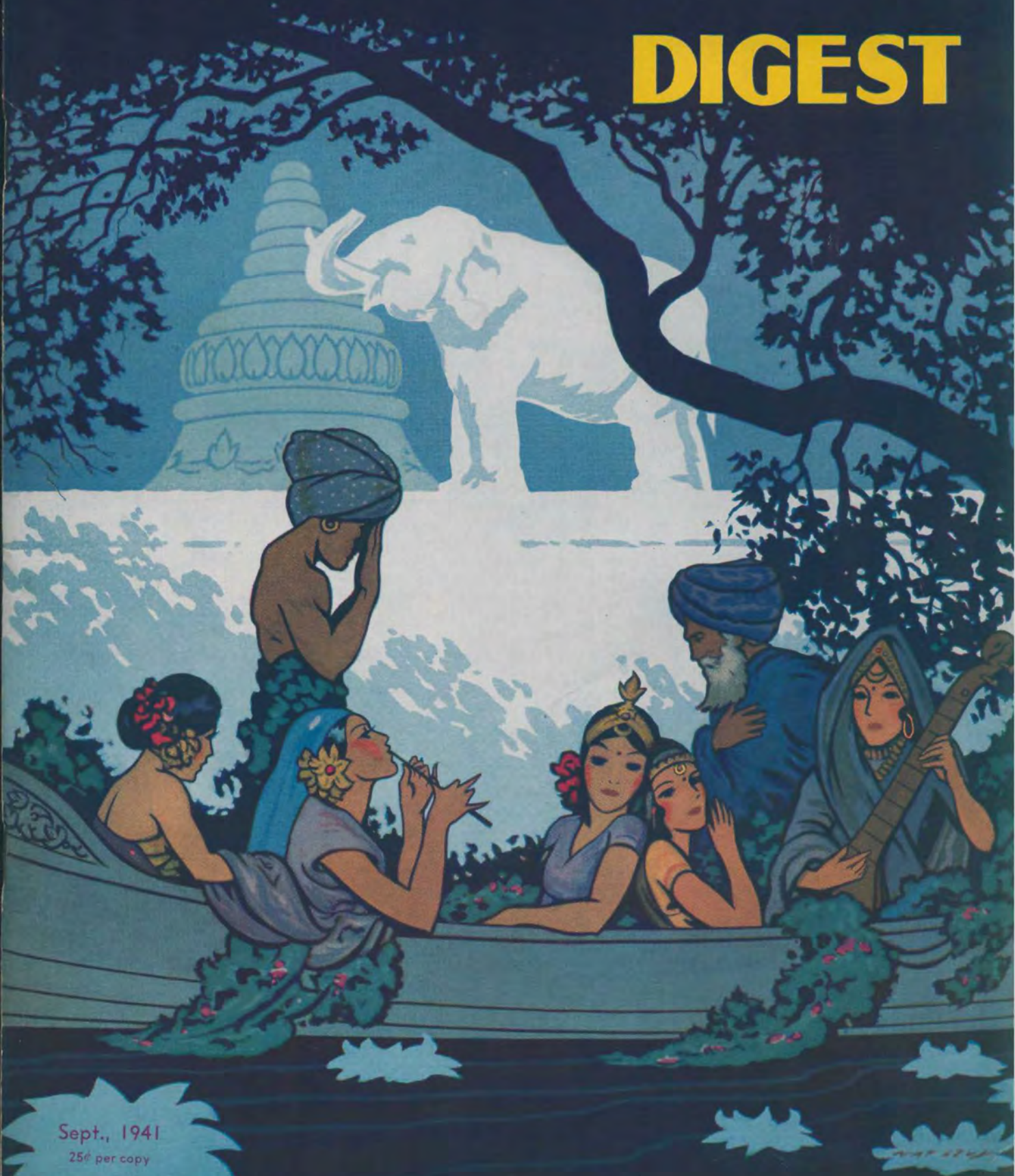
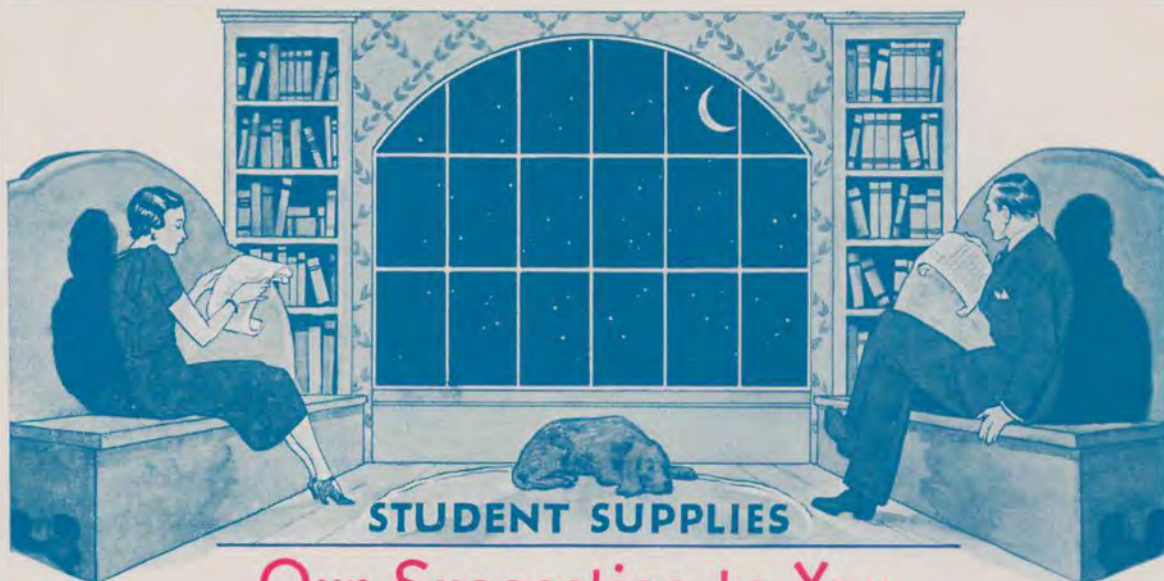


ROSICRUCIAN DIGEST



Sept., 1941
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THE INSTITUTION BEHIND THIS ANNOUNCEMENT



OFFICERS CONFER AT ROSICRUCIAN CONVENTION

Officers of the Rosicrucian Convention photographed during an official business session. Standing, left to right, are Ralph M. Lewis, Imperator; Cecil A. Poole, Supreme Secretary; Orval Graves, Research Librarian; William Popper, Sacramento, California, Chairman of the Administration Committee. Seated, left to right, Dr. Arvis Talley, Chicago, Chairman of the Adjustment Committee, and D. W. Six, Phoenix, Chairman of the Resolutions Committee.

(Courtesy San Jose Mercury Herald)

AN OPEN MESSAGE to . . .

The Man and Woman In Moderate Circumstances

You have a steady position, a regular income, nominal but comfortable; perhaps you have a car, a radio, and own your home. You are surrounded by loved ones in an environment of your own making. Occasionally you have troubles and problems, but you find security in the well wishes of friends and associates . . . yet these satisfying factors do not constitute the final end or attainments of life; they are just a beginning.

A fuller life does not mean doubling many times your worldly possessions, for that would still leave you on the eve of the greater things that life affords. It is only when you have leisure moments, free from the struggle for sheer necessities, and indulgence in the usual pleasures, that life can be measured in other terms.

The bloom of a flower, its exquisite color and fragrance, we all know, follows its growth and fight for life. There is also a bloom of mankind. It is the exercise of the mind, a directing of the mental powers toward an understanding of the mysteries which have given self existence.

It is one thing to labor and strive instinctively to survive, and still another to find an inspirational reason for so doing. The distinction which man has, as a superior being, is not found in the fact that he lives, but that he has a mind by which he can find the answer to the ancient query, "Why am I here and whence came I?"

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For those who find joy in thought and seek knowledge, not for its probable value in dollars and cents, but for the personal satisfaction it brings, an unusual book is offered by the Rosicrucians. It does not contain religious discourses nor a series of profound philosophical maxims, but rather a simple guide to the *finer things of life*. To the man, it reveals the way to a personal solution of such Cosmic mysteries as time, space, and consciousness and affords a fascinating contemplation of life itself. To the woman it points the way to a better understanding of the self within and the intangible powers which make for inner beauty, culture, and real happiness.

Just address a letter (not a postcard of curiosity) to Scribe S. P. C., The Rosicrucians, San Jose, California, and ask for the Sealed Book which will be sent you without cost or obligation.



[ALL ROSICRUCIANS HAVE HAD THIS BOOK]

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

SEPTEMBER, 1941

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

Entered as Second Class Matter at the Post Office at San Jose, California, under the Act of August 24th, 1912.

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

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

Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

THE MYSTICAL CONSCIOUSNESS

By THE IMPERATOR



REQUENTLY persons practice weird methods, due to their lack of knowledge of the subject, to attain a mystical state of consciousness. It is these strange and unnecessary rites which often cause the layman to hold mysticism in

bad repute. There are, however, certain *normal* mystical states that are acceptable.

They consist of striving to conserve and further, through mystical consciousness, those general moral values or virtues which most men have to some degree. A *normal mystical state* is one wherein an individual receives the incentive, the stimulation, and the determination to strengthen his character to follow the course of righteousness, and to develop the commonly accepted virtues. Such mystical states of consciousness are encouraged by society. Civilization, and society in general, need all such religions and systems of philosophy, which lead man to dwell closer to his God or the God he conceives, and which will strengthen his character and cause him to follow what he conceives to be the spiritual aspects of his inner self.

One of these true mystical experiences is that of *inspiration*, where a man is suddenly and completely enlightened in an intuitive way, rather than through the laborious processes

of reason or study. However, every inspiration, the result of the ecstatic or mystical state of consciousness, is not a sudden influx of new knowledge or new truth, or a revelation of facts and circumstances. Frequently it is a *consecration*, the incentive to devote one's life to a certain ideal, to be loyal, to be truthful, or to attain a worthy goal. There are certain tests to determine true mystical experiences. Let it be said here that mystical experiences are not exempt from those tests to which any other experience had by a rational observer would be subject. When one believes that incoherence and obscurity are signs of mystical consciousness, he is making a serious mistake, for the mystical experience must be *coherent*, it must be *rational*, and it must be *comprehensive*.

There are four points which mystics and many eminent psychologists alike, agree determine whether or not one has had mystical experience, has truly entered and *attained* the state of mystical consciousness. The first point is known as an *ineffability*. The mystic finds upon return to his normal state of consciousness that he is unable to express in words what he has experienced; that he cannot convey his revelations adequately to another who has not had similar experiences. This is because mystical consciousness is more a phenomenon of *feeling* than an intellectual experience. Each of us knows how difficult it is to describe truly to others the value or the worth of certain feelings which we have had. The ear of the musician may detect fine tones which he alone can perceive, and ap-

preciate, and he cannot make others understand or feel them, unless they, too, have an ear like his own. The great artist can discern certain symmetry in forms and shades of coloring that escape the eye of the average person, and he cannot possibly make another experience them.

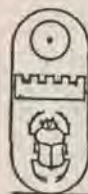
The second point of determination is known as the *noetic* quality. This means the intellectual quality of the mystical consciousness. One has the realization that that which is imparted to him comes from a Supreme or Higher Intelligence, that it is a knowledge or a wisdom that far surpasses anything which could be conveyed to him by word of mouth of mortal man, or that has ever been written for the physical eye to see. Further than that, he experiences *apperception*, that is, a complete understanding, an illumination. It is not just a matter of receiving certain sensations or impressions. It is a matter of completely and *thoroughly comprehending them*. It is an insight into God's nature and into the depths of one's own soul. Further, the acquired knowledge is always accompanied by the *weight of authority*. What is experienced is never adumbrated or detracted from by any question or any doubt as to authenticity. There is always an *inner conviction*.

The third point is known as *transcendency*. This concerns the duration or length of time of the state of mystical consciousness. It is generally conceded from a matter of record that the state cannot be sustained for longer periods than from one-half to one hour. Further, the details of the experience are always recalled *imperfectly*. One has a full appreciation of the result of the experience, of the thing in its entirety, but what contributed in detail to it cannot be objectively recalled. We may liken it unto a drink which a thirsty man takes. When the thirst is quenched, he experiences a great gratification, and yet he would find it extremely difficult to describe the drink. Certainly to himself, at least, he would admit that the coolness and the wetness of the water were adjectives entirely inadequate to describe those qualities which produced the gratification he felt. Also, whenever the state of mystical consciousness recurs, the recurrence re-

sults in a *continuous progress*. Each experience begins where the last left off. There are no unexplained interims, always a progressive development. It is as if one were looking upon a motion picture screen, at a story being unfolded, and suddenly at a certain point the projector was switched off, the light would be extinguished and the shadow pictures would disappear. Perhaps minutes, hours, or days later, if the projector were again started, the visual impressions on the screen would begin exactly where the tale ended last. Nothing would be left unexplained or incomplete. One never goes backward, and there is no retrogression in the state of mystical consciousness.

The fourth point of test and determination of what constitutes a mystical experience is that of *passivity*. Regardless of the performance used to bring about or to induce the state of mystical consciousness, whether it consists of concentration on some fixed idea or some principle or word, or place, or whether it is engendered by some physical exercise, once that kind of consciousness has set in, the individual feels himself in the presence of a *superior power*, of an omniscience. He has a sense of *humbleness*, of humility, which overwhelms him. Ego, vanity, arrogance, individuality all drop from him, and his soul stands in all of its pure nakedness before the Supreme Authority. There is no inclination to dictate, to demand, to command. One is inclined to be merely *receptive*, to wait for a disclosure, for a revelation, like a spectator, with great expectation, but always with humility.

Rosicrucian mysticism, as expounded in the official monographs and teachings of the Rosicrucian Order, AMORC, is a synthesis of the important time-tested, profound Cosmic laws and principles included in all systems of mysticism. One example is sufficient to prove this — to show the parallel between what we teach and what was worthy that has been taught. Let us consider Sufism. Sufism is a form of Mohammedan mysticism. It developed the second century after Mohammed, or Kutam, as he was commonly known, had his great theophanic experience in a cave on the slopes of Mt. Hira, in Arabia. The origin or



etymology of the word has not been definitely determined. Some authorities proclaim that it came from the word *Safa*, denoting purity — spiritual, moral purity, as distinguished from the contamination of worldly and mortal things. Others say that it is derived from the word *Suf*, meaning wool, inasmuch as the early ascetics of Arabia, many of whom were Mohammedans as well, wore wool as a sign of their spiritual office or calling. Be that as it may, certain Mohammedan votaries, more profound perhaps than their fellows, more spiritually inclined, began to *abhor* the religious ostentation of the average believer, the pomp and ceremony of some of the rituals, and the raucous recitation of the Koran. It suggested hypocrisy to them. Also, to these more devout Mohammedans, religion meant an *inner experience* rather than an outward display. They finally became convinced that the *Koran*, or Mohammedan Bible contained certain *secret text*, not meant for the casual believer. Very studiously they examined it and selected certain phrases upon which they meditated at great length, seeking that inner experience and enlightenment.

Jalal-Ad-Din Rumi is generally accepted as the father of Sufism, because it took an organized form, developed into a definite system of mysticism, under his preachings and missionary work. Jalal-Ad-Din Rumi was born in the year 1273, in Afghanistan. His father, a wealthy man, was devout and a noted ascetic. The young Rumi also displayed these qualities of devoutness and spiritual discernment very early in life. Some time prior to departing on his great mission, it is related, he had erected in the courtyard adjoining his home, a marble pillar somewhat taller than himself, around which he would entwine his arms as in embrace and clasp his hands. Then, leaning backward, so that his weight was upon his hands, he would slowly walk about the pillar, revolving as it were, until eventually, his consciousness, as he declared, would be lost in an "ocean of love." This we may define as meaning he had been absorbed for the period into the *Cosmic*, into the absolute, and had experienced *mystical consciousness*. After returning from this submerging in the

"ocean of love," he would be greatly illumined, and he would disclose his revelations to those who listened intently, and these eventually became some of the doctrines of Sufism.

It is well that we consider to some extent at least, a few of these principal doctrines of Sufi mysticism. *All being*, all reality, no matter what its nature or kind, its form or experience, comprises one unity. God is *unknowable* in his pure, absolute essence. No human consciousness can embrace God. His manifestations can be known and thus to a degree man can also comprehend God. The Sufis recognize substance or *matter*. It is the outer or physical, material world. It is an *attribute* of the great unity. It is not as some schools of mysticism and of philosophy affirm, an illusion, a product merely of man's sense perceptrs. It is and includes *actual substances*. Things are as they seem to be. All matter is a *negative* aspect of this one great unity. The *positive* aspect or attribute is invisible. It is a *higher world*, a world which man experiences within himself, the world of soul or spiritual inclination. We, mankind, so the Sufis claim, are an *objectification of God*, the material form of God, his consciousness clothed in substance. God is necessary to us; no one will dispute that, but the Sufist goes beyond that. He declares that we are necessary to God, because God manifests Himself; or His consciousness in our physical form, and without us God would have no expression in substance.

The method of attainment, that is attaining mystical consciousness, advocated by the Sufis is really a trilogy. That is, it consists of three experiences:

A. *The realization of self*, that man must truly be aware of the individuality of consciousness; that is, that as a being *he is*, and yet that all other things are; that he has not an independent existence, but rather an independent expression—and that is *self*.

B. *A realization of God*, not an absolute knowledge of God, not that man's conscience can so embrace Him, as to comprehend God and thus know all things and thus be God, but rather that he have a personal *inner conviction* when alone by himself, and without lip

tribute to religion, dogma or creed, that a God does exist.

C. A realization of the Absolute, that is, that it does exist, that there is a unity, that God, that self and substance are, the one flowing into the other, and yet each has its purpose and its place, and man must be able to realize a distinction between them.

This attainment comes about by the disciple following a path. The path is termed *Toriqua*. It consists of several stages or steps. After all, it is not

strange that it is stated that one must pursue a path or a course for attainment, for even our various Christian sects expound a path which one must follow to attain "salvation," or to "enter the Kingdom of God." The Sufi, however, is not required to await an eventual reward for the labor and efforts put forth in pursuing this path. There are *progressive rewards* which he earns as he attains each stage. Some of these are *charity, enduring patience, and trust in God, humility, and Peace Pro-*found.



Flow

By LESTER KNORR, F. R. C.



HERE is no happiness in this world save that which we give others. There is no peace on this earth save that within.

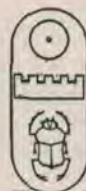
The power, the possession, of sensuous beauty exhausts those who are lured by its subtle appeal; when old, they discover they are very tired. What they had searched for is not out on the bleak wastes where once there was splendor — bleak because the veil is torn now, and there is nothing behind it. The miles are long, and the heart must be broken before humility is born. Carmine dyed twilight is enveloped by black night, and the whisper of leaves is drowned by cold blasts before we will let go. The stars are burning their own substance. Those who would create must suffer. The ethereal fire must be fed by life. The chisel bites deep in tortured flesh and the matrix of the soul is shattered. A transcendent consciousness is born.

Each personal bit of happiness we

relinquish for another comes back. It is not like merely "helping" when we sacrifice ourselves for another. In one gesture we discover the joy of giving, but in the other, the ecstasy of selfishness. Shackles are broken. A burden falls off on the way. It is here behind men's eyes where the consciousness of God abides — one consciousness with many eyes.

All that which the mystic aspires to is around him — within him; it has always been here behind time and space, in condition. Our thoughts hold back the river. Our will is a desert where the water never carves its fertile channel. Our hearts are like a lump of clay before the potter moulds his vessel. There is nothing here until the prison cell is broken. Crucifixion breaks the body but it frees the soul.

There is eternal peace when the selfless rises and the Cosmic speaks. All the world sinks to background; all its shadows and reflected lights diminish. Assumption absorbs all that was us — separated — unrelated. There is only one light in all this universe though it fills a thousand mirrors. There is only One from whence we come and whence we go. We are but a vessel — a channel — a flow.





The 1941 Annual Rosicrucian Convention

By THE CONVENTION SECRETARY



ON THE thirteenth of July the thirteenth annual Rosicrucian Convention opened in Rosicrucian Park. All members and delegates present at the Convention could not help but agree that surely the usual superstition attributed to thirteen was not effective during the Convention week, as without exception everyone agreed that the Convention of this year was one of the most outstanding in every way that had ever taken place in this active cycle of the Order.

Many who have attended a Rosicrucian Convention are more or less familiar with certain activities which take place every year. But to those who have not it might be interesting to present a resumé in this general report of some of the regular features of a Rosicrucian Convention which are typically Rosicrucian and which take place in modified form each year. There are certain things which every Rosicrucian enjoys. These are, as pointed out by the Supreme Secretary in his opening greetings to the Convention, a desire to gain inspiration and instruction. With this in mind, the Imperator and officers who assisted him in the planning of the Convention directed a great deal of the time of the Convention toward this purpose, as has been true in the past. Inspiration

was provided in special sessions and rituals held in the Supreme Temple at least twice daily. At these sessions all members had the opportunity of seeing the elaborate ritual of general convocations, in which music, special periods of intonation, and meditation contributed to the spiritual upliftment of the individual. These sessions each morning always filled the Temple to capacity. All members, particularly those from localities where they do not have the opportunity to visit Chapters and Lodges, enjoyed the ritual and the inspiration of the Temple ceremony. These special ceremonies were presided over by officers of the Grand Lodge and assistants, as well as those who regularly participate in the Tuesday evening convocations held in the Supreme Temple during the fall, winter and early spring months.

Members also found inspiration in Rosicrucian Park as a whole, in the opportunity to sit quietly in the Shrine, which is a replica of an ancient Egyptian temple, and beneath whose floor were deposited two years ago the ashes of the first Imperator of this jurisdiction, Dr. H. Spencer Lewis. To be there at night when it is possible to look out through the top of the shrine to the stars and enjoy the effect of the special electrical illumination, or to be there in the early morning, is an inspiration, for it is truly a place that is conducive to our highest thoughts and meditation. Then there is inspiration in the beauty of the grounds and the buildings of Rosicrucian Park, and in the contempla-

*The
Rosicrucian
Digest
September
1941*

tion of the activities which are being conducted there.

From the standpoint of instruction many facilities were provided. Instruction ranged from specific instruction in definite degrees of the teachings to the addresses of the Supreme and Grand Lodge officers. The morning periods not devoted to the Temple sessions were daily devoted to class instruction. On Monday morning the three Neophyte Degrees were discussed in a two-hour class under the direction of their Class Master, and then throughout the week at the same time other degrees were discussed under their special instructors, until the end of the week when members of the highest degrees received special instruction from Supreme officers. In addition, on Friday of the Convention week, in order to provide further assistance for members in the lower degrees, a special class was held, confined primarily to exercises and experiments for those in the Neophyte and early Temple degrees. Through these various class sessions ample opportunity was provided for every member to participate in specialized instruction in the field where he was actually studying. In many of these classes questions were asked from the floor and the answers given by an officer of the organization. Some of these questions will be further elaborated upon in literature and publications from time to time throughout the coming year.

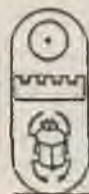
The evening sessions of the Convention were usually devoted to a period of music provided by the organ in the auditorium, the Rosicrucian orchestra or glee club, followed by an address by an officer and a special feature. To outline briefly these evening sessions: On the first evening, Sunday, July 13, the Convention was called to order by Grand Councillor Orlando Hughes of Topeka, Kansas. After an address of greeting by the Imperator, in which he emphasized the need today for Rosicrucians to take their rightful position in a changing world and to meet the negative forces with positive and constructive thought and action, Frater Hughes directed the assembled members and delegates in the election of a permanent chairman for the Convention. As a result of this election Dr. Gisbert L. Bos-

sard, Master of the Dayton Chapter of AMORC and an outstanding authority in the field of electrical engineering, was chosen permanent chairman of the Convention. His administration of the Convention was much appreciated, not only by the officers of the organization but by every member. The members particularly enjoyed his informal comments and his readiness to answer questions concerning the Convention activities, or to make amusing comments to help the members enjoy that much more a long evening session.

The main addresses of the Convention week were those of the officers of the organization. On Monday evening the Imperator gave a long and profound address on the subject of "The Alchemy of Living." On Tuesday evening the Supreme Secretary addressed the Convention on the subject of "Psychic Perception." "The Path of Discipleship" was the subject of the Grand Master's address on Wednesday evening, and "Chasing Favorite Phantoms" by the Grand Treasurer on Friday evening proved to be a popular address.

In addition to the classes and addresses, there was activity at some point in Rosicrucian Park continually throughout each day. Of course, the usual facilities of the organization were available. The Museum, the Administration Building, the Research Library, the Planetarium, and the Science Building were open each day. Members visited the Museum, and saw special demonstrations in the Science Building under the direction of Professors Whaley and Watermeyer, instructors in chemistry and physics respectively of the Rose-Croix University. They also had the opportunity of seeing demonstrations in the Theatre of the Sky in the Planetarium and enjoying facilities of the Research Library with a display of special documents and articles of interest in connection with the life of the late Imperator and the history of the organization. With all these special activities in addition to the regular sessions, the members found their days amply filled.

And there were still other forms of activity for those who were interested. Each day in the Museum the curator presented a special lecture on some particular exhibit, while in the Francis



Bacon Auditorium various interesting afternoon sessions were held. At one of these Dr. Roberto Herdocia, medical head of the Rose-Croix Sanitarium and Research Institute, held an open forum on questions of the members regarding health and healing. While this lecture was originally scheduled for only one hour, it lasted almost two hours, and practically every member registered for the Convention was present. On another afternoon a special talk was given by the Convention chairman, Dr. Bos-sard, with demonstrations in connection with his work as an electrical engineer. On still another afternoon Frater Graves, librarian of the Rosicrucian Research Library and Dean of the Rose-Croix University, discussed the book, "The Secret Symbols of the Rosicrucians." There were other special group activities also—amateur photographers met in the photographic laboratories and studio for discussion and comments by one of the staff members, and another group of radio enthusiasts met in the Science Building for the exchange of ideas. Special meetings were conducted for District Commissioners, officers of Lodges and Chapters, and committee chairmen for the various activities of the Convention. It is easy to see from this brief summary that the week was filled with numerous activities, all contributing toward inspiration, instruction and recreation.

And recreation must not be forgotten. It was provided in the freedom of the grounds and in the informal dances held at the conclusion of some of the evening sessions in the gymnasium of the Herbert Hoover Junior High School, situated just across the street from the Planetarium building. A play presented by the Junior Order group of San Jose proved very interesting, as well as the two films on the subject of Nostradamus which were made available through the courtesy of Metro-Goldwyn-Mayer on

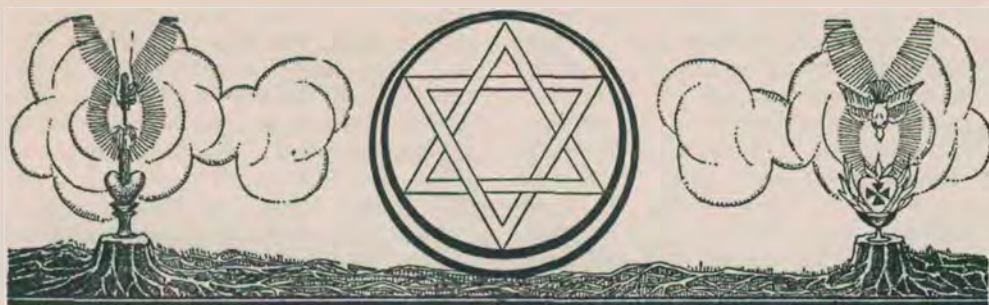
the concluding evening of the Convention. Then, of course, all members enjoyed the opportunity of personal interviews with the Imperator and other officers.

The Convention concluded on Saturday night, July 19, with the banquet in the San Jose Municipal Auditorium, followed by a dance sponsored by the Kepher-Ra Club, an organization of women employees of AMORC. Thus another Convention came to an end. In these troubled times it was an inspiration and a relief to have the opportunity of participating in a full week of constructive activity. A large attendance from the United States made up the Convention, and possibly the only note of regret in the entire Convention this year was the absence of our Frates and Sorores from other countries. Only two or three members from other countries were present. We particularly missed the usually large delegation of Frates and Sorores from Canada, England and other parts of the British Empire, but as stated in the messages to the Convention from the Grand Master of Great Britain, Frater Raymond Andrea, and from Dr. Stanley Clarke, Grand Councillor of the Order in Ontario, Canada, their greater obligations were at home, where they had a cause to support. They asked that the Convention would remember them and excuse their absence this year.

We are looking forward now to another Convention to provide more inspiration, instruction and guidance to those who have banded themselves together under the emblem of the rose and the cross to carry out work for the benefit of humanity. Before another year passes may many of the problems which confront the world be solved so that those who attend from the United States may again welcome their Frates and Sorores from all parts of the earth.

CHICAGO JUNIOR ORDER

We are pleased to announce that the Junior Order of Torch Bearers is active in the vicinity of Chicago. Members and friends having children whom they wish to have contact the activities of this junior group should call at the Chicago Chapter, Lakeview Building, 116 South Michigan Avenue, or communicate with Mrs. S. L. Levell, 2057 North Racine Avenue, Chicago.



The Eternal Question

By THOR KIIMALEHTO, Sovereign Grand Master



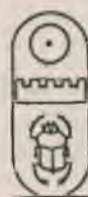
LOVE once more is the theme of our discourse. So all-embracing is the principle of love, so multifarious are its manifestations, that the student of mysticism may always find some new aspect to apply to his life. The principle of polarity is the principle of love. Polarity runs through all nature. The atom is a universe of positive and negative charges. Night and day, heat and cold, wet and dry, summer and winter are familiar pairs of opposites. Plato spoke of these natural pairs that control every phase of life. Emerson discussed one application of the principles of polarity in his essay on "Compensation."

Polarity is the great factor in nature. The life force divides itself into the positive or masculine stream and the negative or feminine stream. Individual human beings are organs of this Cosmic activity. Male and female are ever seeking each other. Union is their natural tendency and destiny. The great self is ever seeking to make the little individual self a more perfect instrument for its activity. The happiness and salvation of the little self lies in recognition of this fact and in cooperation with the life force. He who achieves the task of making himself a more perfect instrument for the great

self, or a more perfect channel for the expression of Cosmic love, is a "redeemed personality." Just as the light shines freely, unimpeded, unobstructed through a clear glass, so the redeemed personality is forever expressing the divine love and fulfilling the divine purpose. The great avatars like Buddha and Jesus were redeemed personalities who lived only to express the will of God on earth among men.

The short road to this consummation is through the strengthening of the love-life in all its aspects. Marriage is both a symbol and an object lesson. A happy marriage can be the doorway to divine union, for both. Lover and beloved lose themselves in each other, and yet the identity of each is enhanced. Each lives only for the other, and yet each enjoys perfect freedom, perfect self-expression, and complete self-fulfillment. Understanding of each other is effortless.

The physical union should always be the physical expression of the harmonious union of loving souls. Only such a union generates vitality and energy. Only such a union is true marriage. It should be a union on the physical, mental, and spiritual planes. If physical, mental, and spiritual harmony is not existent, the union is a compromise, a discipline, but not true marriage. Only disciplined personalities are capable of perfect union. The obstacles to perfect union reveal the barriers that our own personalities erected and which must be demolished. The qualities that we must patiently cultivate to



make a marriage successful and happy are the very ones that we need to make possible the divine union. It is not the love of mother and child that symbolizes the blinding glory of divine love, but the love of husband and wife. The relationship is that of mother and child so long as the personality is unredeemed. The child requires care, training and discipline, but the redeemed personality is to God as the wife to her husband. The language that mystics have employed in speaking of their love of God has been the same that lovers have used of each other. Their speech is an epithalamium, a song. Their emotion is ecstasy.

I quote a medieval poet:

"I have sought Thy nearness,
With all my heart have I called Thee
And going out to meet Thee
I found Thee coming toward me."
—Jehudah Ha Levi.

I quote another:

"For Thee, O Living God, my being
yearns,
For Thee my soul consumes, my
spirit burns."

Here is another song of the same poet:

"Arise, O my rapture, at dawn I
exclaim,
Go seeking the face of my love, the
King.
I thirst at the thought of Him, burn
as with flame,
And chatter like a swallow upon the
wing.
"No gifts can I bring save of heart
or of wit,
My cause to my lips I can only trust.
Desires my redeemer, a ritual fit,
How should I suffice who am based
on dust.

"When I with myself seek communion, I shrink,
Were I mightier far I should still
be small,
Soul and strength in adoring Thee
faint and sink,
Yet sing Thee I must till the end
of all."

—Solon Ibn Gabirol.

Divine union is to be won only through service to mankind. He who has attained the intellectual love of God will have unmistakably pointed out to

him the field wherein he can serve before he may win illumination.

A soul that has attained a certain degree of development desires both to serve mankind and to be united with God. Love and Fate point the way. With this aim in mind your life will be wholly transformed, and your point of view toward every person and every incident in your life will be completely revolutionized. Life to the average human being is a series of reactions to people and events. They have meaning for him insofar as they arouse a reaction in him. If they make no impression upon him, they do not exist for him. He who has taken his development in hand asks of each human being whom he contacts: "How can I serve Him?" He asks of each event that he experiences: "What can I learn?"

If the opportunity comes to do a kindly deed for one whom you personally dislike, you must do the deed. You must ignore your personal feelings. God cannot use you if you permit your personal feelings to stand in the way. When you have time and time again spoken a kind word and done a kindly deed to people who formerly antagonized you, or who did not exist for you, or whom you disdained, Cosmic law gradually becomes part of your soul equipment. With the cultivation of Cosmic love, pride, prejudice, intolerance, impatience, lack of sympathy and understanding, coldness, hardness and callousness disappear. It no longer makes any difference what you personally have to gain from a person or an event. The whole world becomes a vineyard and you a worker therein. All who are fellow-workers in the vineyard are closer to you than kin no matter how far distant they may be, no matter if you know them not. To quote Emerson:

" the eternal pole
Of tendency distributes souls.
They need no vows to bind
Whom not each other seek but find.
They give and take no pledge or
oath.

Nature is the bond of both."

The peace they have found in their personal lives through unity of being they long to transplant to the world. They see blundering men beating their

heads vainly against the stone wall of irrevocable law and their hearts ache. They see the hollowness, the vanity, and the futility of most of the activities of men, and they long to open their eyes and to point out to them the way of escape from the labyrinth of the world. They see men caught in the tangled skein of destiny and they long to help them to unravel it.

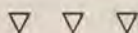
How many are the difficulties that beset mankind, and yet how simple is the solution! Would armies and navies be necessary if all nations considered each other brothers? Would tariff walls be necessary? Would courts of law dot the land if each man's aim was to serve God and his fellowman? Would the courts grind out divorces in a never-ending flow if husband and wife lived only to make each other happy? Love never fails. To quote Claude Bragdon: "How much time, thought, or attention do we give . . . to love, to the education of the heart? Of how many can it be said that they have given all to love, or that they have left all for love, or even that they have loved much? How, until it has been tried, can love be said to have failed? Perhaps after war, diplomacy, arbitration and mind-idolatry, churchianity, humanism, behaviorism, psychoanalysis, Yogi breathing, gland grafting and all false reasons of this age of reason have run their course and revealed their hollowness, we might try the experiment of organizing our lives, private and communal, on the basis of love — for love is the great reality."

Our students have entered the Order for many reasons. Some seek personal happiness. Some seek success in life. Some seek health. Some seek psychic development. Different problems have brought each one to the foot of the same mountain, but only one path leads to the mountain top of illumination, the path of love and service. Eventually you will discover that your aims coalesce. True health is achieved through harmony with life's rhythms. True happiness and success are achieved

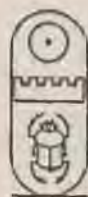
through dedicating all that one is and has to serve the world as a channel for Cosmic love. Psychic powers begin with the development of the intuition and the expanding of the field of consciousness, and these are gained through cultivating the heart. However we begin, whichever way we are going, whatever our aims, eventually we reach the gateway that opens only to the loving heart. The mind must be trained to the utmost of its capacity, the will must become tempered steel — but all for the service of love. Love must fashion your outlook on life. Love must shape your attitude toward people. Love must govern your reactions to situations. We all meet on the plateau of love in our climb to the mountain top of illumination.

We are framed by love and for love. All nature is an epithalamium, all life is a song of love. God is the Great Lover from whose arms escape is impossible. God asks us nothing that is beyond our abilities to do. He asks us to love and to be the channels of His love to others. We may not be clever — love will give us wisdom. We may not be strong — love will give us strength. We may be timid — love casts out all fear.

Such is the message of a sincere mystic. It is a message that can bear infinite repetition and that we, as Rosicrucians, can appreciate and welcome. It is a message that our sordid, worldly, arrogant twentieth century sorely needs. It is a message that reveals the sacredness of sex, love, and marriage. It is a message that reveals how close to God husband and wife are when united in the bonds of love. The false attitude toward that is a relic of the Middle Ages, and the false attitude toward women that comes to us from the Orient must be utterly cast out. They are opposed to the will of God. They are sins against the law of love. Of the many gifts that God has given mankind, the joy of marriage is the supremest, and God has shown His approval by permitting it to be the pathway to union with Him.



The greater the obstacle the more glory in overcoming it.—*Moliere.*





Making Your Dreams Come True

By H. SPENCER LEWIS, Ph. D., F. R. C.

(The Rosicrucian Digest, June, 1932)

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



WHEN approaching this subject of making your dreams come true, we must realize, in the first place, that there are two kinds of dreams with which many of us are familiar. I am not quite sure which is the most mysterious—night dreams or

the so-called day dreams. I do not know if it has ever been determined that animals lower in the scale of evolution of man can have day dreams. That is, whether they can build up in their imagination things that do not exist. However, we know that man can do this. We know also, that he can turn ethereal, dreamy things into concrete form. Now, that is something which is not commonly admitted, and I have no doubt but what persons in the audience will challenge my statement. They will say, "That is all bunkum; that is all talk."

There are, undoubtedly, some learned, wise men in this city, business men, or, perhaps, men who are trained as doctors and lawyers, who will also challenge my statement. On the other hand, there are men and women in the audience who have tested our work, and thousands and thousands of men and women throughout the United States and Europe who are connected with our work, and some who are not, who are daily proving it to be true.

You now have, therefore, the opinion of those who doubt and of those who have proven it. I have a way to prove it to you, too, if you are one of the conscientious persons who has an open mind, who will say to yourself, "There is some evidence on both sides." You can do yourself no harm by performing a test. If it fails, after two or three trials, you perhaps have reason for your doubts, but even two or three failures would not be sufficient reason for saying that there is nothing to the principle. If, after two or three tests, you have found sufficient results that you never had before, you would have reason to believe there is something to the

principle. And each time you feel some reaction you would see at least the general scheme of what we are presenting.

So we find that man has the ability to imagine.

Stop and think a moment what that is. It is something by which you can close your eyes and build up something you have never seen before. It is not merely a matter of recollection. If I said to you, "Close your eyes for a moment and visualize where you were or what you were doing Christmas Eve," and each one of you recalled how you were out somewhere, or at home, or around the Christmas tree, that process would be visualizing and recollecting something that had already existed in concrete form and was registered in your mind.

But if I say, "I want you to close your eyes and visualize something that does not exist and that you have never seen," you will ask, "What is it?" Then I will say, "Close your eyes and visualize an old-fashioned sugar barrel sitting on the pavement on top of which is a bronze bust of George Washington." You would have no trouble in seeing that, and yet there you are, imagining, or, as science says, imaging, something that never before existed. I could go on and say, "I want each one of you to close your eyes and visualize a five-room bungalow, sitting in the middle of a piece of lawn, two hundred feet square, with red tiled roof and green trimmings around the windows." I could continue on and on, telling you about the curtains, etc. and build the whole picture up in your mind.

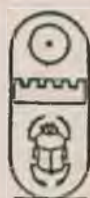
This is like taking one element from some quality and one element from another and making something new. It is a divine process, a divine faculty and power that is resident in you and not in the other animal species. They have no use or understanding for it. Your imagination is absolutely unlimited. The men who have been conceiving skyscrapers in New York, trying to outrival each other, imagine one taller and taller until New York is just spotted with them. I remember when I stopped this August in New York City, we were on the twentieth floor of the Hotel New Yorker, and looked

down. That was not so high. There are many other floors in that building, and we were only on the twentieth. As we looked eastward, we could see the Empire State Building with its mast for dirigibles, and many other taller buildings, and each year they are taller and taller.

The imaging of the architect in putting the component elements together, in letting the buildings rise higher and higher, is unlimited. When building bridges, his imagination is unlimited. When he comes, however, to draw out on paper the plans for the structural work, there are certain structural limitations that have to be abided by. He has to shorten the span a little, or may have to drop the height a little in order to come within building restrictions, but in mind there are no limitations. There is nothing to prevent man's mind from visualizing the taking of the Atlantic Ocean and putting it in the Pacific Ocean, and from taking the Pacific and putting it in the Atlantic.

These things you form in your imagination. You do it constantly, although you seldom realize it. If you would stop to think of it, you would recognize this peculiar characteristic of the human mind which enables it to create things that have never existed before. Now you will have to admit that you create mentally before you create materially. You know very well that before an artist begins to paint a masterpiece on canvas, he visualizes it first in his mind; in fact, it is worked out so well in his mind that the process of painting is really a transference of the creation from his mind to the canvas. The man who is to build an apartment house works out a great many of the general schemes of the structure in his mind before he starts making lines on paper. We find *that* all the way through history.

Take, for instance, the first man, sitting on the bough of a tree on a river bank, and sleeping on some dry grass for a bed in order that animals would not get him, beginning to think of a home, what it would be, where it would be, the size of it, and how he would be protected from the animals. He began to think of means of safety and pictured it all in his mind before



he began to make wood and grass walls around the home he was going to make.

All through civilization man has created mentally the things he wants *and he does not stop*. Here is the particular thing the Rosicrucians want to drive home. It is not sufficient to do this mental creating, visualizing, the building up of something in your mind that is perfectly created, and then stop, because that would produce nothing. Man would still be living in the boughs of a tree on the river bank, if that were as far as he could go. The more we keep working over the mental picture in our minds and make it a part of us, the more power we attract to it and gradually build it into material existence.

Please do not think I am implying that a man can go down and lie on one of the wharfs of the Hudson River with a cigarette in his mouth and visualize a bridge across the Hudson, and if he stayed long enough, some day the steel would go up and finally the bridge would be built. Such a statement would be foolish. We must draw a line between rationalism and fanaticism. It is unfortunate that some of the ideals of mysticism have fallen into the hands of fanatics. To hear them speak of it and hear them interpret their understanding of what we are trying to teach makes mysticism sound weird and devoid of logic.

Not long ago, a woman came into my office and was trying to impress upon me the merits of Christian Science, and she said this: "Once you know and understand Christian Science, nothing of a material, physical nature can affect you." I said, "Do you mean that nothing in this material world will affect us?" I knew she was not talking true Christian Science. She said that if she were to go out in the street and be hit by an automobile and injured to such an extent that bones were broken, she would say that there was no automobile and she was not hurt; it was just the thought that the automobile hit her and that her bones were broken. That is absurd and such a person can do more injury to a worthy movement than she can possibly do good.

But, I do mean to say that the man or woman who has built up, mentally,

in his or her mind, a day dream, and each day adds to it, magnetizes with more vitality the imagination, that he or she is building in the material world as well as the mental. I say such persons gradually attract to themselves the condition that will help them to realize what they dream.

You might only take the reverse of this proposition to prove how true it is. Take the man who finds himself in the business world, or home, or social world, in need of something, and after visualizing it momentarily says, "Yes, that would solve my problem if I could have that thing." It may be an addition to his home, a new position, raise in salary, or something of that kind. Suppose he thinks of it for a moment, visualizing and seeing it in all its completeness, and then says, "It is impossible for me," and no longer thinks of it. Is there any hope of that man bringing to him what he needs as long as he does not allow it to come into his consciousness again? It is the reverse of the picture that I am trying to bring to your mind.

We know that different types of men congregate together. We know that the young man who is deeply interested in art will sooner or later come in contact with like minds. We know the person deeply interested in music will sooner or later come in contact with similar minds. In the first place, the person will not only go where he will hear music, but will go to the library and read about music, and meet people who are interested in music. The artist attracts art and all those who are interested in art. The seventeen-year old boy who leaves school and goes to the pool rooms can tell you a surprising amount of information about pool rooms that uninformed people would think he had wilfully completed, but it would be because he had attracted to himself all the knowledge pertaining to that one subject. Take the young man interested in law; another interested in botany, or in some other subject. You will find that they associate with people of similar minds. You will find the same among women. You will find the woman interested in social things attracting to herself those who are interested in the same things. It

is sane and logical, and you can demonstrate it in your own life.

Take the man going around from morning to night with the thought that he wants a seven-room house in a certain neighborhood. He dreams of it, visualizes it. He looks at all advertisements of houses and compares them with the one he has in mind; he adds to it and takes away from it until it is perfect. It gradually brings to that man the house he dreams about. How? Why, there are one and a million ways in which it might happen. He might be in a restaurant and by him is a man, sitting reading a magazine about homes and gardens, and this man with the dream house in his mind, in his enthusiastic way, says, "Excuse me, but I am interested in homes too." The other man might say, "Yes, this picture is of a nice house. I was attracted to it myself. Are you building?" "No, I am not, but hope to. I want to build such a house, but I want to build in Chicago." "I have a cousin in Chicago who has some property, and he would gladly loan money to anyone who would want to build on it. I will be glad to give you his name." And before he knows it, he is on his way to have his house built.

That sort of person gets what he is thinking about. It is not so with the woman who says, "I am going to try a new thought method," and sits in the middle of the room and folds her hands. "I want a house; I shall have a house; the house belongs to me; I will have the best house in the neighborhood; I will have Mrs. Smith envious of me; I will have a house; I will have a house; I will have a house." That is as far as she gets. There is a lot radically wrong with a system of that nature.

Did you ever go back and look into your own life? Did you ever know of anyone who had his or her heart set on something from morning to night, that that person did not get somewhere, in the end? It is all according to the degree of will power and determination he uses. That is the thing. Create in your mind and keep on creating it until it bursts out in material force around you, the very thing you want. It is the use of that creative power you have that counts.

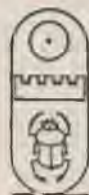
This creative power, your imaging power, is only one of the great powers you have. You have healing powers; you have mental powers and the power of sending messages to reach people. Just suppose, speaking along this creative idea, there is something you want and that you could send that picture to the mind of some other person, and make him see it, and also use another power to make the person write you or grant you a favor. Just think of these faculties being brought together for one issue! Look at the unlimited possibilities, and yet these are only three of the powers you have out of a million. Man has never been told a third of the truth about himself, not a hundredth nor a millionth. He has been taught that he has five faculties—seeing, hearing, smelling, tasting and feeling, and that they constitute all that he has. It is the most false, belittling story of man that was ever told. The great men in the past who discovered these things were commanded to remain silent so that the masses would never know about themselves. Libraries were burned so that the writings of the oracles, wise men, magi, and others should be destroyed in order that man would not know about himself.

Napoleon, not only a Rosicrucian but a great leader, once said, "I would rather have every man in my army acquainted with his own possibilities and follow himself rather than follow me in ignorance"; but other leaders thought differently. Kings, queens, and others were trying to hold man down so they might have a greater power, thus making slaves out of men.

The Essenes, the Therapeuti, and the Arcane Schools of Egypt and India, were the ones who kept this knowledge preserved and had to keep it under cover. In some parts of Europe today, the Rosicrucians dare not mention their existence. It was forbidden in Italy until the last few years, and also Germany. At one time Russia was one of the greatest countries for Rosicrucianism and then along came the rule of the Czar and then the World War, and after that the work was forbidden.

In this country the work is open and free. It is being offered to you on a silver platter with sparkling diamonds

(Concluded on Page 300)





The Subconscious Mind and Children

By SOROR ELOISE LAVRISCHEFF



THE idea of training children through their subconscious minds is so unusual it seems as though most parents would need a course of training first. Remember that for years people have laughed and joked about the subconscious mind. They seem-

ed to think it was some peculiar invention of Freud and the psychologists. But since something as hard-boiled as the United States Navy has become interested in the processes of the brain while asleep, people figure it is really about time they sat up and took notice, trying to find out what it is all about.

This is what the United States Navy did in their experiment. They took a group of students and fastened regular aviation radio-telephone head sets over their ears. Then the students went to bed. While they were asleep they received instructions in learning the radio code. The instructors kept sending the code hour after hour while the boys slept. The results showed that these students learned as much and as thoroughly in three or four days as a regular control group of students learned in six months. I imagine the boys wished they could learn their other lessons as effortlessly!

This experiment is just one incident showing the generally rising interest in the subconscious processes of the mind. Dr. Ralph W. Gerard, of the Physiology Department of the University of Chicago Medical School, has made the pronouncement that "a person's brain never rests from the time he is born until after he dies." A person's muscles may relax when he goes to sleep, Dr. Gerard expounded, but each little cell in the brain continues to beat as regularly as a heart pulsation. And most important, he continued, each cell sends out a steady electric rhythm even while we are asleep.

Think what a wonderful connection scientists were then able to make between our tireless medulla oblongata and its control of our breathing, the beating of our heart, the flow of our blood in our veins, and other "automatic" processes of the body. Then, after finding out why we didn't stop breathing when we went to sleep, and understanding why our hearts went on beating even when we were under an anaesthetic, Science has raised the interesting question: what about the continual waves given off by the "thinking" part of our brain, the cerebral cortex? To find out, they fastened two small metal plates or electrodes to the scalp of their subject, using either tape or glue. (Scientists it seems will stop at nothing—though it's not pleasant to think of removing the glue from the hair.) Then they connected the wires

from the electrodes to an electric amplifier and then to an electric recording pen which would write wave forms on a moving strip of paper. They called it an electro-encephalograph. Then they told the subject to go on and go to sleep—though the name of the instrument itself seems enough to have given him nightmares!

From such experiments Science has come to these conclusions. First, that the average brain beat is ten beats per second (though you can't hear your brain tick, even muffled like your heart). Second, that when a person is awake but idle and not thinking of anything in particular (should we say in a normal state) the electric pulsations form a beautifully even wave pattern. If somebody then asks the subject to solve a difficult problem the pen pattern changes. The regular beat becomes irregular and the recorded strokes are long and jagged. When the problem has been solved then the brain goes back to its ten second "alpha rhythm," as they have named it. Next Scientists found that some people who are naturally nervous or excitable have a speedier "idling rate," sometimes as high as twenty-five or thirty-five beats instead of the normal ten per second. This higher wave is called the "beta rhythm."

Now in case you are wondering in what danger you are of getting a shock from your neighbor in case he gets to thinking too hard, rest assured that it is impossible, because we only give off one fifty-millionth of a volt and it would take five times as many persons as there are alive today to light a fifty watt lamp with such a current.

Now, when the subject has finally gone to sleep it has been found that the regular alpha and beta waves disappear and the subconscious takes over. It goes about it slowly and easily with only one or two beats a second. Every once in a while it bursts out with groups of waves at thirteen or fourteen waves a second. These faster waves have been called spindles and are believed to be related to our dreams. For instance when an impulse comes from a sense organ—say you have kicked off the covers and have become cold—you may interpret the sensation in a dream as being out in the snow. Then your

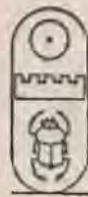
brain waves approach a normal action and a spindle occurs. But this is as far as these scientific experiments have been able to go.

From there they have gone about fitting all kinds of known facts into their brain wave explanation. They have decided it must be the subconscious mind that wakes people who have decided to wake at a certain hour—a sort of mental alarm clock. They have noted testimonials from people who can wake in the night and tell the exact time without guessing. They have unearthed and correlated the facts that Victor Herbert composed his "Kiss Me Again" waltz and Julia Ward Howe her "Battle Hymn of the Republic" while asleep. They have come to the profound conclusion that maybe the subconscious waves of the brain are really working on our problems while we are unconscious and that if we are confronted with a problem the wisest thing to do is to "sleep on it." So Science comes back through a long and round about, but interesting, process to one of the first tenets of occult knowledge—the power of the subconscious, divinely guided mind.

So we come to the practical application of our knowledge of this power. We may not only learn to solve our own problems by transferring them to the inner mind for solution, but we may contact this same subconscious mind in others. This contact is invaluable in the field of child training. Remember that the sleeping child is not receiving impressions through his senses which awaken his objective consciousness. If he is spoken to softly and the speaker identified, he will hear and sometimes even answer, but will not awaken.

Stop and think for a minute what a priceless opportunity this can be to instill wisdom and ideals into the eager subconscious minds of our children. If the students in the Navy could learn such a practical subject as the radio code and be able to retain and use it during their waking hours, think of the codes of morals and of beauty and appreciation we can transfer to our children.

The only rule is to phrase our guidance in a *positive* way. Present positive facts and constructive suggestions, for the subconscious mind will not accept



a negative command. In other words, we can't tell little sleeping Jimmy, "Now I don't want you to play too roughly with your little sister. You mustn't take her toys away from her, and be careful and don't hurt her." The subconscious mind will not register this phrasing. But if we tell Jimmy that boys want to learn to be little gentlemen and that the best way he can learn is to be nice to his little sister and to treat her gently, to take care of her all he can, and to share his toys with her, and that in that way he will be showing his love for her, then the subconscious finds itself attuned to the principles of Truth and Harmony and Love and is anxious to transfer these desires to the child when he is awake and starts to play with the little sister. Bad habits may be broken by telling the child firmly that he wants to forget the unpleasant action and that he will do it less and less and finally stop altogether.

One wonderful person in the Southern States has established a training school for incorrigible children. They come to her, the worst cases, from all over the United States. Her main course of training is that given to the children while they are in the dormitory asleep. They are told that they will be thoughtful of others, they will be helpful and considerate, that they will be kind and gentle, that they will behave as good children should, that they are good children, and that they want to show their love for one another. The results are called miraculous.

If we can really grasp the possibilities of this method of training our children through their subconscious minds, and will use it consistently in our homes, the good we can do for the coming generation will reach on and on and on, indistinguishable from the Divine, Infinite Plan.

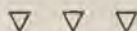


MAKING YOUR DREAMS COME TRUE

(Continued from Page 297)

to make it attractive, and still we have to beg some of you to try and see what you can do, to become what God created — an image of Himself with all of His creative powers. In all of the affairs of your life you can use these

things. You do not have to wear any garbs or robes or peculiar expressions on your faces. You may live the life of the era, adopt its customs, and still retire alone to a place of quiet and demonstrate these infinite laws.



Action

By FRATER R. JOHN FRANCIS KNUTSON



HERE is a true saying: "The artist paints best with a loaded brush." Even so with the composer; he composes best when at his instrument, setting down notes. Drawing lines, even idly, will suggest ideas to the designer.

The best way to do anything is to begin. Trite, assuredly, but of the essence of Truth. To make the final decision that spurs into action, to begin, is to set in motion the forces capable of completing the act. For the beginning is the seed, wherein the end is already envisioned. No end is possible without a beginning, and even the poorest commencement holds at least possibility — more than the disorder of Nothing.

Learn to love one person, one thing, at least. Love unselfishly, wholly, but with balance. For in that beginning lies the end, where Love encompasses all — is All.

—From "Meditations on Love."

**The
Rosicrucian
Digest
September
1941**



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.*)

FORGIVE US OUR TRESPASSES



HERE comes a time in the life of every human being when he asks for forgiveness. The more determined one may be in the commission of an act for which he intuitively realizes there must be a penalty, the more surely and per-

haps more suddenly comes his request for remission of what he has done. Forgiveness is a human concept. Man has found that his fellow men, when they are tolerant, considerate or devoted, are usually willing to forgive any injury one may bring upon another. In other

words, the human emotions, which are governed by love and tolerance, are greater and more powerful than the desire to seek revenge or to refuse consideration of another person's plea.

The act of asking forgiveness of one's fellow men has grown into what we might almost consider an inherited trait, not that it is, like an instinct or a reflex, a part of our physical system, but is rather a sociological inheritance. It is an act or means to rectify wrong to which everyone at some time or other turns. The ease with which he can ask forgiveness and have that forgiveness granted by those who love him has caused man many times consciously or unconsciously to take advantage, and actually to commit errors or transgressions of which he is aware at the time, because he is confident that forgiveness



and the resulting eradication of the transgression will take place in the future.

Patience is closely related with the various emotions that contribute to forgiveness, but probably with all men there comes a time when patience justly comes to an end, and then the man or woman who asks forgiveness for a repeated error or advantage finds that it is not as easily forthcoming. Forgiveness, then, is primarily a human trait, but the ease with which one's mind can suspend the feeling of guilt led man, early in his development, to assign the ability to forgive to a deity as well as to his fellow man. Man found that not all his actions could be forgiven by other men—that is, there were transgressions for which, regardless of the forgiveness he might ask and receive from other humans, in his own heart and life he could find no feeling of having compensated. As a result man came to realize he must go beyond other men for consideration of his errors, that he must seek a higher power. This led to the building up of doctrines and principles based upon salvation as a result of forgiveness of sins. Many religious doctrines are built upon the principle of penitence—that is, when one in humility is truly sorry for his guilt and acknowledges it, he has taken a step toward salvation and eternal blessedness.

Man also learned another lesson from other men in this connection—that forgiveness was sometimes more easily forthcoming when the request for forgiveness was accompanied by material evidence of his regret for having committed an error. An individual who committed a transgression against another would approach the other not only asking forgiveness and acknowledging sorrow for having injured him in one way or another, but would do this while offering gifts which would tend to attract the individual from whom the favor of forgiveness was asked. In most cases this would have a profound influence upon the desire of the other party to grant forgiveness. The same human traits that make one err and ask to be forgiven are those which make the human being desirous of accepting that which he has not truly earned by the sweat of his brow, and so those things to which material value were assigned,

at various stages of man's existence, have always been a powerful force in causing the individual to decide whether or not the case at hand is worthy of his forgiveness. This too was passed on to man's concept of deity.

When physical circumstances arose that might be considered indications of the deity's displeasure with man—when earthquakes, floods, thunder and lightning came—it was thought that the deity was displeased with the sins man had committed, knowingly or unknowingly, against himself and the laws of nature; and so man, to ask forgiveness, primarily for the purpose of having the deity discontinue the unfavorable conditions of environment, carried over the idea of offering the deity something in return for his forgiveness. This was one of the contributing factors to the origination of sacrifice. For making these sacrifices a special place was chosen. After the sacrifice was offered to the god, the place was considered a point in which to indicate devotion to that god, and thereafter it held a certain significance, particularly in those cases where it appeared the supplication and the sacrifice had been accepted by the deity—in other words, when satisfactory results were obtained on the part of the individual making the sacrifice. Therefore, the place became sacred and a permanent altar, more or less elaborate, was built. Thus man chose places of worship. The sacrifices offered depended upon the beliefs of the individual. Many times they were chosen in terms of the individual's judgment of the seriousness of the transgression or sin. If in the mind of the individual the sin was considered serious, he might sacrifice his most valuable stock, or sometimes his own flesh and blood, as in the case of the familiar Biblical story where Abraham was commanded by God to sacrifice his son, and in his devotion, and not merely for forgiveness, he was willing to do so.

Today we must realize that forgiveness of our trespasses, whether they be against nature or man or God, cannot be considered in terms of material offerings alone, or of journeying to certain selected places to make supplication. The god of our hearts does not demand payment for our errors in terms of material things to the extent of the

value we assign to the seriousness of our errors. There is demanded instead compensation, and by compensation I mean just compensation, the replacing of effort. If we harm our fellow man physically and deprive him of pleasure or sustenance, we must replace it. If we sin against society we must send forth constructive thoughts of peace and good will that will attempt to eradicate the negative influence. If we destroy our own bodies we must attempt, in addition to asking for forgiveness, to build up healthy bodies. If we destroy the forces of our own souls, we must go on living encaged in bodies while the soul is constantly struggling to cause us to recognize its existence.

Therefore, man may compensate by living to the fullest extent of his potentialities. By that I mean by using the forces of which he is aware constructively in his work, in his play, and in his devotion, regardless of how informal that devotion may be. But pri-

marily man may learn he has powers within him beyond his physical being, that he has a soul, an inner self, which is as much for the benefit of others as for himself, and that true forgiveness for trespasses comes in direct relation to man's desire and ability to use all of the potential forces of his being as the Creator desired he should. Man needs assistance to do this. He needs to study and commune with the source of his being. Churches and organizations contribute to man's ability to do this effectively. It is one of man's obligations to avail himself of the privileges they offer. Among those offered, the Rosicrucians invite you to participate in the Cathedral of the Soul, which you can do without any change in your fundamental convictions and regardless of locality or activity, as is directed in the explanatory booklet, "Liber 777," which is sent in response to any sincere request, without obligation.

NINTH DEGREE INITIATIONS

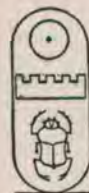
Members in the Ninth or higher Degrees in the vicinity of various Lodges and Chapters will have the opportunity during the early fall months to take their Ninth Degree Initiation in accordance with the established Ninth Degree Ritual of Initiation performed by a staff of officers of a Lodge or Chapter. This is one of the outstanding Initiations of the degree work of the Order, and it is to the benefit of every member who can visit a Lodge or Chapter where such an initiation will be performed to avail himself or herself of this opportunity. The Ninth Degree Initiation will be held by the following Lodges and Chapters on the dates and at the places given below. A fee of one dollar is contributed to each Lodge or Chapter by each member receiving the Initiation. These contributions are for the general funds of the local Lodge or Chapter giving the Initiation. The Lodges and Chapters giving the Initiations are as follows:

Johannes Kelpius Lodge, Suite 237, 739 Boylston Street, Boston, Massachusetts, Sunday afternoon, October 12, 1941, 5:00 P. M.

New York Chapter, 250 West 57th Street, New York City, Sunday, October 26, 1941, 7:00 P. M.

Nefertiti Chapter, Lakeview Building, 116 South Michigan Avenue, Chicago, Illinois, Sunday, September 21, 1941, 3:00 P. M.

Oakland Chapter, Wigwam Hall, Pacific Building, 16th and Jefferson Streets, Oakland, California, Sunday, October 5, 1941, 6:00 P. M.





Why Be Practical?

By DAPHNE DANIELS, F. R. C.



FROM the very first day that an individual becomes a Rosicrucian and sets before himself the task of fathoming "the mysteries" he is told that he must apply the teachings and make them practical. But how few heed that warning ad-

vice. They think that the study of mysticism and metaphysics is license for idle speculation and wishful thinking. Before many months have passed we find them poring over ancient books and decadent philosophies seeking — not guide-posts for personal understanding and mastership — but instead secret formulae that will produce magical results in the achievement of certain life ambitions.

The man who joins to improve his financial situation, the woman who affiliates to acquire better health, the young man who wants to make a place for himself in the business world, too often listen to the tales of those who hint that within musty books and ancient manuscripts there is a magical process that will, like Aladdin's lamp, produce anything the heart desires. Sad is the fate of those who yield to these legends and spend their days seeking, ever seeking, instead of doing. Rosicrucians must be doers.

The monographs, the articles, are like sign-posts on the highway. They

point out *the Way* but it remains for each of us to put forth the energy to follow the path. No one is going to carry us along; nor is the path going to be paved and smooth. There will be rough places over which we must climb to reach our goal even though other paths may seem alluring.

In the correspondence that reaches us from all parts of the world we learn of the unhappiness, discontent, and a hundred other complaints, of students. As we analyze these problems it often seems that the individual must have been completely blind not to have seen the folly of something he did which was the immediate, or at least contributing, cause of his unhappiness. The student either has no explanation to offer as to why he acted as he did or else a very illogical excuse for his failure.

Now it seems quite obvious that this type of individual and the others like him have forgotten some of the very simple things about which they studied in the monographs. One of these is the importance of reasoning. One would think sometimes that Rosicrucians cast the art of reasoning completely aside, but certainly the teachings of Rosicrucianism do not foster such an idea. We study reasoning very thoroughly and know how important it is in the analysis of plans and actions. "Common sense" might be a better understood term.

If we are going to be practical people, making our lives more successful and happy in our work, in our play, and in

our homes, surely we must be rational thinkers. We cannot yield to every whim of the moment with the false assumption that it is "Cosmic inspiration." True enough, we may be inspired with an idea that is a good one, but the working out of that idea must be left to the objective realm and must be tempered with good sound reasoning.

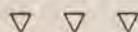
A frequent problem in past years, though fortunately not so common today — has been the matter of unemployment. Persons — members and non-members alike — would write asking how they could go about getting employment, as though it were a very mysterious process known only to the philosopher and mystic. To all of these people we outlined some suggestions for the use of concentration, but we also emphasized the necessity and importance of being properly trained, properly skilled, and of making a practical effort to sell one's services or wares. Employment and jobs do not come to us merely by sitting in meditation regardless of how valuable that process may be in the search within ourselves for guidance. Like anyone else, the mystic must use the newspaper advertisements, the employment agencies, and direct solicitation to find openings where he will be able to find work.

The same argument applies to those who have financial difficulties. It is amazing sometimes to receive letters from well meaning people complaining about their debts and how they cannot possibly afford Rosicrucian membership and then find that their income is far greater than many who maintain affiliation. These people hope to find in the Rosicrucian Order some way of stretching a monthly or yearly budget so that it yields 200 pennies for every dollar. It cannot be done and Rosicrucianism makes no claim that it can. Such members have forgotten that Rosicrucianism promises no miracles but rather an understanding of laws of the universe that affect us all so that we can employ those principles effectively. If we have financial problems, then we must study something

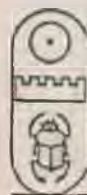
about budgeting and adjust our budget to our income and our needs — not our wants.

Not the least interest of every Rosicrucian is the matter of health; for early we learn that to have a healthy body is a worthy aim. Great stress is placed upon the importance of complying with nature's laws, thereby preventing disease in order to enjoy good health. Members sometimes forget this all-important fact and seek to produce a healthy body by unique healing processes while ignoring the demands of nature. Proper rest, good food, exercise, and a wholesome mental attitude are the fundamental requirements of good health. We are not being practical in our application of Rosicrucian principles if we fail to get enough rest, fail to exercise, and then pore over monographs looking for an exercise that will counteract the mistakes and violations we have committed. Such a procedure will yield us nothing but disappointment.

There is not a Rosicrucian who would not like to enjoy the fullest benefits of the studies, thereby gaining personal satisfaction from the time and effort put into the instruction. Too, he would like to be able, because of his humanitarian inclinations, to help others and see them enjoy more of life's bounties. It must then become obvious to these students that their lives must exemplify all that Rosicrucianism is as a philosophy and as a working tool in the attainment of life's goals. Once we have achieved personal satisfaction, we are qualified and encouraged to speak to others and invite them to share the same benefits and privileges. Nay, we may not even have to say a word to others; they will ask us about our philosophy for we will radiate "something" that naturally attracts others who want to be successful and happy. It behooves each one of us to so live Rosicrucianism day after day in a practical, sensible way that we are rewarded for our diligence. We can find health, happiness, and peace of mind through the teachings, but only in the measure of our application.



Patience is bitter, but its fruit sweet.—Rousseau.





This Divine Faculty

By SOROR BEULAH H. MURRELLE

"Imagination is the eye of the soul" — Joubert.



IMAGINATION may be defined to be the use which Reason makes of the material world."

To feel imagination's full power one must trust it. Using it increases one's capacity for more accurate reasoning. Faith is in

the realm of imagination. You can have it without faith, but you *cannot* have faith without imagination. *Imagine* your prayer answered — and it is. It is more subtle and miraculously effective than any other faculty. Cultivate it and it blossoms! See yourself triumphant and you are.

It is this divine force that makes childhood carefree, makes it an ever gleaming jewel to look back upon. It is like a magic wand that lifts us out of ourselves, giving us new and delightful worlds. Its Feat is in showing its power to change anything into anything else. To a child a broomstick can become a wild-and-dashing steed, dolls become personalities, from *empty* cups nectar is drunk, little wagons become overloaded trucks, tiny shoes seven league boots and glass slippers, flowers, fairies in disguise. What a

source of fascinating amusement are mother-goose rhymes and fairy tales—given us through the author's imagination, at the same time exercising that of the readers.

Stimulate a child's creative imagination and you give him a foundation for work that will hold his interest and carry him to ultimate success. It is urgent that this quality be inculcated in their earliest years. They should be trained to know what marvelous results occur when it is used to aid the will. Bring it to play upon their tasks and a new interest is infused. They set about the task with freshened vigor and verve.

As punishment for some infraction of rules, my young son was given the task of coming home after school for a week to split kindling.

"May I split all of it in one afternoon, Mama?"

"Yes," I replied, realizing he would tire and take it in relays. Imagine my surprise on returning home the next afternoon to find several weeks' supply neatly stacked on the back porch. Upon inquiry my son nonchalantly explained, "Oh, I brought the 'gang' home with me; we played jail — the fine was splitting kindling!"

Bad habits can be broken when one envisions, through imagination, the picture of one's self absolutely rid of the

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habit. What one *imagines*, one can do! We turn to imagination as an asylum from the terrors of that monotony in life which kills the spirit.

How glorious to youth is this principle. It colors their dreams with rosy hues. Each dreams in his own way, and the colorful pageant catches each gleam and every glow of romance. It invests even plain features and mediocrity with a golden fringe of romantic imaginings — "that light that never was seen on land or sea," meaning it was supplied by the observer.

To those who use it *constructively* it is a silver ladder for new ascensions of the mind. In it one truly walks in Beauty because one's existence is not hampered by material lack, for one travels *free* attended by true and beautiful spectacles to which one does obeisance. It is the moonlight of the mental world shedding its own beauty on objects beheld. Too, it gives one a certain insight nothing else can — the gift of looking into others!

Neither art, music nor science could have accomplished without it. Through its agency artists reach and impersonate their ideals of beauty, and the world beholds in marble and on the canvas every passing emotion that moves the soul — grief, joy, shame, peace, and Love. All such triumphs of genius are concrete examples of the work of *constructive* imagination. The quality and use of it depends on the individual — some inhabit this inner world with loveliness; others fill it with distorted and tortured visions.

Music speaks to the imagination, searching out one's sorrows. My father always listened to Amos and Andy, even within a few nights of his death. He particularly enjoyed their theme song, "The Perfect Song." Only when hearing this song can I *imagine* him in such clear, nostalgic detail, all the endearing charm of his smile and play of expression.

Tried, developed and verified in experience, it is a handmaiden to science yielding her hidden powers. Edison

harnessed the elusive and invisible electric current. Newton imagined a law when he saw an apple fall. Imagination pulled electrical waves out of Nature's secret archives and placed a powerful instrumentality at the disposal of man — the wireless! Such exercises of this faculty become proven experiences. No one ever beheld gravity, nor electric current, yet there is faith in their existence. Nearly all progress is the result of it. Today we enjoy and use what has come to us through it and are *imagining* things for future realization.

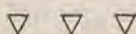
Dante and Goethe in the world of thought could express ideas and paint mental pictures, but they knew no more of thought itself than Edison or Marconi knew about electricity that fills the atmosphere. Only through this dynamic energy do we seem to penetrate these inscrutable mysteries. Not only is it creative but logical and necessary. What exquisite detailed imagination must have been brought into play to have given us such minute precision in the mechanism of a watch, the splendor of a poem or beautiful prose. Through it was bequeathed to us by some unknown author this passage:

"In the central place of your heart is a wireless station, so long as it receives messages of beauty, hope, cheer, grandeur, courage, and power from God and from your fellow man, so long you are young."

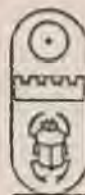
Oh, what a debt we owe this mysterious, potent kingdom! It is our compass of gold, exalting and piloting the soul forth to mastery over external perplexities, cheerful even under financial strain, rising above all evil in life until we come into realization of our highest conceptions and are inspired to those beatitudes that shine beyond the grave:

"When the Soul,

Advancing ever to the source of light
And all perfection, lives, adores, and reigns
In cloudless knowledge, purity and bliss!"



Find your happiness where you are, not beyond the distant horizon.—Validivar.





El-Amarna's Ever-Unfolding Rose

By FRATER P. E. BOGGIA



WE HAVE an inspiring memory in Akhenaton — also known as Amenhotep IV of the 18th Dynasty — who at the early age of eleven, in the year 1367 B. C. at the transition of his father Amenhotep III, was crowned Pharaoh of the mighty Empire of Egypt. Two years later, on April 9th of the year 1365 B. C. he was installed Grand Master of our Ancient Mystical Order Rosae Crucis, according to our traditional history. He transmuted into a living reality the ardent dream of his burning desire, by erecting in spirit as well as in stone, the Everlasting City of El-Amarna, also called the City of the Sun.

Within this magnificent city, ever-blossoming garden of roses, dwelled those who loved and comprehended the young Pharaoh's ideal and worshipped the One and Sole God, Aton, Father and Creator of all there is.

As it was part of Akhenaton's inspired scheme to unfold the suppressed potentialities of the Soul's beauty of his people, he gave to all artists adequate facilities, so that they might create and express the highest conception of their inner sense of beauty, and thus raise all Arts to a new summit of perfection. In this ideal city, the loved name of

Akhenaton (which means Pious to the glorious God Aton), that of El Amarna and the heart of the people, pulsated in unison merging into oneness for all time.

And today, amidst the unearthed ruins of El-Amarna are found the mortal remains of its buried people, which in eloquent silence, with unsevered oneness speak for the Past, while in living spirit evolved and multiplied, alive more than ever, they express as human beings in a sole powerful unit, consciously focused toward Aton, the Eternal God of the Future.

Our beloved Grand Master Akhenaton, and his adjutors, were well aware that they had planted in the cosmic womb, and in the human hearts of many, the mystic seed of Light and Love, and were also aware that the multitude sharing it, would in due time bear its blossoms and fruits which would endlessly propagate. And today, we, fruits of the seeds of fruits of other times, carry in the innermost sanctums of our hearts the pristine value of that rare seed, symbolized by the rose, plus its evolved essence of beauty, which is gathered into our individual souls and the soul of all.

Since we of the human family are conscious of this divine heritage, why delay the use of its infinite potentialities? Why not try to understand, cultivate and fully manifest its manifold possibilities? Why not seek to find the ways and means to know a little more about this rare and divine essence of beauty which is a part of God, the God

of our hearts, and the All infusing God of the Whole?

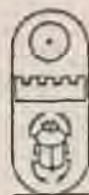
Could it be that perhaps through the abstract postulations of the various dogmas, we have come to assimilate the colorless vagueness of a one-sided and limited conception of the majestic infinity of our souls? And if such be the case, do we consider this soul of ours to be an abstract something which would seem to be some sort of intangible entity connected only, or mainly, with an hereafter? Well, if this is our conception, the resulting sphere of our understanding would have us view its all-embracing reality in a dwarfed and materialistic fashion Whereas, if we hold its opposite view, at once our conception would make us consider that we are predominantly soul-expressions at all times. Now, if between these two conceptions we draw a middle conclusion, obviously, the resulting view and the understanding thereof, will be that we are souls garbed in bodies, or better yet, two entities expressing as a third one, which is commonly known to us to be, ourselves Thus, having realized and accepted this irrefutable verity, we emphatically know that we are dual beings and therefore, by degrees, are ready to approach and comprehend that one part of ourselves, as well as the other part, has its needs and desires of expression. Thus, in the light of this realization let us proceed to analyze some of the things which constitute the expressions of our Soul, the immortal and real part of our duality. However, upon entering the incommensurate field of this analysis, let us be conscious that we shall proceed by unfastening the bolts of the gate that leads to the realm within.

This, then, being our desired aim, let us begin at the gates of our immediate selves. In brief, let each one of us determine for himself the simple things he likes to indulge in — as, for example, hobbies. Yes, hobbies! Why do we have hobbies? And what is it that gives that inexplicable desire and joy to express them? Does it not seem to be something potentially within ourselves? We all have some sort of predilection for those things through which — by expressing or creating them — we experience degrees of inner joy,

inner satisfaction and exhilaration. Then, how else could we conceive than that it is our very soul compelling the mortal part, or self, the body, to do such and such a thing, so that we may experience the supreme delight of its being expressed? And granted that this is so, is not our soul infinitely generous to share throughout our entire being that undeterminable sense which makes us realize that we are nearing the ideal state, we each envision, of Peace, or Harmony, or Happiness, as we choose to call it, and toward which we are all striving?

And if, through our personal experience, we know to some extent how this is possible, then, why not comprehend that this is the gateway leading into the realm of soul expression, and ultimately towards the unlimited pathway leading to the boundary of joy and of soul's freedom? As individuals, we each know that our soul's joyous expressions are of various ranges, and therefore can be experienced from reading a passage of the divine poet's rhyme or prose, or immersing oneself in the vast sea of notes of the greatest composers' symphonies, or in the ecstatic contemplation of Nature's uncaptured grandeurs, as well as in the inspired painting of the mystical portrayals of all times, or in the scrutiny and assimilation of all works ascending the great stairway of the gamut of Art.

However, let us be mindful that assimilation or observation is only the minor phase; thus, the major being the creative, one emphatically points out that our creativeness is the transmuter of our inspirations, of our innermost thought conceptions; consequently, in order to create a reality, we begin to work by assembling that which composes its actuality; thus, by using the ways and means with which we are afforded, we begin to express from the simplest of things to the intricacy of the most complicated of masterpieces that which exemplifies to some degree our soul's pattern. Therefore, it behooves us to use our faculties tirelessly and cultivate all our possibilities; for from the guttural sound to the beautifying of our speaking voice, to the evolved opera or concert singer, it is all one beautiful unbroken story of the blossoming of the ever-evolving Soul.



Thus, conscious of so much purpose of beauty, how could we otherwise than joyously and persistently work towards the making of our ever-becoming and ever-unfolding tomorrow? How could we otherwise than lovingly take initiative, give outlet to our latent reservoir of energy, whatever it may be, knowing that the reward is another joy to be had? Thus, in the conscious realization that through our present accomplishments, we are all preparing for greater ones to come, can we not understand that the preponderant force coming forth from our Souls, is manifestly trying to teach us how to perform our individual missions harmoniously, while spiraling through His great Cosmos of evolving Life?

As an immortal master of prose once wrote, "We small creators constantly come here to learn how to add more beauty to the beauties of this magnificent world of ours . . . we, small creators, constantly come here to add to the diamonds of its crown the various shades of the emeralds gathered by the works of our Soul"

Mindful of this inspiring truth, let us make it a privilege to do our share, let us unite our efforts of cooperation, let us willfully focus our initiative and

give, give more impulse to our creativeness, so that by consciously expanding the means of our two-fold tool, we may add to the arrayed manifoldness of the beautiful extent of His Majestic Whole.

Each to our degree are all creators, thus in Thought as well as in Action, let us daringly challenge the incommensurate sphere of our capabilities let us start today to unfasten the bolts of our innermost gate of beauty and let us profusely emanate our sparks of Light and Love in the Great Sea of Eternal Life.

As we know, we are at the inception of the Aquarian age. As our beloved Grand Master Akhenaton erected the City of the Sun, the everlasting El-Amarna, so from the blossomed seed then sowed in the innermost of our hearts, let us now offer the scent of its petals, let us raise our song of desire, our tribute to the Creator and Father of all; and in reverence let us petition to become worthy today of toiling in the Vineyard of Maat, adding our strength and our service to that of the host of Venerable Master Workers, now molding and erecting our Greater World of Tomorrow.

ATTENTION MEMBERS OF THE HIERARCHY

Fratres and Sorores of the Hierarchy are asked, in accordance with instructions with which they are familiar, to enter into a period of meditation and communion on Wednesday, September 10, at 8:00 P. M., Eastern Standard Time. Each Hierarchy member, therefore, will select an hour which at his or her location is the equivalent of that time. The period of contact will be for five minutes' duration, and each Hierarchy member is requested to report the results of his or her meditation to the Imperator.

THE MAN WHO LOOKED INTO THE FUTURE

Possibly you cannot look into the future, but you can read the words of a man who did and with startling accuracy predicted events which were to follow the span of his life. This man was Nostradamus, of whom there have been books and even motion pictures recently issued telling of his life and activities. Whether or not we believe everything which Nostradamus said and predicted, no conscientious student can deny the sincerity and the value of studying his reflections and opinions. The outstanding book on this subject is still available. Order your copy of "Nostradamus" from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California, today. The price is only two dollars, postage prepaid.

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Character: Composite of Heritage, Environment and Response?

By FRATER S. L. LEVELL



IT IS generally believed that our individual characters are effects resulting from a blend of Heritage, Environment and Response. All these factors are of equal rank and equally important. However, there are many who insist that one or another of these three factors takes precedence over the other two, and many are the theories expounded in explanation of human character. We can be sure that no more than one of these theories is correct. All the joy and pleasure of life is modified by our character, and undoubtedly, we could exercise more efficient control over our affairs if we were positive what influences govern character.

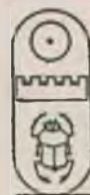
Heredity is, without doubt, the physical equipment handed from the parent to the child. The child has no choice in the selection of this equipment and therefore, if Heredity exercises a positive influence upon his character, this child can never be absolute master of himself. The exponents of the doctrine that "man is master of his destiny" are compelled to relegate

Heredity to a subordinate position. The need for a superior influence is urgently apparent. Which is it? Environment?

Environment, like Heredity, is something which we must accept as we find it. If it is unsuitable, we can do one of three things. We can alter the temper of our Response to it; we can transform the unsatisfactory features into something which pleases us; or, we can remove ourselves to another locality. But in all these methods the factor of Response is inextricably mingled with the factor of Environment. Neither stands out in greater importance.

The elements of Heredity and Environment are consigned to the individual without consulting his wishes in the matter, and his Response is tempered by his inherited traits and the nature of his environment. So there is no logical basis for altering our earlier statement that all three factors are equally important.

But the theory that character is wholly constituted by the inter-action of these three factors is too anemic and unsatisfying. The human animal is loathe to acknowledge that he is a creature of pure chance, and the acceptance of the above theory would acknowledge just that. It is consoling and inspiring to believe that man is master of his



destiny. Furthermore it is essential to the progress of humanity that we believe that. The apathetic defeatism of luck and chance have never contributed anything to progress.

But even this phenomenon which we call "progress" can easily be attributed to chance, according to our interpretation of associated events. For instance, just consider these various interpretations of Lincoln's emancipation of slaves. 1. Lincoln felt the humanitarian impulse to abolish human bondage, and events so transpired that he was given the opportunity to gratify that impulse. 2. Lincoln sought to deprive the southern planters of the economic advantage which slave-holding gave them over the northern industrialists. Abolition of slavery was an incidental result. 3. Lincoln felt that it was his mission to wipe this scourge from our nation, and to pave the way for our continued progress as a united whole. With this mission to achieve he purposely directed all his energies to that end.

The first and third interpretations portray Lincoln's character as the average schoolboy conceives it. But in the first place the result was due to chance. In the third, to a plan. The second interpretation is the iconoclast's view, and the results were a combination of chance and plan.

My own interpretation is: Lincoln felt the urge to do great and noble deeds. In response to this urge great tasks were assigned to him.— By whom? Well, if I answer that I will expose my own conviction that we are NOT masters of our destiny, neither are we creatures of chance. But all my experience and observation forces me to the conclusion that if we court and cultivate our urge to do noble deeds, some Unseen Force drives us inexorably to that mode of action. If we court the urge to do mean and ignoble deeds, the same thing happens.

Now are our urges an expression of our characters? If they are, then all human character is monotonously stereotyped, because we all have both noble and ignoble urges. Our characters will be expressed by the urges which we follow most consistently.

These urges are not constantly with us. They come and go. For that rea-

son I feel assured that they are not passed to us in our inherited equipment; neither are they contained in our environment. They come from some unseen source, stimulate us to some kind of action, and from this action certain, logical consequences result. These results may provide the stimulus for further action, and thus resolve into an endless chain of action, all of which, when summed up, constitutes our character. But it all grew out of an urge which was no part of our Heritage, Environment or Response.

Do you suppose that someone has made a mistake when they declared that character is a composite of Heritage, Environment and Response? Can it be that these are merely aids or tools for the construction of character? Like the woods and tools and their reaction upon each other in the construction of a cabinet? They all exert influence upon the cabinet, but the cabinet-maker decides what the finished product shall be like, despite that influence.

The man who hovers over a tavern bar and ogles a well-turned ankle with esthetic (?) appreciation, is not doing something which I am incapable of doing because I don't possess similar ingredients of Heritage and Environment. Neither is he "incapable" of discussing these thoughts as I do, for a like reason. He is simply following his self-chosen urge and I am following mine. No one would hesitate to say that there is a vast difference in our characters, but that difference is not something which can be exhibited in a test tube, nor explained by some inherited kink in the cerebrum.

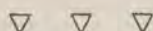
Let us anticipate the logical consequences of this difference in character. The bar-fly may experience heights of sensual delights which are denied the man who quietly meditates in his study, but the former runs a much greater risk of landing in a barred cell for disorderly conduct. Then, under compulsion, he must sit and meditate without pleasure, while the latter sits and meditates joyfully in the delicious freedom of his study.

Does this gay gentleman languish in confinement because of the manner of his response to his environment? or his heredity? Conditions which he cannot

help? Or is it because he chose to indulge an impulse which the other suppressed as being too hazardous to his freedom and peace of mind? The distinction is important, because it means the privilege of pursuing happiness without molestation, or being denied that glorious privilege.

Both had the same privilege of choosing the urge they would cultivate, and the authority which decided this

selection was something which transcends Heredity, Environment and Response. Yet the choice indicates the character of the chooser. These factors, I reaffirm, do not determine character. They are useful aids in the shaping of character, but the maker and master is the man within. Master that is, within the definite and knowable limitations decreed by God's Universal Laws.



The Cosmic Adding Machine

By FRATER CHARLES S. HEFFLON



I WOULD like to build an adding machine that would add up the beauty of the lily, the fragrance of the rose and the new mown hay," more as if he were thinking out loud than carrying on the conversation. We were sitting in my

business office, talking along metaphysical lines. He had been looking at the machine, and now reached over and ran his fingers across the keys.

"I would not attempt to build such a machine," I remarked, after a pause. "I already have a machine that will do that, and infinitely more. So have you."

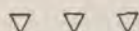
He considered this a moment, then, "Yes, we all possess such a machine if we would but use it."

This led to the further contemplation of the analogy. God gave us this machine, but, far more wonderful, He gave us the intelligence with which to use it; not only to sum up the beauty of the lily and the scent of the rose, but all His magnificent Creation! He put eyes in it that we may see, ears

that we may hear: the motivating power that calculates through the five senses.

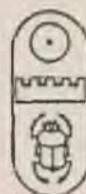
What a wonderful machine! How perfectly it works! And what of the improvements which He is constantly making in that machine through the medium of evolution? Is it too much to believe that eventually, when we find out more about this machine and how to use it, we will be able to add up the vibrations that produce the beauty and color of the rose — the now unseen visions before our eyes — the unheard tones of music now coming through the cosmic — a more acute feeling? No, certainly not.

God built this machine with a keyboard, but unlike the office adding machine. There are more keys on the keyboard of God's machine, and they have different letters and figures on them, some of which we have not yet been able to decipher. When we are able, through enlightenment, to decipher all the keys and know their meaning, we will touch them, as Master Operators, and arrive at Grand Totals and Vast Sums little dreamed of in our present state. God, in His immeasurable generosity, gave us these machines without exacting tribute, to use to the best of our ability. They are built and guaranteed to last a life time.



● READ THE ROSICRUCIAN FORUM ●

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SANCTUM MUSINGS

YOU AND I

We Ask the Same Questions

By ERNEST H. SINNATT, F. R. C.



DID YOU ever stop to consider what life is and the reason why you are on earth? All thinking people con over the puzzling question of life. So often have I asked myself these questions, Who Am I? Where do I come from? Why am I

here? and with my limited human understanding I soon find myself before a blank wall beyond which the reasoning mind becomes nonplussed. And yet there is hidden in the sub-conscious a mind channel through which we come to know that through the veil which obscures our vision life is continuous, ongoing and pulsing with a tremendous purpose.

Serious minded persons recognize that life on this planet is of a migratory nature, necessary for the experiences to be gained through the various types of environment into which a person is born. Religious concepts often prevent us from delving into this subject, as it is thought that while sojourning on this plane there is a limit to our comprehension of things eternal, but somehow

I don't quite agree with this opinion.

I confess to an abiding faith in evolution. Through it we grow from the lesser to the greater, step by step we expand by thought and action, ever reaching out for that which is beyond our reach. Life is governed by the circle of our environment. By that I mean that a soul is born into a particular environment because it needs the experiences it will pass through at that place, and by these, it expands in consciousness and prepares for larger undertakings.

In the lower spiral of human evolution, self-interest is the motivating influence of manifestation, but as the spiral ascends this gradually gives way to less egocentric activities and we become more social minded, and endeavor to fit ourselves for the deeper things of life. This, of course, is a very slow process and advance comes only to those worthy of recognition.

The purpose of life is perfection of manifestation through perfect comprehension of and implicit obedience to the cosmic laws of the universe. By experimenting with life, we emerge into the consciousness of its purpose and our spiritual conception claims a larger horizon. In this way we grow in the deeper understanding of the truth of Being. Every person in the world is

being guided by the unseen hand of a spiritual entity along the path of experience that will bring about his unfoldment in the great purpose of life. All human beings are on the plane of consciousness best suited to their immediate need, graduating to a higher plane only when their comprehension rises to the higher level.

The chaotic conditions in the world today are the result of the materialistic concept of life held by the large majority of humans. It is sad but true that numbers of intellectuals never permit themselves to go beyond self and so they remain in the lower spirals of evolution until they bring so much unhappiness upon themselves that eventually they are forced to take a less selfish attitude toward life and thus the spiritual education of their souls slowly but surely advances toward the higher spirals of understanding.

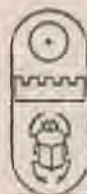
There are only two roads of choice left to the soul on its ageless journey toward the great purpose, and each of us must make a decision. Jesus, the Christ, was faced with the same choice and we know how he went off to a quiet place and thrashed out the problem of life. It is natural for men to misinterpret the principle of life. The illusionary world of matter seems to be very real when accepted through the five senses. It is only through much thought and experience with its accompanying pain and tribulation that the unreality of the world of matter dawns upon our consciousness and we rise still higher in the spiral of spiritual understanding. Yes, the soul has the choice of the road by which it shall journey. It can be the road that Christ chose, or the road he very definitely decided not to travel on. In order to have a clearer knowledge of this may I suggest that you read the fourth chapter of St. Matthew, verses one to eleven, and as you read, endeavor to comprehend its oriental analogy, for there is much more in it than appears on the literal surface. It is a battle of the mind wherein a life decision brought the Christ to Calvary.

It is truly said, "He who gave the soul, armed thee with resolution. Employ it and thou art wise, be wise and thou art happy." What a pity it is

that our resolutions are mostly on the side of our earthly desires; we think in terms of ambition colored by social approval, we measure a man by what he has and by his standing in the community, not by the reflection of his soul. The spiritual valuation of a man cannot be measured by his worldly estate though it is true that spiritual manifestation can and does produce material comfort. However, the object of life has nothing to do with a superabundance of material wealth. Man's prime objective is to keep his eyes ever on the spiritual horizon, for there lies the answer to the perplexing problem of life and if we will but observe the lives of the great spiritual leaders of mankind, we soon notice that their lives were directed from within, they practiced the use of the channels of the subconscious mind and, in the silence of their souls, received spiritual inspiration by which their lives received direction. The emoluments of life are governed by our interests, so what we are and what we have is the result of what we have given our attention to.

Beware of what you give your attention to, for it is out-pictured by your manifestation. It is commonly said, "Tell me who your friends are and I will tell you what you are." This is quite true and is paralleled throughout all our lives—our interests and attentions determine our characters, for after all is said and done character is the sum total of our habits and our habits are born out of those things to which we give our attention. I mention this because it has a lot to do with the subject under discussion. We must not forget that this world is the laboratory wherein the soul is purified by its experiences. We learn what not to do through the unpleasant experiences we pass through which are the results of doing things the wrong way. The cosmic laws are inflexible, and unless we live in obedience to them we reap the whirlwind.

Life on earth is for experience, and through it our souls expand in cosmic consciousness. I have in my library a very wonderful little book that I often open when in need of inspiration, and I do so now for the following quotation seems to answer the puzzling questions



at the beginning of this discourse. Who Am I? Where do I come from? Why am I here?

"He it is, O man, who hath created thee; thy present station on earth was fixed by His laws; the powers of thy mind are the gifts of His goodness, the wonders of thy frame are the works of His hand; thy soul is His soul; thy consciousness is His consciousness. Hear then His Voice, for it is gracious; and he that obeyeth shall establish his mind in Peace Profound; and bring everlasting growth to the soul that resideth within his body state after state on this earth."

I am of the opinion that the above quotation does answer those perplexing questions, for after all I firmly believe the souls resident in our bodies are sparks of the great soul of God and with it comes a share of the Divine consciousness. And, believing that, the second question answers itself, for if we are a part of God, we belong to God. Well you may say, that sounds logical, but brother! how about the

third question, "Why am I here?" In answer to that I would say the answer is vaguely given in this article already, but to be more specific, we are born into this world that we may through free will test the laws of life and through such experiences eventually come into a full understanding of them. In our present stage of unfoldment, some of us are just plain dubs, others are mere apprentice boys and there are those who are improvers and still others who are higher in the realm of spiritual understanding and service, evolving as they become worthy into the spiritual Masters of the universe. We must not forget that God manifests on earth through the agency of man; and through continued effort on the part of man to express himself through his divine attributes, he rises higher and higher in the spirals of spiritual manifestation until he receives his final initiation and then as ice in the river melts and becomes a part of its parent element—water—so does the soul of man melt into its parent element—The Soul of God.

SUPREME TEMPLE CONVOCATIONS

Regular weekly Convocations in the Supreme Temple at Rosicrucian Park in San Jose will be resumed Tuesday, September 23, at 8:00 P. M. These special Convocations will continue through the fall, winter and early spring months each Tuesday thereafter. All active members are invited to attend these Convocations. Those who live within a reasonable distance from San Jose are invited to attend each Tuesday night. Members from a distance are invited to arrange their plans so that when passing through San Jose they will be able to include Tuesday as one of their days at Rosicrucian Park, in order to add to their visit the enjoyment of participation in a Rosicrucian ritualistic ceremony. Each Convocation will consist of a ritual directed by a Supreme or Grand Lodge officer, or an assistant selected by them, and followed by an informal discourse or address by the presiding officer of the Temple on each Tuesday evening. All of these features will contribute to time well spent. To be admitted it is only necessary to present your credentials indicating active membership. There will be assistants to direct you, and out of town members visiting for the first time should upon entering the Administration Building ask to be directed to the registration desk for the evening Convocation, where they will find a guide or hostess to properly direct them in order to gain the maximum benefit from participation in this inspiring ceremony. Temple doors open at 7.30 P. M.



FUN AND FOOD

Dr. F. H. Ingersoll accepts refreshments from Naomi Ward of San Jose, Hostess, and (left to right) Frater and Soror J. Duane Freeman, who flew to the Convention from New York City, and Soror Jean Badsky, of Los Angeles, look on. Dr. Ingersoll has been Professor of Music at an eastern university for fifteen years, and has taught on the faculty of the Rose-Croix University for the past two summer terms.

(Courtesy San Jose Evening News)



The **DEVIL'S WORKSHOP**

BEHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. Monsters they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

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

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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.

CALIFORNIA

Los Angeles:

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. Sillsby, 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.

San Diego:

San Diego Chapter. Mr. Edgar H. Oswalt, Master; Mrs. J. C. Shults, Secretary. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park. Inquirers call: Franklin 3938 or Main 6244.

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.

COLORADO

Denver:

Chapter Master, Mr. M. S. Diercks, 1234 Bannock Street; Secretary, Miss Gertrude A. McIntyre, 4537 W. 29th Avenue.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. L. Houston Howie, Master. Meetings Confederate Memorial Hall, 1322 Vermont Avenue, N. W., every Friday evening, 8:00 p. m. Secretary, Mrs. M. Eloise Lavrischeff, 1318 11th Street, N. W., Telephone DUmont 9460.

FLORIDA

Miami:

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.

ILLINOIS

Chicago:

The Nefertiti Chapter.* 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 Bass, 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.

MASSACHUSETTS

Boston:

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.

MICHIGAN

Detroit:

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.

MISSOURI

Kansas City:

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.

St. Louis:

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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New York Chapter,* 250 W. 57th St. Mr. Walter E. Johnson, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m. Booker T. Washington Chapter. Mr. Clifford Richards, Master, 351 St. Nicholas Ave.; Mr. Phillip D. Nelson, Secretary, 114 E. 118th Street. Meetings every Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St.

WASHINGTON

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AMORC Chapter 586. Mrs. Carolina Henderson, Master; Mr. Thomas W. H. Lee, Secretary. Reading room at 410 Old Times Bldg., open week days 11:00 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings 2nd and 4th Mondays, 8:00 p. m. at Hotel Mayflower, Rose Room, 4th and Olive Way.

Tacoma:

Tacoma Chapter. Mr. L. S. Thorneas, Master, 4619 N. 16th St.; Mrs. W. R. Woody, Secretary. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Affili Room, Masonic Temple, 47 St. Helens Avenue.

(Directory Continued on Next Page)

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H. Spencer Lewis Chapter. Mrs. M. O. Angle, Master. Meetings every Monday, 8:00 p. m., 37 Washington Street.

WISCONSIN

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Milwaukee Chapter. Mr. E. H. Wehlitz, Master; Mrs. Edwin A. Falkowski, Secretary. Meetings every Monday at 8:00 p. m. at 3431 W. Lisbon Avenue. Inquirers call MI-1624.

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Reading Chapter. Mr. Antonio Anastasio, Master; Mr. F. Theodore Embich, Secretary. Meetings every 3rd Sunday, 7:30 p. m., Berkshire Hotel, 5th and Washington Sts.

Philadelphia:

Benjamin Franklin Chapter of AMORC. Edgar B. Morrison, Jr., Master, 3308 Wallace St.; Miss Kitty Potye, Secretary, 3020 Cambridge Street. Meetings for all members every Sunday, 7:30 p. m. at 219 S. Broad Street.

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First Penn. Lodge. Ernst Edwin Nilson, Master, 227 Henderson St., N. W.

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Portland:

Portland Rose Chapter. Mr. Rex W. Rawls, Master, 7214 S. W. Virginia St.; Inquirers call TR-0423. Mr. H. T. Herrington, Secretary. Meetings, Congress Hotel, Green Room, 6th and Main Sts., every Thursday, 8:00 p. m.

INDIANA

Indianapolis:

Mr. Ross E. Winder, Master. Meetings 2nd and 4th Tuesday evening, 8 p. m., Antler's Hotel.

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Oklahoma City:

Oklahoma City Chapter. Mr. Ward D. Brosam, Master, Phone 5-4510; Mr. Ferdinand W. Arnold, Secretary, Phone 3-5875. Meetings every Sunday night, 7:30 p. m., 318 Y. W. C. A. Building.

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Cleveland:

Mr. Karl Hey, Master, 2054 W. 89th St.; Miss Frances Willick, Secretary, 14824 Pepper Avenue, Mulberry 1729. Meetings every Friday at 8 p. m., Hotel Statler.

Cincinnati:

Mr. John K. Hartssock, Master; Miss Helen V. Poplis, Secretary. Meetings every Wednesday at 8:00 p. m. at 2432 Ingleside Pl.

Dayton:

Dr. Gisbert L. Bossard, Master, Phone Ma. 3933. Mrs. G. C. Hynes, Secretary. Meetings every Wednesday evening, 7:30 p. m., Hotel Miami, Rauh Hall.

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

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

AUSTRALIA

Sydney, N. S. W.:

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

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

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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 Denmark. Mr. Arthurs Sundstrup, Grand Master; Carl Andersen, S. R. C., Grand Secretary. Manegade 13th Strand.

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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.

EGYPT

Cairo:

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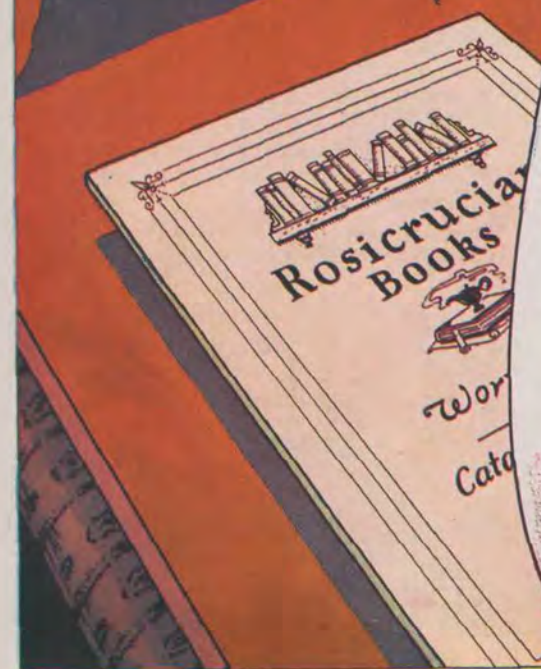
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