousands of years motion, with its many complications, has been a problem. An important example of motion is that of the earth around the sun, the earth following a closed curve (ellipse), or we can take the rest of the planets, all moving along elliptical paths.

Another example of motion is that of bodies, or fragments of bodies, falling in the space of the universe. As a body falls through empty space it continually increases its speed. It is only when the falling body enters the earth's atmosphere that we witness this phenomenon. The speed of the falling body when it

enters the earth's atmosphere is checked so greatly by friction that its vibratory force is intensely increased, and its molecules and atoms are completely transformed. We observe the wake of the falling body (at night) as a luminous gas. Here we revert back to the principle that matter is never destroyed, for the gases combine with those of our atmosphere and what dust or small particles of matter are left fall to the earth. These changes are going on continually.

So far, nature has not come to the assistance of man in his attempts to analyze or describe her. Many theories have failed. Today, however, man is somewhat jubilant over the fact that his effort to analyze nature by pure mathematics is meeting with success. How far will man go with his new conception? Who knows?

I cannot help but feel that science is slowly beginning to realize that the universe is more like a great thought, and is constantly revising its hasty impressions, and that we are only intricate parts in the great work. It is slowly but surely discovering that the universe was designed by a Creator, although it attempts to lead us to believe that the Creator constructed the universe outside of time and space, also parts of His works. In this science consciously or unconsciously turns the pages of its findings far back, back to the doctrine of Plato.

"Time and the heavens came into being at the same instant, in order that if they were ever to dissolve, they might be dissolved together. Such was the mind and thought of God in the creation of time."

The greatest problem that science still faces, and it is no nearer to an understanding or solution, is the problem regarding relation of life to the universe. The branch of science which has been discussed, very gently places the burden on the shoulders of the biologist and he has gotten no nearer to a solution. All attempts at creating life have failed and will continue to fail, because of the unalterable law of nature decreed by God. The great force or energy found in all matter and which gives it existence is *Spirit*. It has been the most illusive force or energy known to science. When I say Spirit I do not mean anything of a sacredly divine nature, except that all energy having its source in the laws of God is divine. By Spirit is meant that energy or force which gives manifestation or life to the Soul. It is the Spirit in Soul that permits the Soul to manifest as an entity. Soul is Life, it is never destroyed, and so I close with a short excerpt from a quotation by Socrates:

"So the Soul, whose inseparable attribute is life, will never admit life's opposite, death. Thus the Soul is shown to be immortal, and since immortal, indestructible."



CONCERNING PSYCHIC POWER

(Continued from Page 250)

and assist God in His melodies. What greater work could one do than teach others to hear the Music of the Spheres? What greater power could one wish than the ability to place firm fingers on

the keys of his or her own harmony and so fulfil that Destiny which is part of the Divine Plan?

Come, fellow students, let's not seek psychic power; let's use it!

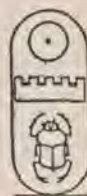


THREE CIRCLES OF REFLECTION

(Continued from Page 252)

problem, let us behold ourselves in the actions of others. This should not be in a comparative sense but to reconstruct our own actions for analysis and improvement.

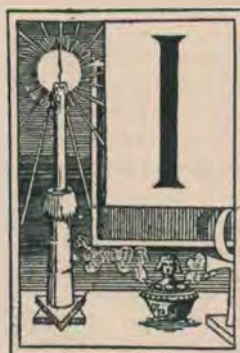
May we always seek profound peace by inward reflection which will help us to abide by the ancient injunction above the temple door which still reads: "*Know Thyself!*"





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.)*

VACATIONS



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August
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IT SHOULD be a well-known fact by anyone that a vacation is mental as well as physical, and that furthermore, the benefits derived from a vacation are those which add to the ability of an individual to cope with the situations he must meet following the vacation period. This is the period of the year usually given in this hemisphere to vacations, and frequently we take a vacation usually connected with a certain activity which we would not do at any other time of the year.

We all desire to take vacations, which we are not able to do for one reason or another. This year, because of international conditions, many are not able to travel as they might desire, and others cannot leave long enough because of business demands. Still others, because of social or financial obligations, must limit vacations to the particular demands upon them at the time. This does not mean that we cannot all take vacations, because a vacation is not necessarily all a part of a plan in which we must travel long distances, carry on activity to the point of exhaustion—or even carry on new activities, although we acknowledge the benefits in doing so. A vacation can come by directing our thoughts toward other fields than those with which we are necessarily obliged to use our think-

ing power most of the time. The demands of living take a heavy toll upon humanity, because the demands of living are in proportion to what we are demanding from life, and in our objective reasoning we closely connect these demands with the acquisition of certain physical things as being closely related to that to which we aspire.

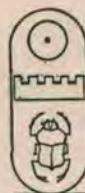
On the other hand, a treasure awaits those who will only look aside for a moment and behold the world in which they live from a broader point of view. Life is too short to confine into physical dimensions, particularly when phases of life go beyond our ordinary concept of dimensions. Therefore, regardless of what may have been your vacation this year, or whether or not you have had an accepted vacation, realize that certain relaxation and inspiration awaits you in contemplating yourself and your own possibilities. We work so fast physically that we sometimes forget to think and use our psychic faculties and potentialities. The sunrise is seldom more beautiful than from the point from which we can see it each morning, if we would but look for it. Every evening there is a sunset, every clear night there are stars in the sky. We can contemplate the movement of them in relation to the earth through the seasons, and the orderliness of the movement of the moon and the planets among them. One does not have to be an astronomer to see this, but he can see the handiwork of God, the universe, composed of the same materials of which he is also a part, from the physical standpoint, and ordered about and kept in its orderly routine by the same force which resides within ourselves and causes us to be. The con-

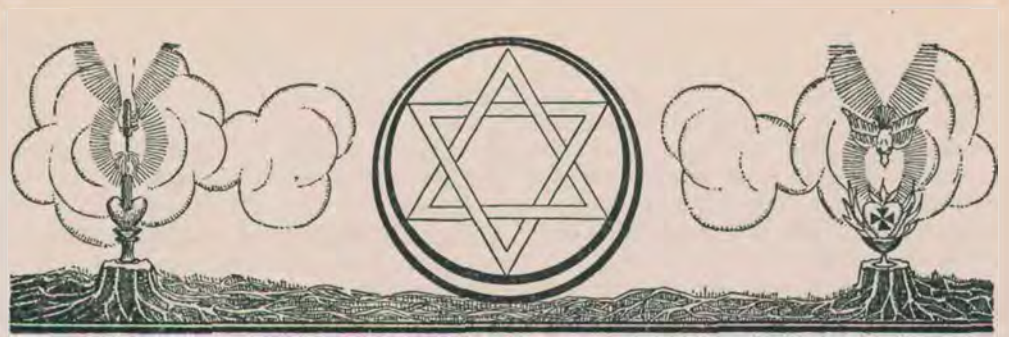
templation of these facts is a vacation. It is mentally causing us to use another phase of our existence, just as a physical task with which we are familiar causes us to bring into play muscles which are not used to that particular response.

Beauty lies near us, sometimes almost at hand, and yet we fail to see it. Being alert to beauty in the trees, in the birds, in the nearest museum or art gallery is taking a vacation, is directing our thoughts away from daily routine. Beauty in sound surrounds us; the song of birds, the song of the worker interested in his task, the voice of a child, the beauty of transcribed music, and the multiplicity of programs coming through radios at all hours of the day and night. All these things will contribute to bringing us peace and rest, and place us in a state of contemplation and harmony with our Creator, if we will but recognize them as such means to this end. The world is interesting if we make it interesting. It is dull if we set our mental reactions and conclusions to conform with routine demands of our physical daily existence. To derive the benefits that can come through the utilization of our subjective factors and through a mental vacation is something that lies completely within the power of the individual. It can be suggested such as these words are doing, but you and you alone can bring it about. To assist those who desire a time and place to join with others in the contemplation of the higher laws of the universe, the "Cathedral of the Soul" was established, to which all may turn. Request the booklet "Liber 777," which explains its activities completely.

ROSICRUCIAN CONVENTION PHOTOGRAPHS

Who attended the most successful and inspiring Rosicrucian Convention this year? Were any of your friends present? Secure the large 39" x 8" official 1941 Convention photograph for your Sanctum, and see for yourself. Even if you were not personally present, you will take pride in being able to point out to friends and acquaintances the photograph of the assembly of hundreds who attended and who represented nearly every state in the Union and several foreign countries. The excellent photograph will likewise be a reminder to you to be with us next year, and to be one of the happy throng. Price of large photograph, including mailing to you, is \$1.50. Send order and remittance to Rosicrucian Supply Bureau, San Jose, California.





The Causative Essence

By RALPH THOMPSON

"God and the universal laws of structure and operation are one and the same reality."—Spinoza.



TO AGREE is to go ahead. At least all the normal and reasonable people on earth agree on one proposition now; it is this, that there exists an essential substance which underlies what we call substance. This proposition is agreeable be-

cause it is reasonable. That which is, is caused by that which is essentially substantial. It is as Webster says in defining the word substance "That which underlies all outward manifestations." As we now agree on the fact that there exists an underlying essential which is necessary to all outward manifestations, so must we eventually agree that this underlying essential is of a mental character.

This second agreement is slow only because humanity is slow to learn to reason fundamentally. Yet with all this slowness the most evident proposition in the universe is that all fundamentals are mental fundamentals. Back of the indefinite human sense of existence is the definite sense of it; thus, back of the human sense of mind is the definite sense of mind. It is this definite conscious impetus which we must consider now and in the future if we are to understand the causative essence which underlies all outward manifestations.

Consciousness is the substantial essence which underlies all that appears. Though the idea seems new and transcendently radical to many willing thinkers at this time, this seemingness occurs only because it requires time and patience to sort the wrong sense from the right sense of what is meant by certain words which many of us have used without pondering upon their actual meaning. The word *fundamental* is an example of such words, and the word means simply what it says: mental foundation.

The Encyclopedia Britannica informs us that there is no satisfactory explanation regarding mind or consciousness. One of the ancient philosophers claimed that if the human mind did not change its concept regarding consciousness constantly there would be no human advancement. This indicates that our thought regarding life and consciousness advances as we learn to understand that consciousness is the essential substance which underlies all processes, and that processes are therefore mental processes. As we think regarding life and consciousness, so it is, thus it behooves us to improve our concepts regarding life which is consciousness.

Solomon and all the ancients, as well as many of our foremost reasoners and thinkers, regard the universe as a mental rather than a material phenomenon. It but requires common sense and everyday reason to recognize the fact that mind in its absolute sense was first, for if not then there would not have

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been that which conceived whatever was manifested. How can one imagine a thoughtless God? How can one imagine anything less than an all powerful and unlimited conscious Infinite as that which established this universe? If one does recognize that fact then one must recognize the fact that it requires such an Infinite to manifest one cell or one tiny atom, if there be atoms. Therefore, in order to reason, one must conclude that the unseen and Infinite Consciousness must underlie every process and every establishment manifested.

We improve our human concept of consciousness only as we learn to live in harmony with the Infinite Goodness, but there is one thing we can recognize which aids us to grasp a better concept of causation, it is this: that brain has no more to do with causing us to think than the heart or kidneys do. We must reverse our sense of cause if we are to reform our concept of consciousness. Brain is effect, not cause.

It does not require a saint or a philosopher to realize the fact that this universe could not have been manifested if it were not for an Infinitely qualified animating spirit which was conscious of its purpose, conscious of its manifestations, and conscious of the necessary essentials with which to carry on its unlimited manifestations.

Our human theories leave out this one most necessary proposition and substitute in its place an unconscious mystery, or rather an unconscious urge, and millions of people accept these theories merely because other millions of people accept them. Nevertheless, the one most necessary requirement of that which manifests anything is, without any question of a doubt, that which is able to conceive in the first place, and which is able to direct and govern in the second place. Surely no reasoning human could imagine that something could be manifested without that which conceives it firstly and governs its forces and directs its development thereby.

This Conscious Animating Spirit is, and was, the most necessary essential to any process and to the manifesting of a universe; nevertheless we have accepted theories which do not consider this most necessary essential being.

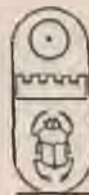
Not long ago the writer heard a minister declare that God made a uni-

verse out of nothing. God never did anything unreasonable, nor did he make a universe out of nothing. This statement of the minister indicates that God should not be accounted as something. God is the Infinite Animating Consciousness of the universe, and that Infinite Animating Consciousness was all that the Infinite Animating Consciousness needed with which to make a universe, and when we humans realize that our human concept of time is merely the temporary and human conception of eternity, or God's time, then we shall realize that God and his universe have existed throughout eternity, and if this were not so then there would not have been something with which to make a universe.

The atom theory is an example of the degree to which the human mind strays from reason and logic. We may be sure that God did not manifest anything according to the human thought of it. There is not one human conception that is perfectly correct. That which is born and that which dies is certainly not that which is correct. Even the microscope proves that to us. We see nothing as it really is. God made it and recognizes it as it really is. Thus, our human sense is unreliable when it comes to definite thinking. We humans are merely conscious of our human concept of anything. The whole trend of human improvement is a matter of improving the human concept of life based upon the original sense of life, in other words, eternal life.

The question arises, what evidence have we of eternal life? If life itself is not eternal then there is no Original Cause because that would mean that existence began with nothing, and such a proposition is not in accordance to logic and reason. The original and eternal essence of the universe is mental or, in other words, spiritual, and we will never understand causation, chemical action or phenomena until we take that stand.

Chemical action, like the heavens, declares the glory of God, thus, chemical action is an evidence of the living and substantial essence which manifests life and substance in all of its ways, not as the human sense would weigh it, or define it or describe it but as the author of life in its eternal sense describes,



weighs and defines it. In other words; we quote Gibbon: "All that is human must retrograde if it do not advance." Which means as Solomon advised: "Get wisdom, but with all thy getting get understanding."

It is about time that we understand chemical action, thus it is about time that we begin to consider the Infinite in our efforts to understand. It is the Infinite which gave us a reasoning mind—then it is time that we use it. We cannot figure it out without God. Why not then consider Him in our figures?

Dr. Redgrove, an authority on chemistry and physics, said: "The modern period in chemistry and physics has given us many excellent manipulators but few real thinkers."

It does not require much of a thinker to understand that an inert atom could not do what this inert atom is given credit for doing. If it is not conscious then it lacks power of conception, thus, whatever has power of conception should be getting credit which is given to this unconscious atom. Remember that this atom is supposed to cause certain reactions, supposed to promote certain processes and to do it without power of reason, without ability to think. Surely no reasoning person can believe that chemical action can take place without the presence of that which is able to conceive and govern whatever activities take place? Surely one who reasons cannot believe that a mindless atom is able to promote and govern chemical processes, or that chemical processes could possibly work themselves out without the aid of that which conceives.

The atomic theory indicates that God lacks the qualifications credited to the atom. God is the essential substance underlying chemistry, science and physics; in other words, God made this universe. Thus, the most important essential in the universe and the most necessary essential to every process in the universe is the omniscient, omnipotent and omnipresent consciousness which underlies, which necessarily *must* underlie, every process of action throughout existence.

We question this absolute truth because the world has not thought it out as yet; nevertheless every manifest process proclaims the necessary planning

and forethought in the case. An egg for instance, is a compound of many elements, and it is evident that that egg could not form itself, and that it could not be formed if its former did not reason out every minute detail pertaining to each process. Every manifest detail of every process in existence proclaims the proof of the presence of He who is able to reason out and plan each minute detail pertaining to every process in existence. If the elements of the egg were not the result of primary essentials of a mental nature, that egg could not result in life.

Dr. Edward Linderman of the New School for Social Research said: "The more educated people are the more difficult it seems to be for them to think straight."

We are confused because we fail to consider God, the one essential necessity, every moment of our existence and in every proposition which we try to understand. The idea that an inert atom could cause, direct and govern one least process without consciousness is just one instance out of millions of instances which prove that the reason educated people find it difficult to think straight is because they attempt to reason without the one standard premise of reason.

If the well meaning people of earth would take time to reason from the standpoint of this one standard premise of reason the millennium would soon become the natural state of existence, for it is the only natural state of existence. Surely no one would say that conditions which we are now experiencing are natural.

Dr. George J. Russell, chaplain Columbia-Presbyterian medical center, New York, said: "The ability to think is one of the most precious gifts bestowed on man by a kind Creator. It is criminal for him not to use that gift to the utmost degree."

Jane Taylor who lived in 1783 had this to say regarding the human race as she found it: "Though man a thinking being is defined, few use the grand prerogative of mind. How few think justly of the thinking few! How many never think who think they do."

Vera Michaels Dean, Foreign Policy Association research director, said: "The world into which we are passing is a world new to us, which will require

new leadership and new methods. This spells, not the doom of democracy, but the urgent need for its regeneration."

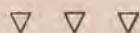
We are passing into a world of people who are beginning to realize that there is something definitely wrong with our premise of reason. This world is about to witness the tearing down of its so-called civilization. Imagine a civilization without God in it. Imagine education—politics—business procedure—without God in them. But we do not need to imagine it, we have it ever before us. Yet, all the world needs is to reason from the standpoint of an ever present God who knows His business, who straightens out our minds if we but reason from His perfect and spiritual viewpoint. We certainly need the right premise of reason every day in the week and every moment of the day, for God is evidently the substantial essence of the universe, the conscious animus, the spiritual substance which gives life and impulse to every least detail of our universe. God is Something not nothing. He is Cause not effect. He is Importance itself, and not to be shunned by His children. He is Essence number one. He is the sum and substance of quality, virtue, purity; and Paul said: "God is Love." And if we reason from the standpoint of Love instead of hate we can change the nature of our character and duplicate in manifold ways our capacity to live, grow and develop. Life, abundance and happiness are our natural state, provided we use the prerogative of reason.

Dexter said: "The demand of the human understanding for causation requires but the one old and only answer, God."

Today we seem lost in the confusion of many opinions. Why consult opin-

ions? The fact that they are human opinions assures us that they are indefinite and unreliable. Now what then is reliable? That we think right. To think right we must reason logically from the standpoint of eternal perfection for "now are we the sons of God." Thus, we must begin to recognize it. There is nothing of a definite character wrong in this universe. If one insists in believing that there is, then that one insists in reasoning from the WRONG standpoint. Now what is the consequence? That the life of such an one finds wrong everywhere. He finds some thing to fear and dread every way he turns.

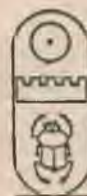
We cannot regenerate our democracy without regenerating our religion, our habits of thought. God's goodness declares the definite nature of God's universe. Is that not enough? Why all the confusion of standpoints? Why all the credal variations? This dropping a dime or a dollar into a basket or adding our names to church registers is not going to improve our lives. Is not the fact that God is the substantial essence all the standpoint necessary to bring mankind to one common agreement? Is one common agreement not all that is necessary in order to establish one common church, one common thought, one common ideal? God made a universe and this is it. We live as we think, and the sum total of improvement is improving our reasoning quality from the standpoint of truth—the truth that God is the substance of life and existence, thus eternal goodness is the principle thereof. "As a man thinketh, so is he." Thus if one wants to better his life then he must improve his character by improving his thought Godward.



● READ THE ROSICRUCIAN FORUM ●



Let what is natural in you raise itself to the level of the spiritual, and let the spiritual become once more natural. Thus will your development be harmonious, and the peace of heaven will shine upon your brow; always on condition that your peace is made, and that you have climbed your Calvary.—from "Amiel's Journal."





Mother Earth

By FRATER ROLLO ELLIS



OW often most of us use the phrase "Mother Earth" with but the slightest comprehension of the full significance of its meaning. The earth upon which we live is a Mother in every sense of the word. Within and on its crust, every element known to mankind is given birth. Upon this function all life in and on earth is dependent.

In last November's issue of the Digest, I presented my views on planetary life in an article entitled "Do Planets Grow." It is my wish to pick up the chain of thought where I left off in that article and explain more in detail, how, in my opinion, the evolution of life and matter operate. It might be well to state here that my opinion hereinafter given may or may not be concurred in fully by others.

During the past few years we have read much about the splitting of the atom. Professor Lawrence of the University of California with his large cyclotron has, to date, made the greatest progress. He and other scientists state that when the atom is split, a great force of energy is released. They are searching for methods of converting and utilizing this atomic energy.

It is my contention that the splitting of the atom is merely the mating of the

atoms. That when a positive and a negative atom mate, numerous electrons and protons and neutrons are given birth which are naught but baby atoms. The electrons and protons being minute reproductions of the parent atoms, while the neutrons are the unfertile gender and incapable of further reproduction. In other words, that the Cosmic atom is the nucleus of all forms of life and matter, by and from which all laws governing the reproduction of life and matter are fixed.

I further contend that mature Cosmic atoms possess a body that in substance is equivalent to the form and character found in the innumerable forms of its multiples. That when two atoms mate and reproduce their young, their remaining skeleton is known to the scientific world as the Diatom. That Diatoms are the base or nucleus of all gross matter and constitute the base or negative substance from which all material things are evolved. That Electrons, Protons and Neutrons, though negative, positive and neutral in action to each other, are all positive in action to the Diatom and its innumerable evolved forms. In other words, to put this in plain language, the mating of atoms releases two separate agencies, in the form of a base material and in the form of energy. The energy recombines or revitalizes the base material and establishes the process of evolution. From the Atomic skeleton to man is a long step, but scientists claim that our earth was given birth over two billion years ago. If we divide this up into normal

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life spans of man of three score and ten, we have 28,571,428 life spans in which man has had to evolve. The records of man only go back a few thousand years and in that short period science has been able to calculate improvement in the bodies and minds of men. If we but calculate backwards to the birth of the earth, using known records for comparison, we need no more than the Cosmic atom as a nucleus. Man being God's greatest and most perfect creation was the last form to be evolved.

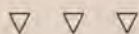
Science further tells us that the atomic energy (atoms) coming to the earth from the sun and other planets are split or shattered at the outer edge of our atmosphere. The atmosphere around the earth, which is spinning with the earth, might be likened to a vast mixing bowl in which mature atoms swirl until mated with other atoms that come spiraling down from the sun with terrific force. Their skeletons drift off into space or fall upon land and sea, depending upon in what sphere of the atmosphere they mate. A percentage of these mature cosmic atoms do not mate until within the sea or earth.

As initial evolved forms of the atomic skeleton we have salt, soda, sulphur and lime. Chlorine and Iodine are undoubtedly given off or created at the birth period. Iodine might be called the blood of the atom. With these initial evolved forms of matter as aids and agents, the process of evolution gradually broadens in scope. With each evolution, new agents are created and new combinations are made possible. When a million evolutions have taken place, the combinations that may be made are entirely beyond conception. We start in the beginning with the varied assemblies of Protons, Electrons and Neutrons, to form the innumerable types and characters of both cosmic and material atoms. The material atom continues its process of evolution, and by assembling atoms of different types and of different ages of evolution, all substance and matter is created.

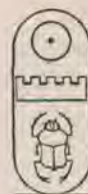
Man consumes food, liquid and oxygen. His body alters these substances into blood, bone, flesh and energy. Oxygen is but a mixture of Cosmic electrons, protons and neutrons, that when fused with nitrogen, the inert gas of space, we call air. Hydrogen is but a different assembly of same in a further evolved state. Fuse two parts of hydrogen with one part oxygen and the result is water. Continue this process of evolution and fusing and, at one stage, petroleum is a result. The function of Mother Earth is so similar to that of man, except on a much larger and broader scale, that when visualized as a whole, one cannot doubt but what man was created in her likeness.

Science has long regarded the diatom as a microcosm of the sea, yet no man has ever examined anything but the skeletal remains. Assembled in mass they are undoubtedly the most negative of all known matter, readily absorbing other substance. They might be likened to minute sponges which, in the case of salt, absorb chlorine and iodine from water and the result is salt, its initial and most plentiful evolved state. Within the earth in a further evolved state it becomes what man calls lime, and as such is the bone of the earth. When a young planet is passing through its period of growth, and has as yet developed but little atmosphere, a greater percentage of the atoms must mate within the planet, and the resulting release of new energy and the deposit of their skeletons and their continuous evolution, could and must be the basic factor of planet growth, in relatively the same manner as the bodies of mammal and man are developed.

Pages upon pages can be written on the evolution of life and matter, but in reality the whole story can be told in one sentence. All life and matter from the microcosm to the macrocosm is by cycles within cycles in which a very simplified pattern or law is employed. The mating, mixing or blending of two substances to create a third and progressive continuum of all things.



A proof of character is humility when confronted with praise.—*Validavar*.





The Keystone

DID YOU FIND IT THIS WAY?

By SOROR MARY ELOISE LAVRISCHEFF



REMEMBER one afternoon when I was a little girl I had been playing very hard. I came into the house feeling so very tired I curled up in a big chair in the living room. Sleepily I sat watching the deepening shadows creep across the rug. I

thought it was a beautiful rug. My first memories were associated with the red and blue and yellow of its sprawled patterns. As the daylight faded I watched the colors also fade. Little by little they came to a soft gray and mingled with the mist of my dreams.

I awoke some time later when my mother came in and snapped on the light. My first thought again was of the rug. I looked at it. The colors had returned. The patterns sprawled again as vivid and clear as they had in the light of day. Where had they gone? What made them come back? With childish wonder I had thought that perhaps the sun, like it drew the water up from the ocean, drew the colors too at the end of the day. But then when Mother turned on the electric light there they were again, as fresh and clear as ever. I thought of this wonderingly for many months.

A few years later, just at the verge of twilight, I was trudging down a dusty road. The shadows fell beside the path. I watched them growing longer and longer with every step I took toward the dropping sun. While I was musing, suddenly a phrase I had come across a few days before entered my mind: "Nothing is except as it appears to the eye." Here, now, on my walk I seemed to find a truth in that. For instance, from far away the tree I was approaching had been just a tumbled blur in the distance. As I approached, it grew more and more distinct. I saw it as a complete pattern of trunk and limbs and leaves. What was the tree really like? I knew that again in the darkness of night the tree would change from a picture of green and brown to another dark-shaped mass, perhaps a silhouette against the moon. It must be true. "Things are only as they appear to the eye."

As the years passed on I wondered. Suddenly I came across some diagrams of the refraction of light in the eye. To my immature mind they all simmered down to the astonishing fact: everything we see is really upside down! For several weeks this thought haunted me. I would close my eyes and stretch out my hand to the tabletop. I would know that if I opened my eyes I would see the legs of the table running down. If I passed my hand down over them I would feel them going down. Yet, ac-

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cording to this latest thought, in reality they were going up. How puzzling it all was. How relative everything in sight was to our touch. Was space really just in motor memory? Did my muscles always move a certain way and I associate that movement automatically with *direction*? As before, I wondered.

During these passing years I also found that I was becoming more and more sensitive to the qualities of sounds. I knew that from earliest memory I was literally thrilled by the notes from bells, from xylophones, marimbas, or pipe organs. Then, to those which affected me pleasantly, besides the common distracting rasp of filing and the squeak of chalk on the blackboard, I added the sound of a fork in a glass jar and several other personal effects. I remembered reading about a theory regarding the killing of insects—disintegrating them by sound. I felt that there was certainly the foundation of truth in that—for with these unpleasant sounds I felt, if they were continued, I would be disintegrated myself. Another thing I discovered was the communication of sounds to me through solid objects. In church I noticed it through the pews. Or if I was standing next to my father, who sang bass, his notes came through the book I was holding until they actually hurt my fingers. I wondered how this feeling was related to the actual thrills and "gooseflesh" certain notes or tone qualities produced in me. So I found the world about me was filled with wonders—and still I wondered.

I passed from childhood into womanhood. Still the questions followed me. The building blocks of my childish thoughts I had built up—until one day I found the keystone of the arch, the block that held together all the tower of thoughts I had constructed—the answer to all my questions in the one word: Vibrations.

The wonders of the spectrum unfolded themselves to me. I found that colors are caused by different rates of vibrations. The cells in our eyes respond to these vibrations one way in the presence of light. When light is absent they register for us only a gray or black.

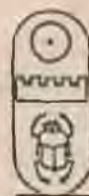
I found that each object has a rate of vibration. We receive these vibrations through our organs of sense, which build up for us pictures of them as occupying space and being placed in direction. It is through our sense organs after all that we perceive, and the memory of the responses of our body that builds up the world about us. There is no need to think of direction—or how the vibrations do come into our eye—what matter if they are "upside down"—our bodies take care of us in reacting to them. They keep us "safe and sane."

When I came to further study of this Cosmic Keyboard of vibrations I found that while colors were manifest in octaves of very high rates of vibrations, lower rates, down to fourteen vibrations per second, were those we recognize as sound. Then all things seemed to slip into their proper places. I knew that those qualities which affected me so strongly either harmonized (when I found them pleasant) or formed a discord (when I thought of disintegration) with the vibrations of my own body. The feelings I felt through the backs of the pews or in the hymn book were vibrations. I was glad they affected me only as slightly as they did when I found that a certain note produced by a violin would shatter a glass to pieces.

So at last my wonderings have found a solid base to rest upon—from which they may reach again to higher musings on the Cosmic Keyboard. My childish arch of questioning thoughts has blended into one harmonious whole, united by this keystone of Vibrations.



The disease of men is this: —that they neglect their own fields and go weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light.—*Mencius CCS II*





"I Am" and the Universe By Law

By JOHN WEIRAUCH, F. R. C.



HIS treatise is not written to create controversy but merely to get the reader to think in conformity to natural law which, to most of us, seems unnatural until we comprehend and then becomes "most naturally."

From the standpoint of criticism

let us cite, for example, a small problem in law as regards figures:

$$3 + 3 = 6$$

No one will contradict the result of these figures. But, let us use the same figures and symbols and see how we can change the result. To do so we need but tilt slightly one symbol:

$$3 \times 3 = 9$$

What a difference in the result, yet both conform to law.

So it is with natural manifestation. And this explains why natural law is difficult to comprehend, yet Nature conforms to law more readily than figures. So let us start from the beginning.

"In the Beginning was the Word."

In other words, only God was and nothing else. All that was was unmanifest, as we understand it, yet it all was there in the mind of God, every atom, every electron. Time, as we know it, was non-existent, for the consciousness of God penetrated time, as we

know it, forward and backward from beginning to end. Everything in His mind had already happened ages ago or else was yet to come, according to what the thought was. Everything was system and order, according to the mind of God.

So, after tearing down the mortal pillars of time, now let us apply a natural law.

"Nothing comes into existence from nothing."

That proves but one thing. We, all of us, were there with God as a part of God's mind in the beginning and we still are, whether we like it or not. And, as there was no "Hell and Damnation" in the beginning, they are not of God's plan as He is a lover of system and order and would not contaminate His mind with such, but are the creations of lesser beings who, we may safely say, revolted against His system and order and tried to establish themselves as entities with the result that they fell from grace, which, according to law, means the Laws of God, being stronger than the revolting consciousnesses, and the consciousness of God being purely positive, these who revolted became negative in direct proportion to their efforts and lost their positiveness in direct proportion.

Time! Even as we comprehend it is an enormous institution and man's written records date back only a few thousand years. But, the unwritten record dates back many millions of years. If we examine the written records of man,

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we will find a large proportion thereof composed of systems and methods of worshipping or contacting God's consciousness, making mysterious that which is natural, and in view of the fact that most of these systems or institutions have failed and are not much more than a memory, it proves but one or two points, which are:

Lack of comprehension of God's scheme of things, or, lack of cooperation of or with His laws.

Had the sincere desire to conform to God's laws with knowledge thereof prevailed, then true knowledge would be the order of the day rather than selfish power designed to mislead the masses for personal gain which but retards civilization in its progress back to light.

While we are on the subject of light, we might bring out an interesting point in regard to law.

We have already pointed out that "Hells" are creations of lesser beings. How, then, does God penalize those who do not cooperate with His harmonies? It is very simple to understand. He merely shows His disfavor by withdrawing His consciousness, which is positive, from the one who does not cooperate and as a consequence, as the positive recedes the negative qualities absorb him in direct proportion. This seemingly would prove the postulation that "Hells" and the "Devils," etc., are all manifestations of the negative mind, and cannot be positive by law.

Now, the mind of God, being positive, manifests as it wills, showing favor or disfavor by increasing or decreasing the positive force in us or surrounding us at will, and His will penetrates all time. The ancients drew pictures of this situation as a beam of light shining down from Heaven. And it is a very good picture according to the sense of feeling.

Now let us try to penetrate the veil or sense God's plans in making the earth, or the negative plane upon which mortals manifest.

Everything that is, was, and will be, is included in His consciousness, but that which we comprehend as our physical world is predominantly negative, whereas the invisible positive forces are predominately positive.

By assuming through various phases of sacred literature that we have been given the right to become Sons of God and, therefore, through His laws become entities like God, even in likeness, and receive power to rule in Heaven or the positive realm, is it hard to believe that this earth was created as a training ground, or proving ground, for those who wished to live in compliance with His laws? Now, according to proportion, the earth being predominantly negative, means that the forcefulness of the mind of God is not pronounced, on this plane; and as the force of His mind receded it was meant for the individual mortal to receive individual consciousness or individuality as a means of becoming or desiring to become a "Son of God." Viewing things in this light, we can comprehend the purpose for the earth, whereas, had we remained on the positive plane, we would, of necessity, have blended with the consciousness of God and His positiveness, and have remained unmanifest excepting as He willed it.

In view of this fact, it puts a slightly different meaning, or rather, we should say, gives meaning to the phrase:

"I am that I am."

Now, the mind of man, standing on the face of the earth, has the option of choice whether he is going to become positive in personality or negative in personality.

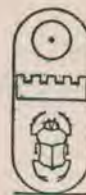
The consciousness of one aspires to better things and builds and plans for others and tries to help others as well as himself, while the negative one refrains from these things and tries to assume his birthright and live off the efforts of others, thereby incurring a sad condition from which he cannot escape.

There is a noticeable relationship in the element of time which can be tested in a simple manner as regards personality.

The positive personality is busy building, planning and creating ideas.

The negative personality is usually retrenching and living in the past and, likely, elaborating on his past exploits.

The point to be observed therefrom is that there is a peculiar relationship in time as affects these views—one develops the peculiar condition of projecting his



imagination into the future or into the positive realms, while the other retards himself by projecting into the past and living there upon some laurels usually unappreciated by others.

The rewards of each can be readily surmised.

The law of compensation in this illustration can readily read "We attain that which we aspire to," and, on the positive plane, it always is done "now" and all is on record, requiring only physical effort to manifest it on the physical plane.

So, we can also readily understand why the ancients often pictured a wrathful, vengeful God because they were usually trying to escape from the light and the forces of darkness of mind gave them no peace until they had again attuned themselves and found the blessings of God good.

A peculiar situation is manifest upon the negative plane which is: That those who are least fitted to guide or tell others what to do are the most per-

sistent in trying to conform you to their ways of thinking.

The positive attitude is: "I know not to what purpose you were born nor what your lesson is that you must learn; but if I can help you on your way and if it does not hinder progress too much, you have but to ask and I shall try to help you if you are in need and are sincere in your efforts to help yourself."

Recognition of and conformity to law is the only path leading up to the mountain of attunement, while the broad highways of the plains of artificial pleasures are circuits, and though you traverse the earth completely, you may have gained *nothing* that you need but you have retarded your time in achieving your purpose on earth, which is: To perfect your personality so that it will blend with the positive laws so as to advance you in your quest to attain your Son-ship of God, which is your rightful heritage through the Divine Plan of the eternal, all inclusive God, whose will is "The Law" from which all other positive laws proceed.

ROSICRUCIAN LIBRARY OPEN HOLIDAYS



The Rosicrucian Research Library at Rosicrucian Park, San Jose, California, will be open *every holiday* from 12:00 Noon to 5:00 P. M., with the exception of Thanksgiving, Christmas and New Year's Day. Frater Orval Graves, Rosicrucian Research Librarian, announces that this change in policy is in accordance with requests of members who wish to use such holidays to travel to San Jose for the use of the Library.

The Library is likewise open daily from 1:00 P. M. to 5:00 P. M., with the exception of Sunday; on Saturdays between 9:00 A. M. and 1:00 P. M.; Wednesday and Friday evenings between 7:00 P. M. and 9:30 P. M. The handsome building of Egyptian architecture includes the latest Library methods, comforts, and facilities, and several thousand volumes on the arts, sciences, philosophy, metaphysics, Rosicrucianism, history, mysticism, and occult fiction are available, as also all of the standard reference works. Every Rosicrucian is entitled to these facilities without obligation. *Rosicrucians who cannot attend* may write to the Librarian, requesting that he do research for them. A nominal charge of 25c to cover typing of answers is made. Inquire of Librarian as to further details about this service.

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The Art of Tolerance

By SOROR F. JANSEN



O the Mystic alone is tolerance pure gold; others regard it simply as a convenience to gregarious living. And in the Mystic it grows only with the sweat of conscious effort and the blood of the ego. This is because the Mystic must have a dif-

ferent sort of tolerance.

Tolerance, to the rest of the world, is that state of mind which "puts up with" adverse and irritating conditions for the sake of peace. To the Mystic it is far more than this: It is a constructive *understanding* of the true nature of things. Therefore the Mystic aspires to a positive tolerance in contradistinction to the negative "live and let live" credo of the world.

He who first sets foot on the path of attainment finds himself growing different from his fellow men. The old excuses, the old standards, fall from him and he must face, not only the lack of understanding from his associates which is an instinctive craving of the animal heart, but he is submerged into a maelstrom within himself of continuous, recurring irritation at the ways and interpretations of these associates.

He strives mightily to overlook weaknesses and petty credos in others. He knows that the kingdom of heaven is within, but when he looks there he finds

naught but a bedlam of clamoring unwanted thoughts. Among them all, the thing he despises most is intolerance. He is completely intolerant of intolerance!

Then is it quite impossible for him to love his fellow men; impossible because he knows not what the phrase means. He cannot love them for he sees only the outer cloak—an exemplary reminder of all the things he is attempting to rid himself of. He sees only the outer cloak because he has not yet beheld the beauty of his own inner being.

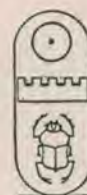
But at this stage his great intolerance is his salvation. By it he is able to grasp the thing within his own nature and transmute it into its polar opposite—tolerance! He proves once more that to free one's self is to free all mankind.

The thing we despise most in others is that thing in our own nature we are striving to overcome. This needs must be! That which has been for ages past a habit, must be burnt out with the full intensity of the conscious mind.

Thus we see that tolerance is not to be obtained by a wish, but is rather the result of liberating the soul from its manifestations. This can best be exemplified by our attitude towards a little child. He errs because he is young and has not yet learned: It is the same with ourselves.

True, intellectual knowledge may exist while yet the habit mind persists in its erroneous ways. This is because we are ever, as it were, a step in advance of ourselves. It, therefore, behooves the

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Let Yourself Be Happy

By SOROR DOLORES M. KNUTSON



IF WE are right, if it is good for us, we shall find the method, the means for accomplishment.

By this is not meant right with regard to the world's connotation of the term, nor good with regard to morals.

What is meant is

right and good for us with regard to the lessons we must learn while here on earth.

Many of us cannot accept the simple law stated above. Because, having been steeped in the narrow interpretations and misunderstandings of the past, we cannot help being suspicious of a God who has been attributed with all the passions and caprices of a finite being. When we feel we have hurt Him we hurriedly concoct a scheme by which we hope to appease Him, or we try to rationalize ourselves back into His good graces. When we've done a good deed we virtually strut about with gaze turned upward half-coaxing, half-demanding an immediate reward to drop from out of Heaven.

Surely there is a misplacement of emphasis somewhere. Perhaps our perceptions have gotten a bit out of focus, and our conceptions, therefore, are now somewhat distorted.

What is expected of us? Why? And what is the Nature of a God who seems to be exacting so much from us?

These questions are, we know, almost unanswerable for us. They will probably remain unanswered for some time to come. But it is necessary that we find some acceptable, though temporary answers.

We can do so by first freeing ourselves from all the morbid, unhealthy, hindering superstitions of the past and hold fast to the few *workable* truths we may discover, so that, unhampered, we may proceed further into a more sane and happier Future.

We are here on earth to learn how to be happy. We can only be happy when we have acquired the technique of avoiding errors—errors which cause unhappiness to ourselves and to others.

We can learn from pleasant or from unpleasant "karma."

In thinking of "karma," we often forget that there can be pleasant karma. We seem to have accepted the term as bearing evil portent. Karma is nothing more than the "Accounts Payable" on our Balance Sheet of Life. It is something we *owe*. Not to God, but to *ourselves*. For until we have *balanced* the unbalanced condition *within us*, we cannot enjoy everlasting happiness. Every unkind word or deed which causes unhappiness to another, *deducts from us*. We can balance our accounts only when we have *fully realized* the significance of the weakness in us which caused us to speak or act as we did. Only then, can we restore; to *ourselves*. But it is not the kind word or deed which restores. These are the natural fruits of our larger consciousness. It is the *realization*, the lesson learned, which "cred-

its" our "accounts payable." For it is the realization which adds to our consciousness and makes us more capable of enjoying life.

We can learn just as effectively—and more painlessly—from pleasant karma. But it is more difficult. It seems we have not the courage to be happy. If things go smoothly in our lives for any length of time we begin to think "This cannot last.", "It is too good to be true." With these toxic thoughts we hinder the free-flowing Energy of Divine Love and Joy. We submit ourselves to every variety of inharmonious influence.

It is our *attitude* in life which is important. We should consider our "trials" or "troubles" as problems to solve; theorems to be understood and applied.

Unpleasant karma is never inflicted upon us as a punishment. *Its purpose is to teach.* When we have *thoroughly* overcome the weakness which necessitated the lesson it ceases to repeat.

Pleasant karma would often take the place of unpleasant karma, but most of us cannot learn except from an unpleasant experience. This too, is due to inaccurate environmental thinking. When things go well we often act as if "we are getting away with it." It is only when things cease going well that we are brought back to task.

Is it possible we avoid discerning our weaknesses while enjoying pleasant

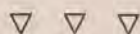
karma because we are afraid once the necessity for it is eliminated it will cease? We may be assured that this holds true only with regard to unpleasant karma. If any change does take place it is always for a better condition, since it is *natural* for us to live happily and constructively while transmuting our weaknesses into abilities for living harmoniously.

At a certain point of attainment there comes a time when we may become apprentices of our God. We are placed under consideration for some particular, individual, Cosmic role. It is during this probationary period that we may be subjected to several or many trials (depending upon the qualifications required) to test our knowledge, strength of purpose, efficiency of direction and purity of motive. On such occasions we should remember that no test is given—nor do we attract to ourselves any test—for which we are not potentially qualified.

From the words of a beloved, though anonymous, Sage of old, is quoted the following thought which eloquently expresses the Will of the "God of our Hearts." "And in the laws He hath ordained as the rule of thy life, so kindly hath He suited thy duty to thy nature, that obedience to His precepts is happiness to thy self."*

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*From "Unto Thee I Grant," p. 38.



THE ART OF TOLERANCE

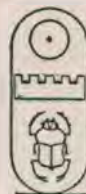
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intellect to be tolerant of the mistakes of his lesser self—as we are tolerant of the mistakes of the unlearned child.

True tolerance is more than mere forgiveness. To say, I forgive, is to speak in hypocrisy. Where tolerance is, the very need of forgiveness is not recognized. Remember the words of the Master to the woman caught in adultery. "... Neither do I condemn Thee! Go thy way and sin no more!"

Remember also, that transmutation,

not presumptuous denial, is the weapon of the master. True tolerance, it may be said, is an attribute of pure love—love of God! Here is the secret! If you cannot love your fellow men, try loving God—a thing always possible because we identify God with all those things we love! As love gradually fills up the mind, hate and intolerance give way. It is infinitely easier to dispel darkness by turning on the light than laboriously to shovel it out.





SANCTUM MUSINGS

UNLOCK THE INNER WORLD

By FRANCES VEJTASA, F. R. C.



CAN we intelligently discuss the inner world?

Let us plant our feet firmly somewhere on some point of agreement. We are agreed, shall we say, that you and I are individually dual, and that each may become conscious of this

duality and live it intelligently in this very life. Do I guess rightly that after this statement you and I are already in disagreement? Your idea is that we are consciously living only in the outer self, here and now, and that only after what is called death, we are consciously alive as a spiritual entity. My contention is that we may exist consciously in this very life, as an inner and outer being; in fact, that that is an inevitable evolutionary achievement.

Agreeing that we are a dual being in our present existence, we must assume that we have a dual world in our present existence: an outer world or plane and an inner world or plane.

You perhaps have a neighbor who knows these two worlds, recognizes, accepts them, and motivates in them. He would like to tell you about them, but does not know where to start, does not know what words to use, nor what

language to use. Have you not observed him at times looking at you strangely and without speech? Secretly, you pity him. He stays home too much, you confide to yourself or to others, does not live violently and strenuously enough. Life is so short and while it lasts he is not taking advantage to have fun. He really is a fool. You probably even have a keen desire at times to do something to him, get him good and drunk, throw him off his balance. It would be great sport. But he reads even between your lines and smiles good-naturedly, covering thus his pity for you—not of your ridiculous conceptions, but that his experience of living should be so entirely not a part of you, that in spite of your seeming activity you should be so slightly alive—really quite dead.

And thus we have two human creations: one familiar with, motivating, and harmonizing to the best of his ability the two paths of living, outward and inward; and the other familiar only with his outward living and that in an unbalanced or uncontrolled manner.

We are agreed that living is an expression of a type of energy, and that since not only we but all creation is dual that the power or energy with which we act must necessarily be dual or of two kinds: centrifugal and centripetal. These are concentrated words, so we will spread them out a little. Our word treasury explains that centrifugal means forking, spreading, or separating, and

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centripetal, just the opposite, meaning coming together, pouring in, uniting, or focusing.

The centrifugal force then is of the outerworld and the centripetal force is of the inner world. Since all creations are dual, in each creation, used or unused, must be the dual force, a force which scatters or spreads out and a force which unites or focuses inward. This brings to our imagination the picture of a wagon wheel with its spokes spreading outward and uniting or focusing inwardly to a center point, and thus we have a material symbol of the counterparts of creation. It seems that your mind has fixed itself on the word counterpart. All creations are counterparts. They conform fundamentally to the same plan, from the cell to the universe.

You and I have the same relation to the universe as a single cell has to the complex cell-composition of our body. Just as the cell has a focal power in its center, so you or I have a focused power in our individual centers and so the universe has a central power, and so all of these scattered center powers have a united collective power which may operate inwardly as a concentration point or current, or outwardly, as, for instance, the sun radiates. As individuals through our own independent will, we may direct our forces into our outer world, or, with proper training, into our inner world.

Our five senses constitute our avenues of association, letting our outer selves into the outer world and the outer world into us. By association, we develop a great affinity for the outer world. We are entertained by and live on sensation, usually enslaved by or under the control of other persons or circumstances. We go crazy, as we say, living alone and, unless physically exhausted, we are bored with our own company and therefore unable to spend a few nights at home. This is not a flattering admission on our part. Daily, nightly, we dissipate, scatter our forces outwardly. Nightly, we seek our bed, empty-handed to rebuild or regain ourselves somewhat through sleep.

Thus it is explained, we scatter our forces by living in the outer world and, since living in the inner world, requires a focused or concentrated force, we have nothing left to motivate with or

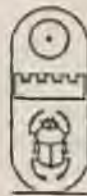
become consciously active in the inner world. We do not even know that it exists. We even argue that point and thus become an object of pity for those who know.

It is through concentration inwardly that great works of art are created, that inventions are brought into existence, and that the universal mind, a pooled intelligence, is reached and an association made. Here we walk with and have the companionship of the divinity.

The master who gave us the law and knowledge of the Kingdom Within did not talk in abstractions. For two thousand years we have both sought and denied it. The key is that spark of vitality within, which must act as the focal point to attract to itself the universal mind. And it is up to each individual to liven the spark, to fan the flame, to feed it and promote growth, in order that this spark may acquire its magnetic or attractive force and thereby grow in power, to later become an actively controlled power. The key, denied or undenied, exists and waits to unlock the path of entrance, in you and in me.

The spark requires delicate treatment and refined approach. It feeds on beauty which is of its kind—often nature acts as the awakener, sometimes some inspired toiler has left an overflow for us to feed our spark upon. It may be architecture, music, a statue, a picture, a literary composition or masterpiece, or the sunset or some piece of landscape which no human hand has touched, or it may be some humble task well-done: a kept garden, a haircut, a floor scrubbed white, a loaf of well-made bread. One may detect an artist's touch in all of these, but an artist's touch is not conceived without love of task and love of service to humanity. These are mighty tools: love of task and love of service to humanity. Is there in our records any individual of greatness who was not armed with these?

Unless we have inner understanding, often our evaluation of greatness is erroneous, especially as it manifests on the outer plane. Jacob Boehme, a great philosopher and world teacher, motivated in his outer life as a cobbler. In the outer world he was a servant to those who thought themselves his superiors. Making and mending shoes does not gratify false pride or vanity, but



Boehme had none to gratify. He was not a slave nor a servant to worldly ambition. Mending shoes provided the means for his outer existence. It kept him in contact with the outer world and therefore served to balance the two planes of his living, which in his period of evolution and in his spiritual mission was an essential. In his inner life, he was also a servant to humanity. His reward was the inpouring of the universal mind, of the universal love—an abundant life difficult to conceive, a living flame difficult to picture for our infantile minds, but enough to instill hope.

Beware that you do not apply a wet blanket to the flame, your lamp, or divine heritage. At present there are too many high-powered personalities who live inwardly in darkness, in death, and only what they themselves possess they know how to transmit—death.

This flame within feeds on refined emotions: kindness, reverence, honesty, devotion, love of beauty, of life, of task, of others, love of plants, animals. The inner center of every cell and collectively as a being, livens on this diet, and this thrill becomes a conscious part of the individual, attuning him with the universal. This thrill, being a super-vibration, seeks and attunes with its kind in the universal.

Therefore thrill to the beautiful, lift up your consciousness. If you do not have to help you, music, mountains, waterfalls, canyons, find what you do have—a tree arraying itself into fresh, lacy green after a sleep of winter, a symbol of your own barrenness and coming into life in springtime, because for you too there is a springtime. Accept a beautiful morning as a tonic, thrill to it and aid your digestion. The birds know how; they sing in tune with it, not missing one cheery morning.

Those who seek to find thrills or forget the self they know, through using dope or alcohol, are on the opposite or downward trail. They are merely injuring the outer self, instead of lifting it up to the companionship of the inner self, embracing it, comforting it, healing it. The outer self, or body, is in your care, and you are its savior or its tyrant.

We have heard thousands of times that vices mean starvation through degeneration, but we are rather startled to find that there are refined vices which

also smother the flame, such as practiced selfishness, vanity, greed, and intolerance. All of which in our present stage of civilization have reached the proportions of monstrosities among individuals and among nations.

The wonders of the inner world await your own personal exploration—use your key and let yourself in. For the individual who is chained to the outer world, turning inside to the inner world requires a great battle between himself and the outer world, a disconnection. It indeed requires a certain symbolic death and a rebirth. Down the centuries the fact of this rebirth has been repeated to you, but the outer ear has registered only the words. This rebirth is accomplished by one's own volition and is a courageous victory. Occasionally an individual comes to the realization of the inner Kingdom through some accident, although achievement is not dependent on accidents, by which the avenue of outer contact has been severed; such as, loss of hearing or sight, or both.

The deaf Beethoven amazed the world by composing musical masterpieces, which he could not hear. So the world thought—that he could not hear—but he heard as the world did not hear, not on the outer plane through the crude ear, which no longer served as a transmitter, but through its counterpart, the inner ear, for our physical parts have a metaphysical duplication as of the inner world. This inner ear serves only the inner world and awakens to service only because of inward concentration of forces. It is so with the inner eye, taste, and feeling.

It is emphasized again that one does not need to have one channel disabled to open the other. One may have the use of both of these in the present living through balanced development, through evolution or proper training. It is a startling discovery—the actuality of a super-self and a super inner world, denied to no one who seeks sincerely. And though it may take ages, eventually each one of us must come to this, since it is the Plan.

This discourse is not intended to advocate the shunning of our outer world. It seeks to proclaim the possibility of mastership of the outer world and the use of it for one's own good, for to a

dual being, activities in both worlds should be possible and should be balanced. How could perfection or completion be reached in any other way on this path of progression, except by progressively harmonizing oneself with the higher, and yet higher, principles of living!

Although unfortunately our educational system does not provide an adequate channel or opportunity for development of the inner self, we are not pioneers in this field without a school, and by school is not meant merely a book or some one man leadership, although, if sincere, each may have some little value. Training for dual mastery requires more than thinking on abstractions, which do not give concrete information as to just how to achieve the goal which is sensed or which has been outlined. You cannot build a structure without knowing where to get your building material and how to set it up. Your dual body is a natural laboratory, but you cannot control or operate intelligently through natural laws until you have a thorough knowledge of these laws. Operation through instinct is not mastery.

There are fully equipped, far-reaching, powerful metaphysical or mystical schools which have come down with the ages, without the aid of taxation, and are a part of the present as well as the ages. The Cosmic is neither betrayed nor cheated. At this time the halls for inner wisdom are filled with thousands of students and the doors are open, as they always have been, to sincere seekers, who in spite of apparent world degeneration, are steadily on the increase.

One enters this study quietly and humbly, surprised that it has always been here waiting for such as he, and amazed to find a very substantial inner world, full of comradeship, and from that time on, desire for the outer world decreases and in proportion desire for the inner world increases.

There are many promises and claims to spiritual evolution and revelations, and how shall one make a choice or recognize the right school? For the protection of truth and the seeker for it, an international or world federation of these schools has been organized. This federation is known in the outer world as FUDOSI (Federation Universelle

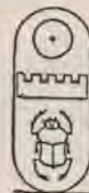
des Ordres et Societes Initiatiques). The article "*Ancient Brotherhoods Support AMORC in Freedom of Thought Campaign*," appearing in the May issue of the Rosicrucian Digest gives the qualifications necessary for membership and lists the organizations now affiliated.

These schools are one with each other, working in unison and in obedience to the greatest of pooled or concentrated forces, as found in the Cosmic Mind. They borrow from each other in building their works of discovery and research. They blend in cooperation and differ only in their activities as evolutionary, racial, and climatic conditions require, or as their special fields of activity require. They stand in equal servitude to all races, all creeds, all nations.

And how long must one study? The answer is: How long does one experiment and study to fit his place in the outer world?

The keynote of the teachings must be constructive activity combined with or motivated by love, for love operates even in creations on a lower scale, in material things, and in plants, as affinity of one cell or atom for another. The giving of a gift as a duty or to commemorate an anniversary, adds nothing to our spiritual growth or upliftment, but the giving out of a fullness of heart, through the urge of love, no matter how small the material token, evolves to a higher spiritual position both the receiver and the giver.

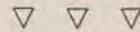
Though one may destroy all that is evil what will it avail him, if he does not build it up with good—a vacuum is not of value. If you are following teachings that leave a vacuum, or teachings that lash you with fear against a stone wall and there leave you helpless, without tools, not knowing what to do, you are not following constructive or active study; for actively, one must study. Would a child learn to walk sitting and reading about it, or just thinking or being told how to walk? Having muscles and feeding muscles is not enough. They must be exercised, and so the equipment of the inner self must be exercised. Your course of study then must be such as to acquaint you with the existence and location of the inner equipment, and must give you tools or exer-



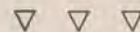
cises to stir life, give growth to, and put into action and eventual mastership this waiting inner self, who is destined to be a master, and there are schools as mentioned before, fully equipped and qualified to give you such a course of training. To have a college degree is to be, in our present system, educated outwardly, and is not sufficient. It leaves

you unbalanced, only half educated, and that on the obvious and weaker side.

And when shall one start training consciously on the inner path to completion? Eternity will wait, but do you want to wait? While others have found or are finding their place in the light, do you choose to lose their companionship, to remain behind to live in darkness?



When Heaven is about to confer a great responsibility on a man, it first exercises his heart and mind and belabors his sinews and bones. It exposes his body to hardships of hunger and cold; it baffles all his undertakings. By these means, it stimulates his mind, hardens his character and enables him to achieve what might otherwise be impossible to him.—*Mencius*.



The All Infusing Soul of the Whole

By FRATER PIO E. BOGGIA



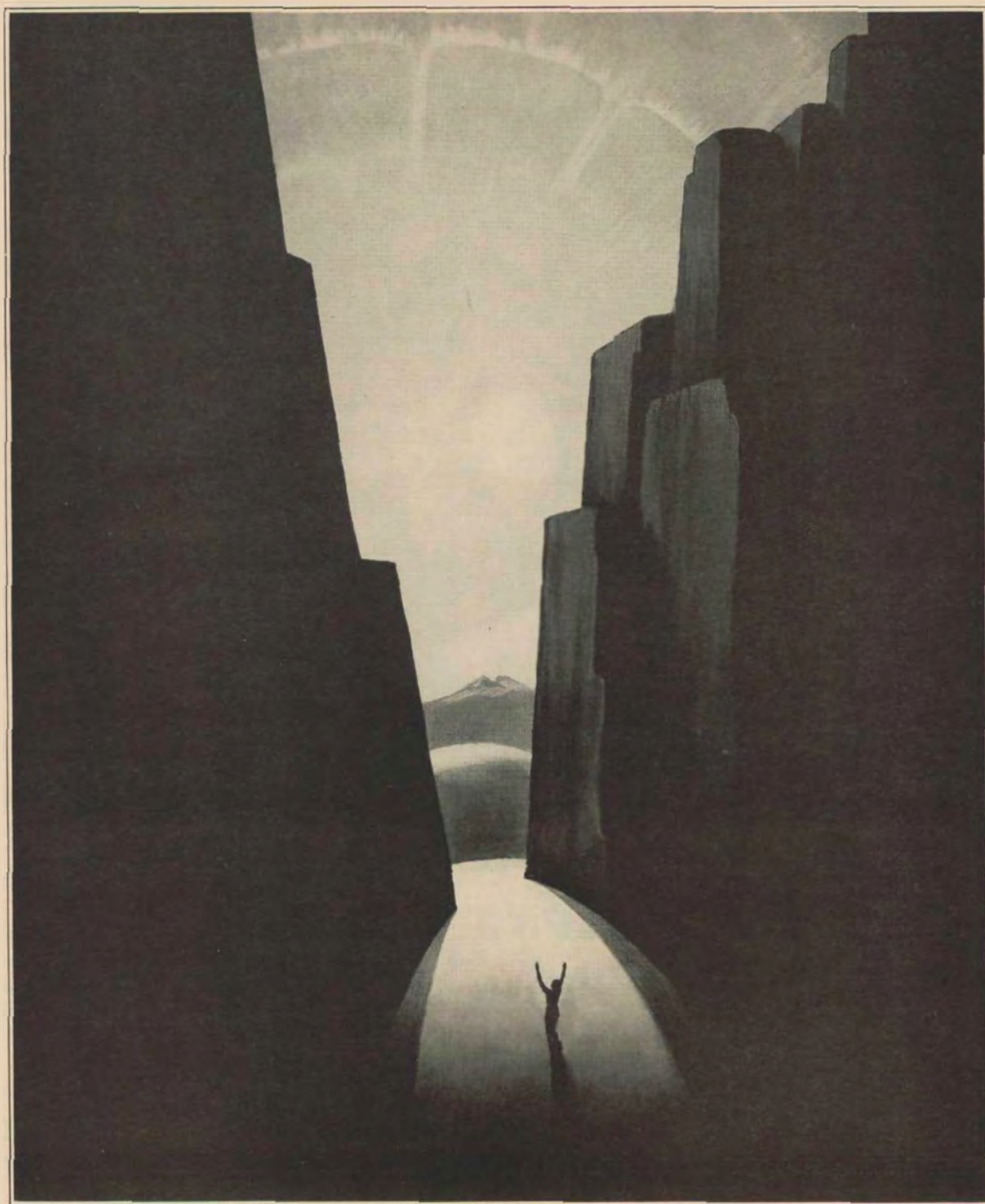
IN THE elusive wake of this ephemeral life, throughout many existences, incessantly I have sought to consciously comprehend the veiled mystery of Your all inclusive and all pervading Soul ever-radiating the immeasurable po-

tentiality of Light, Love and Life. Thus, while toiling in the great vineyard of this fecund ever-becoming plane, as a gracious gift of Your goodness, I came to know that it was *You*, who tirelessly and gently had tempered, enlightened and guided me amidst and through the multi-form manifestations of the various magnitudes of Your magnificent Macro Cosmos; now revealing of its myriads of expressions the dual story of Truth, now unveiling of Life, the spark of Love Divine, now unfolding and molding in resemblance to Your beautiful pattern that of *You* which is within me—as within us all—now, severely point-

ing me the way, then trying and testing the firmness of my resistance, then with ever-loving compassion for the falterings of my limited and imperfect accomplishments justly bestowing upon me Your gracious gifts, innumerable rewards of Your all-embracing Love. Thus, again and again, upon an ever higher spiral, endowing me with a better understanding of Your Wisdom, You granted me the use of Your sublime tools, that in verity I might recount with joy the trodden pathway, from the portal to the alcove in which—I was privileged to know—*You* abide in loving Oneness, as in the innermost Temple of us all.

... Thus, within my heart Your burning love, by degrees, I learned to love all . . . perceiving in all Life the never ending melody of Your desire to "*Unify*" . . . And Thy Will is done . . . for eternally from upon the golden pathway of the Eastern horizon, to that of the glorious West, Your flaming words of Love, ablaze within the hearts of all, herald the way to transmute the fading night into the wondrous dawn of Your all-infusing Soul of the Whole.

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SWEET MYSTERY OF LIFE

As man progresses in his personal development, the evolution of his consciousness, he leaves behind the foreboding and seemingly insurmountable walls of the canyons of ignorance, superstition and fear. He emerges into the light of understanding, and the simple magnificence of the mystery of life, which like a beautiful panorama, lies before him. All this is depicted in the reproduction above of an oil painting by Frater Leopold de Postels, New York artist.

(Courtesy of the Rosicrucian Digest.)

Expectant Parents!



Prenatal Influence and Culture... **ARE NO LONGER SECRETS**

THERE is more to be done—while waiting for the event—than knitting soft little garments or planning. *Mothers*, during each prenatal day you have a psychological responsibility—a duty that goes far beyond just providing for your well being and the actual necessities.

Fathers, it is a primitive belief that your contribution of good heritage, ancestry, and health is sufficient. The *mental environment* you help establish in the home, no matter how subtle, can leave its stamp upon the future temperament of your anticipated son or daughter.

There are things you each can *say* or *do* which can influence the unborn personality. Remember that all lovable dispositions—and cranky ones too—are not inherited. If shock and fear can be detrimental to the expectant mother, so, too, can other conditions be equally as effective—but *beneficially* so.

Prenatal influence and culture are neither new nor theoretical—and also far removed from the realm of theory is the father's part of this obligation.

A REMARKABLE DISCLOSURE

Mothers and fathers, don't wait for the *arrival* to begin this *cultural influence*. You owe it to yourselves as prospective parents to learn these plain, but little-known facts. Write today for the complimentary booklet entitled "Child Culture." It will be sent you without obligation. In a straightforward manner, it tells how you may receive this helpful advice and instruction. Thousands of parents are grateful today, as they look upon their children, for having had this information. Address:

The Child Culture Institute COLLEGE HEIGHTS
SAN JOSE, CALIF.



Member of
"FUDOSI"
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THE PURPOSES OF THE ROSICRUCIAN ORDER

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

AMORC TEMPLE

Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
RALPH M. LEWIS, F. R. C. --- Imperator

DIRECTORY

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

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

Oakland:

Oakland Chapter, Pacific Building, 16th and Jefferson Streets; Mr. J. A. Woods, Master; Mrs. Hope A. Silsby, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. in Wigwam Hall; Library, room 406, open afternoons, 2 to 4:30, except Saturdays; Tuesday, Wednesday and Friday evenings, 7 to 9 p. m. Phone Higate 5996.

Sacramento:

Clement Le Brun Chapter, Mrs. Mary J. MacKinnon, Master. Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

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San Francisco:

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

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Mr. O. Nicholas Baumgart, Master, 3011 N. W. 2nd St.; Mrs. R. E. Thornton, Secretary, 220 S. W. 18th Rd. Meetings every Monday night, 8:15 p. m., at Biscayne Blvd. and N. E. 2nd St., Berni Hotel.

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Chicago Chapter No. 9, Dr. Arvis Talley, Master; Mrs. Veronica Nichols, Secretary. 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 Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10, Mrs. Violet Euss, Master; Mr. Robert Alston, Secretary. Inquirers call Hyde Park 5776. Meetings 1st and 3rd Fridays at 8 p. m., 12 West Garfield Blvd., Hall B.

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Johannes Kelpius Lodge, William A. Corey, Secretary. Temple and reading room, Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. National Lodge members always welcome. Occasional public meetings from Sept. to June. For information, address Secretary.

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Thebes Chapter No. 336, Mr. C. E. Reid-Selth, Master, 2362 Cortland Avenue, Tel. TO. 5-5724; Miss Dorothy E. Collins, Secretary, Tel. DA-3176. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave. every Tuesday, 8:00 p. m. Inquirers call TO. 5-5724.

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Kansas City Chapter, Mrs. D. C. Diederichsen, Master, 27 E. 53rd Terrace; Miss Carrie Auker, Secretary, 1631 Scott Avenue, Independence, Mo. Meetings every Monday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Avenue.

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St. Louis Chapter, Mr. Wm. F. Saussele, Jr., Master; Mrs. J. B. Reichert, Secretary. Meetings first and third Tuesday of each month, 8 p. m. Roosevelt Hotel, 4903 Delmar Blvd. Telephone JEFFerson 1909.

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

Houston:

Mrs. Conway R. Shaw, Master; Mr. Arthur H. Prior, Secretary, 532 Birdsell St., Phone T. 5507. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

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

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

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

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

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

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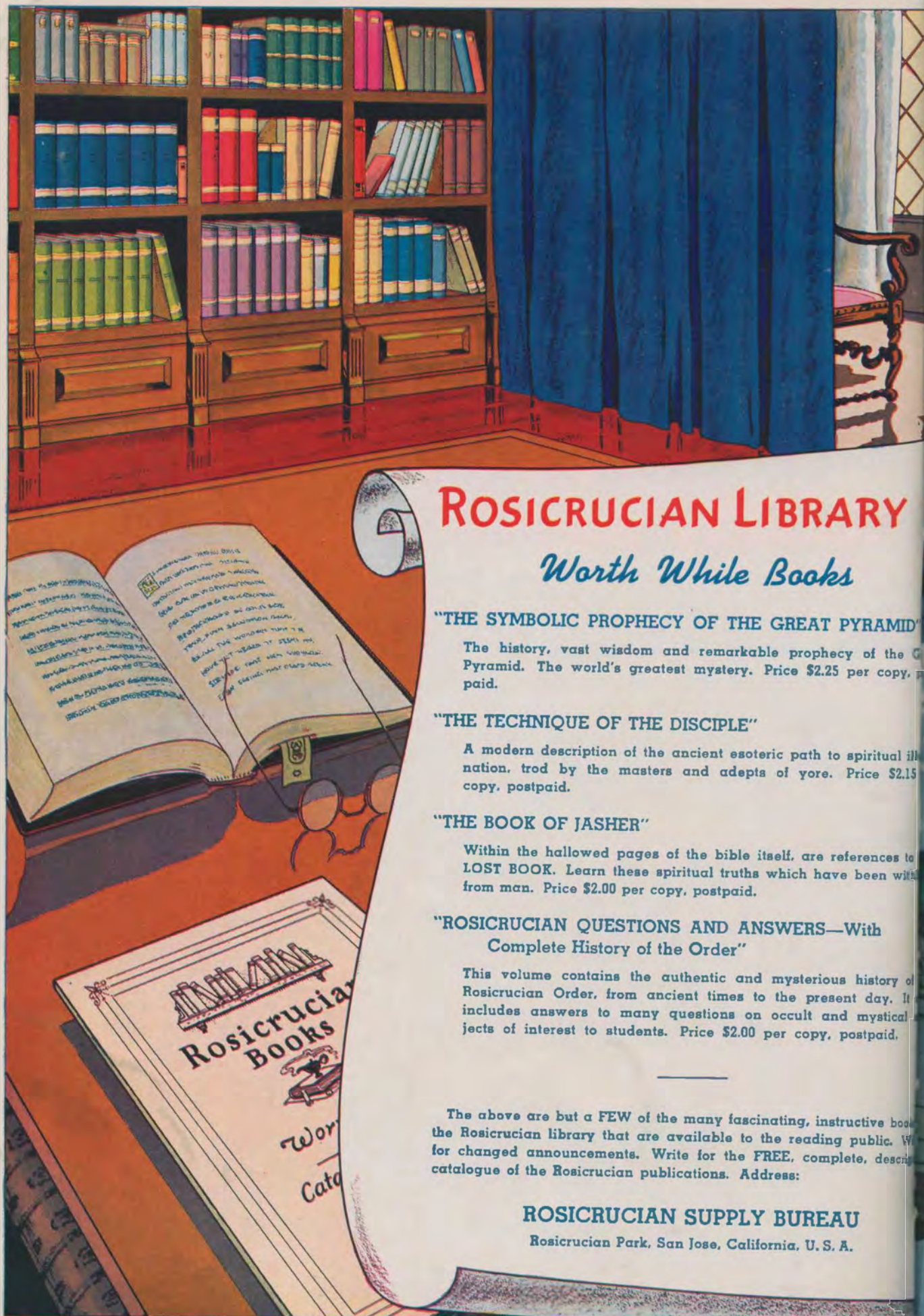
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