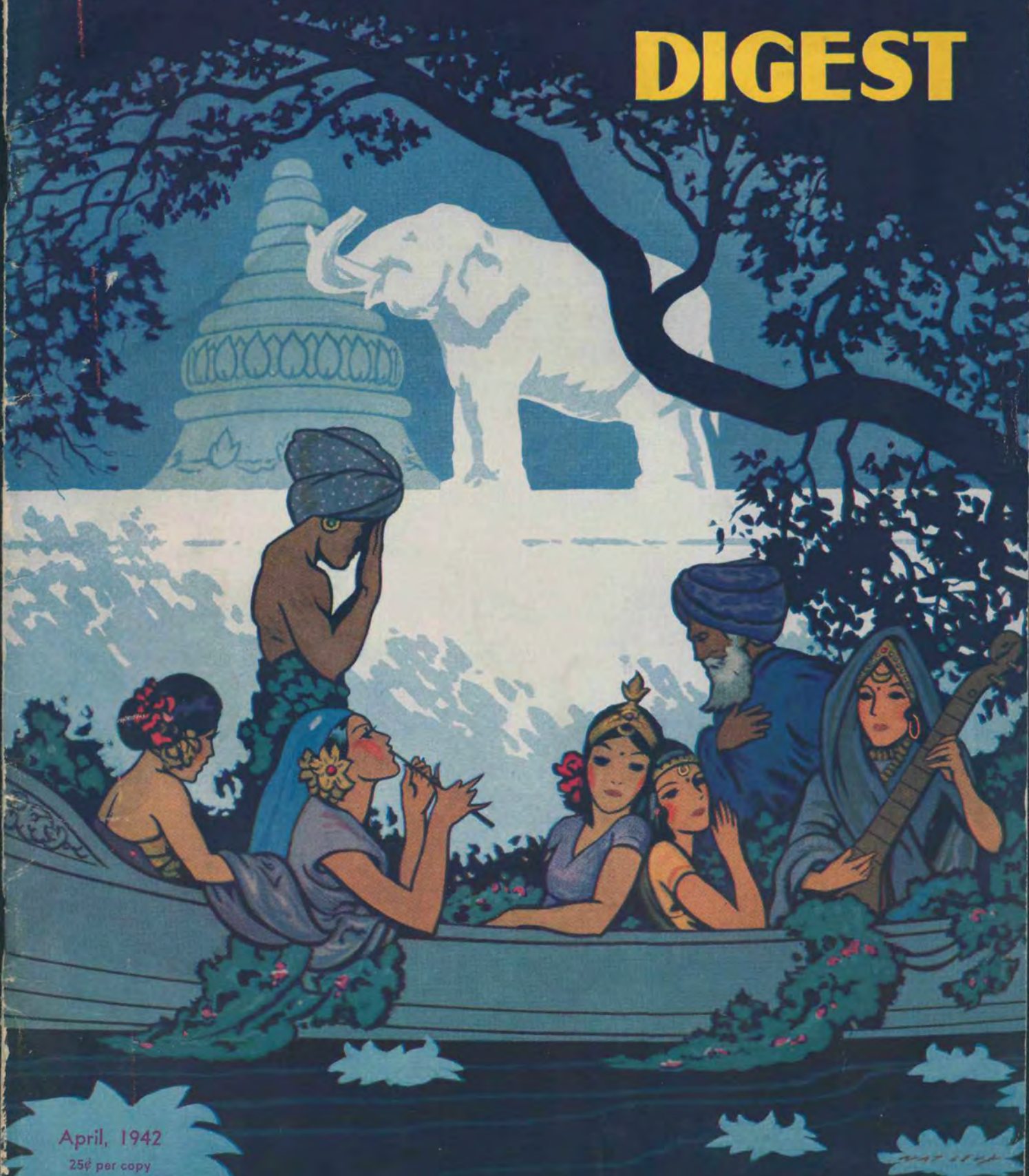


# ROSICRUCIAN DIGEST



April, 1942

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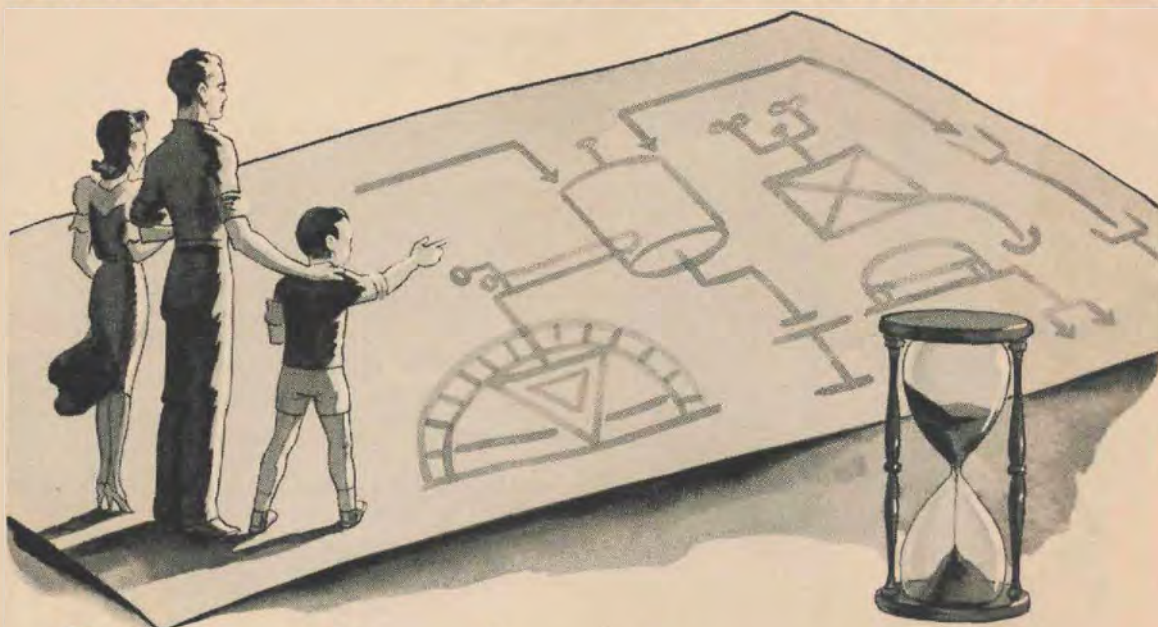
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The Rosicrucian Orchestra is seen here in the Francis Bacon Auditorium, Rosicrucian Park, where it periodically renders concerts. Recently it entertained a large number of men of the United States Army. It is one of the several cultural activities sponsored by AMORC at Rosicrucian Park, and consists of member-employees of the staff and their friends. The Orchestra is under the capable direction of William F. Tyler, and is composed of both professional and amateur musicians who volunteer their talent.

*(Courtesy of the Rosicrucian Digest.)*



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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XX

APRIL, 1942

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



# THE THOUGHT OF THE MONTH DEVELOPING CHARACTER

By THE IMPERATOR



WE ARE being constantly reminded that the satisfactory culmination of so many human enterprises depends solely upon character. *What, then, is character?* Let us offer the following definition as a preliminary to our understanding of this enigmatic quality of human nature: "Character is that conduct we *wilfully display* under the influence of our desires and the circumstances of our environment."

In the light of the above, it is obvious, for example, that fish and birds can have no character. They are incapable of interposing will—the power of mental decision—between their reactions to their instincts, on the one hand, and those effects which environment may have upon them, on the other hand. Doing that which follows from the very necessity of our own nature is no indication of character; for analogy, fighting when we are cornered and our life depends upon it, and persisting in an effort to acquire sustenance or to secure bodily comfort. These things are like sneezing. They are purely *functional*. In other words, they come about from the manner in which we, as a living kind, are constituted. Certainly we must admit that a bird is not displaying character when it uses its wings to fly after its prey, for it cannot do otherwise and exist as the kind of thing which it is.

It is cogent, therefore, that one who exclusively—even though *resolutely*—pursues ends in life which are *self-centered*, that is, directly related to his individual, instinctive requirements, is *devoid of character*. If this were not so, then, for example, every person who through determination and perseverance has amassed a fortune, should be designated a noble character. Likewise, then, anyone who has attained a position of personal power through his own efforts, and from which he principally derives benefits, should also be known as a notable character. Unfortunately, this is often the case. Such persons, however, are only following a *natural compulsion* which all human beings possess to some degree. The fact that they may have attained success, wealth, or power, for example, is not proof of character. We cannot intelligently use success as the rule to measure character. Would we say that one horse reveals more character than another because he can run faster? Also because one human possesses great acumen or talents *in furthering an end which is motivated* by his instinctive nature does not infer that these are elements of character, any more than those muscles which make the legs of one horse fleetier than another.

Further, that an individual may have exercised a tremendous power of will to acquire wealth or to attain power or to satisfy some instinctive end, does not alter the fact that the result may still be devoid of character. First, let us understand that in such an instance, the will is only being used as an instrument to *bring about power and wealth*, or to satisfy the natural desires. Second, in



such circumstances where an individual bends all means to serve such ends that he is consequently adjudged to have a strong will, it may be in reality nothing more than the impelling force of the natural desire itself. Is a *starving animal* displaying will, for example, when it viciously fights a larger adversary to secure the only available food? Then again, should we admire that will as an exhibition of character which compels one to gain his end ruthlessly, even if it is within the bounds of the law? Contrary, then, to general belief, strength of will alone is not indicative of character.

The roots of character are *psychical*. The impulse of character springs from that moral discernment whereby we attempt to determine the right and wrong of our conduct. These impulses make themselves felt and are developed in those *reflective moods* which we periodically have. At such times we do not judge that conduct to be good, which is alone to our advantage, but that which also extends to the welfare of others. Good conduct takes on an *impersonal* aspect. This comes about through man's high degree of *self-consciousness*. By the means of self-consciousness, man can realize his own entity. He is not only able to perceive the world around him as do animals, but he can likewise be conscious of his ego. In other words, he is cognizant of his being, as an entity in the world, and its relation to other things of that world and to other humans. Therefore, by means of this self-consciousness, man acquires a *three-dimensional existence*. First, self; second, other things; and third, those changes which he can bring about in the first two dimensions, namely, himself and the world.

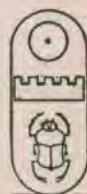
It is common experience that in the finite or worldly dimension, man aptly praises as good that which more aptly gratifies his physical desires. In the dimension of *self*, however, he estimates as the highest good only that which gives him *distinction*, which sets him off from other things, and which complements that conception which self has, as a being, and as separate from other entities. Such satisfaction is found in the third dimension, in man's function of *changing* and modifying self and the

things of this world. To the extent that he excels in this, does he think his conduct *good*.

We therefore are inclined to graduate all living things in their relative comparison to ourselves. The nearer they approach having those faculties and attributes which we possess as men, the higher we esteem them. Those animals which display a high degree of intelligence and a well developed faculty of memory, and such affections as remorse and loyalty, are held by us to be high in the scale of life. Consequently, any deportment of man which is *purely and continuously somatic*, and which is of a kind in which animals would find equal pleasure, or is commonly natural for animals to have, is disagreeable to the ego of man. It offends his *consciousness of self*, that distinction and uniqueness of function which alone brings pleasure to self.

The self has its *sentiments*, just as the body has its appetites. These are popularly known as the virtues, such as, for example, *justice* and *truth*. Though self finds its greatest happiness in its distinctiveness and separateness, it *sympathetically* extends this right of distinction and separateness to others of its kind. Therefore, the virtues or the sentiments of self are always *impersonal*. No one guided by self and that true moral discernment referred to as *conscience*, can experience happiness at the expense, the pain, or discomfort of another. If we therefore analyze each of the virtues, we will see that they include the welfare of others, at least indirectly. When one begins to shape his conduct according to these dictates of the consciousness of self, he consequently is developing that manner of living which the world designates as *character*.

The first display of character is seen, therefore, in the circumscription of the physical appetites and desires. It is not that a man or woman of character practices complete repression or negation of these desires, but they do relegate them to the following order: *first*, that their function does not impose a hardship upon or detrimentally affect others. If they did not do this, it is patent that the free indulgence of their physical desires would possibly bring about such a





result as would *offend self* and deprive it of those comparatively higher pleasures derived from experiencing the virtues. *Second*, self cannot be conscious of that state of excelling as such, and in which it finds its pleasure, if it realizes that its bodily conduct has degenerated to the level of beasts.

There is no self-deception of the ego, the real you. You always have an absolute opinion of yourself, of which you are thoroughly convinced, whether you admit it to another or not. With the exception of those who are mentally unbalanced, regardless of how vulgar or profane a man's conduct, or how animalistic he is, he is aware to self that he is just that. The fact of the matter is that a man who lives like an animal, more often is quite indignant and visibly disturbed if he is referred to as one. This indicates that to some degree at least, he is conscious that he is not deporting himself according to that conduct which self would dictate if he permitted.

What we often make the mistake of referring to as a *weak character* is one who possesses that inner comprehension of the virtues and of what constitutes a kind of conduct which is designated character, but who is unable to effect it. This is due to *will power*. Will power, however, as we have seen, is of character only in an inchoate sense. It is that concentration of mind upon an end which compels the individual to move in a certain direction in life. It may, as we have shown, apply to the reversal of character as well. But once *self* has defined that conduct as an end to pursue in which it finds pleasure, it also requires will to hold us on the course. Will power utilizes nervous energy, for it compels a focusing of the mind's power. Organic disturbances, severe illness, often leave the will weak. It is quite noticeable that one who is extremely ill, and consequently very weak, with difficulty is able to restrain his emotions. Therefore, before we severely rebuke for weak character one who apparently realizes the required conduct of character, let us first determine the condition of his health.

Good character is also found manifest in ambition, initiative, love of nature and of the exercise of mind, the

urge to create something, to build, to develop realities out of the world. This may consist of the sheer joy found in simply producing larger and finer crops, as a farmer does, or in the invention of some needed device, or the perfection of one's job. Self, by this means, is complemented in the furtherance of its ability to excel and to master. However, such *ambition* and *initiative* must always fall within the bounds of what self has defined as the virtues. Consequently, such ambition is never anti-social or to the detriment of others. For these reasons as well, an indolent man, no matter how honest or truthful, never has character. Conversely, an industrious man who is mendacious and resorts to perfidy, also has no character.

Socrates said that virtue cannot be taught. Therefore, since virtue is the essence of character, we may add that neither can character be taught. However, man can be instructed in the manner of developing character. He can be shown the technique by which he can discover it himself. It is necessary, however, to realize that heredity does play a tremendous part in the development of character—perhaps we should say the *evolution of the individual*. The more objective the lives of our progenitors, the more difficult we will find it to develop character. If it is the custom of parents to live almost continuously in an empirical world, that is, to be continually moved by their physical senses and mentally to shape ends which always serve them, and if they are frankly almost absolute extroverts, their children are apt to be severely handicapped in experiencing the requisites of character. Consciousness of self requires fairly frequent interludes of introspection, of self examination, or some training whereby the child is permitted to become close to self. One must occasionally, at least, reflect on his life, what he has done or hopes to do, and allow to arise intuitively within the consciousness the *sentiments of self* which are finer and more delicate sensations than those of the bodily desires, so that there can be a comparison of the two. If our living, our achievements, our ideals at such times, conflict with those sentiments, those dictates of self; if, frankly, self feels *offended*, *ashamed*, we



can most assuredly realize, then, that our life, what we have done regardless of success, is not representative of character.

This tendency to turn to self, to be responsive to its finer and more sensitive appeals, must be cultivated. If, for generation after generation, the individual has been made to feel that what the body dictates should be pursued so long as one may avoid responsibility for his acts, then responsiveness to moral discernment diminishes. You cannot very well teach a child that something is an example of poor conduct, for all he will learn by that is the rule, so many words to be put aside when it affords him no natural pleasure. The child must be made to experience the consequence of that act which conflicts with the rights of others, and which, for example, may constitute an injustice.

Many a child who has been told "Don't do this because it is wrong," and has failed to heed it, has, however, broken down and cried when the results of his injustice have been graphically explained, and he has *sympathetically experienced* the hurt of the one he has wronged. In such an instance, knowledge of what he has done offends the sentiments of self and causes a far greater displeasure than that bodily pleasure which he derived in doing a wrong act, and he remembers it. The child learns, then, the need to examine all of his acts, and consequently develops character. The form character takes is in the display of our conduct, but it arises deep within the consciousness of self. He who is *never alone* with himself, turning his consciousness on his own being, will never be pointed out as an example of character.



## Underlying Life

By FRATER R. JOHN FRANCIS KNUTSON



IFE is the result of Love.

And Life would inevitably cause the manifestation of Love, else only chaos could follow.

For Love is Power, and reacts with Life; Love is the motivation and the result—that which underlies and permeates all living.

That which underlies and interpenetrates all Being is God. Is not God Love?

Love is the manifesting of God; that which transfixes and transfigures Being, purifies and elevates it into true Light. To align oneself with Love is to be aligned, in attunement with God—and after long cycles of selfless, purified aspiration, be God—God-in-Man.

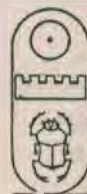
And this is the Christ Spirit—the Holy Ghost, as Theology names it.

—From "Meditations on Love."

### YOU CAN'T AFFORD TO BE SICK

No one at any time can afford to be incapacitated—to be confined at home, suffering and neglecting his duties and interests. To allow a minor illness to develop into something more serious during these times constitutes more than an inconvenience. It is really a catastrophe. The circumstances of the day put exceptional and exacting demands upon all of us. There is more that we should do than ever, more that we should keep up—and that requires health. Why endure further discomfiture and hit and miss methods for regaining your health?

The Rose-Croix Research Institute and Sanitarium is prepared—through a competent staff and most modern facilities, equipment and methods—to diagnose your case and to assist you. Of course, not all types of cases can be or are acceptable—but *perhaps yours is one that will be*. The physicians will frankly tell you if they believe they may be able to help you or not. Medical and drugless methods, including the Rosicrucian system of therapeutics, are made available to every patient, whether a Rosicrucian or not. Fees and room rates are exceptionally reasonable. *Do not bargain with health—act!* Write today: Rose-Croix Research Institute and Sanitarium, Bascom and Forrest Avenues, San Jose, California, for free explanatory literature.







## The Significance of Newtonian Mechanics

By ERWIN WATERMEYER, F. R. C.

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

SUPREME SECRETARY.



ANY times during his course of instruction the Rosicrucian student is advised to study and examine with great care the laws of science. He is asked to acquaint himself as thoroughly as his capabilities permit with the methods, working

tools and results of the scientific method in order to be capable of applying these same methods to the technique of his own development. In fact, the well-rounded scientific training of the student is considered to be of such importance that the curriculum of the Rose-Croix University offers two separate courses in science — a course in biological science dealing with the laws governing living organisms, and a course in physical science which teaches the fundamental laws governing the behavior of all matter. The acquisition of a well-rounded scientific background is considered so necessary that our students are encouraged to study both courses in successive years instead of registering for only one course as required by the regulations of the university.

Nevertheless, many students are hesitant to pursue the study of science. Quite aside from the fact that most of them have from their early childhood on accepted the absolutely erroneous thought that even a partial mastery of science is beyond the abilities of the average man, these students feel that they have risen to such sublime heights of Cosmic ecstasy that the contemplation of any such "mundane" subject as science is below their dignity as students and adepts. They regard with ill concealed pity and compassion the students of science, and consider them as being poor struggling souls who have become enmeshed in the net of material forces and who must immediately be rescued therefrom.

The intelligent reader of this article will smile upon reading these lines, but he will recall that usually those men or women who are directing their gaze exclusively skyward into the clouds are most likely to stumble to the ground, their feet tripped — not by a sizeable rock, but by a most diminutive pebble.

"As above, so below." This traditional Hermetic maxim permeates the entire esoteric study. The laws of the material world, dimly perceived through our imperfect objective senses, are reflections of the higher world. Hence, it follows that a careful and diligent study of the laws of the material universe will,



after thorough meditation, gradually reveal those laws of the total universe of which the mundane laws represent the reflection. Just as we may dimly sense the magnificent brilliance of the sun by the reflections which its rays cast upon the immediate objects of the surrounding world, and we may thereby deduce from these imperfect reflections the grandeur and power of their celestial source, thus we as students can use the laws of material science and by the process of logical induction use them as signs and guideposts in the comprehension of the universal plan.

In the manuscripts of the esoteric tradition the student is consistently advised to consult the "Liber M," the liber mundi, the "Book of Nature." He is informed that in order to advance he must study this book thoroughly and comprehend its significance. He is told that without proper acquaintance with the laws of nature as revealed to him in his daily life, and through intensive study and meditation, the gate to higher understanding will be closed and he will remain seated at its threshold.

Not all students realize that concealed within the findings of mundane science there lies a treasure-house of principles which are directly applicable to their esoteric studies.

Perhaps a great obstacle to the perception of this truth is due to the fact that many students have never been properly taught exactly how to read this Book of Nature. They dimly sense that a treasure-house of principles exists, but they have not yet grasped the keys which will unlock the treasure stored therein. It is the purpose of the present article to assist such students in their studies and to show them by concrete application how the laws of mundane science may be used to reveal those laws of nature which are fundamental.

The simplest and clearest manifestations of the higher laws take place in the domain of mechanics. It is the object of the science of mechanics to investigate and study various types of motion and their causes. Motions and their causes are easily observable. Every scientific textbook dealing with the subject of mechanics will divide the subject matter into two divisions for the purpose of clarity and simplicity. These

two divisions are called kinematics and dynamics. The science of kinematics studies the nature of all possible types of motion irrespective of their causes. It classifies and describes the various motions which are found in nature. The science of dynamics, on the other hand, deals with the factors which give rise to motion. The cause of motion is called a Force, and the science of dynamics studies the relations which exist between forces and the motions caused by them.

We are acquainted from our studies with the fact that our objective senses are so constructed that they perceive only motions or changes in motion, particularly vibratory motions. We know that there is motion everywhere. We know that evolution and devolution manifest themselves to our objective senses by means of changes in motion. For this reason the study of mechanics is of fundamental importance to us.

It was the scientist Isaac Newton who was the first to analyze the multitudinous mechanical experiments of the scientists before his time, and who condensed all their findings into three comprehensive laws. These three laws are now called "Newton's Laws of Motion." They are so comprehensive that all observable facts concerning motions may be derived from them. These three laws form the foundation of "Newtonian Mechanics." They are basic stones in the science of physics.

Let us briefly state the three laws of motion and explore their significance. The First Law of Motion:

"Every object either remains in a state of rest or continues to move with uniform speed (velocity) in a straight line unless acted upon by an external force."

In other words, every object, if in a state of rest, will forever remain in such a state, and every object which is moving along at a uniform speed in a straight line will forever continue to do so, *unless* an external agent is caused to act upon the object. This external agent—the cause of any change in motion—Newton calls "force."

There are several facts concealed in this law which must not escape our attention. We note that the law clearly asserts that any change of motion is





caused by a force, by an external agent. It asserts that every manifestation is due to a cause, and that the cause of any change in motion is a force. Thus the law of motion conforms to the law of the triangle. We also note that it is a *change* in motion which occurs when any force is applied to a body. If the body is initially at rest, then upon application of a force the body will commence to move. If a body is already in motion when the force is applied, then the application of a force will either cause the body to move faster than it originally did, or—if the direction of the applied force is opposed to the direction of motion—the body will slow down to a less fast pace. In either case the manifestation produced by the applied force is a *change* in the existing state.

Another consequence of the first law of motion is not so very apparent upon first reading, but it is rather startling to the beginning student. The law asserts that a state of uniform motion is absolutely equivalent to a state of rest as far as an applied force is concerned. The body which moves on and on at an absolutely steady and unchanging pace is just as "inert" as a body which lies on the ground in a state of absolute rest. Any positive or negative action involves a *change* in the existing modes or conditions. Thus *uniform* motion in a straight line is just as devoid of action as a state of complete rest.

The tendency of any object to persist in a given state and to oppose any changes which might be imposed upon it is called by scientists "Inertia." The first law of motion is for this reason called the "Law of Inertia." The beginning student, in considering the word "inertia," usually believes that this term is entirely restricted to denoting a state of rest. When examining more closely, he then discovers that "inertia" has a more extended significance, and that it implies a state of "no change." A state of rest is a special case of a more general condition. It is a state which possesses no change in position. A state of inertia, on the other hand, is more general. It may be either a state of no change in position or a state of no change in uniform motion.

Thus the first law of motion asserts the fact that no manifestation can be produced without an active, positive cause, and that it is a *change* in existing conditions which constitutes true progress, or evolution. It is a change in existing conditions which is the true test of whether any applied positive agency has produced a true manifestation. We now consider

#### The Second Law of Motion:

"The change in momentum of a body is proportional to the force and also to the time during which this force acts."

Before analyzing the second law let us become familiar with its terminology. By the word "momentum" of a body is meant the product of its mass and its velocity. If you desire to compute the momentum of any object, you first ascertain its mass, say in pounds, and then multiply this figure with the amount of its velocity (or speed), say in miles per hour. Under ordinary conditions the masses of terrestrial objects do not change. Hence when the speed of an object increases, its momentum also increases.

The word "momentum" has also been called the "quantity of motion." It is, roughly, a measure of the power which a given state of motion possesses. A small bullet may have a very large momentum if it moves at a high speed, even if its mass is small. A large motor truck may possess a large momentum even when it moves slowly on account of its large mass.

We are now in a position to analyze the second law of motion. This law tells us exactly how great a change is produced in the existing conditions of a body by the applied force. We note that these changes depend upon two factors acting together, namely, the force and the time. The product of force and time is also called the "impulse." A very large force acting for the duration of a very small time interval is capable of producing the same effect as a small force that is allowed to act for a long time interval. Thus the manifestation which any positive cause is able to produce does not depend upon the magnitude of the active, positive cause alone, but also depends upon the length of time the active cause is allowed to act. The same law of motion



states the exact quantitative relation between mechanical causes and effects. It enables the scientist to calculate with precision the change in motion which is produced by any specified force. We last consider

#### The Third Law of Motion:

"To every action there is an equal and opposite reaction."

Every student is familiar with the truth of this law. The law asserts that contact forces are always equal and opposite. If a box is placed upon a table, then the position of the box against the table must be exactly counterbalanced by a force of the table against the box. If this law were not true, then what would happen? If the box pushes with a greater force down upon the table than the table pushes upward, then the box would "ooze" right through the table, so to speak, due to the fact that it encountered a smaller resistance than the force which it exerts itself. On the other hand, if the table pushed with a greater force against the box then the box would ascend into the air.

We observe that contact forces are always equal and opposite. If an action is produced, then by its very existence it creates an opposite reaction of equal strength. Every positive action generates a negative reaction. This reaction is always *equal* in strength to the action.

The action is never greater than the reaction. If this were possible then it would violate the law of conservation of energy. If the reaction could be greater in magnitude than the action which caused it, then this process could be used to obtain something from nothing. If the reaction were less in magnitude than the action, then energy would be lost. This we know is not true.

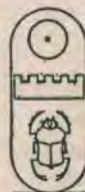
The three laws of motion form the foundation of the science of mechanics. Every course in physics commences with their study. But their greatest importance for us as Rosicrucian students lies in the fact that these laws are universal and are applicable to all types of forces. The laws as stated in the textbooks by physics are generalizations derived from experiments performed with material objects. These laws are reflections of more general and more universal laws, and when we meditate, these laws become apparent.

When the three laws of motion are carefully examined they will reveal the fundamental laws of causes and effects. The manifestations of all forces must obey these laws, whether these forces are material or immaterial. It is only after we have divorced the laws from their specific material content that they reveal their full significance.

The full significance of any law of nature can only be realized if the law itself is fully and correctly understood. This statement appears to be a truism, but nevertheless it is too often violated. Reading the statement of a law of nature in a textbook and committing the words of the textbook to memory is not sufficient. This is only the preliminary step. The succeeding step is to be able to visualize the law clearly on the material plane, and then on the immaterial plane. Mastery of any law means the ability to use it correctly. Memorizing a law and being able to reiterate it like a parrot does not connote mastership. True mastership of a natural law manifests in the ability to apply the law to the proper domain of its operation. The test of mastership of a law is in the fruits which its application produces.

### HOME STUDY WITH A FUTURE

Do you realize that members of this organization can study in the privacy of their homes a series of six fascinating discourses on subjects of their choice, which will not only prove of great interest and value but which prepare them for future enrollment in the Rose-Croix University? These discourses constitute the matriculation lectures that prepare members for actual classroom work at the University. Write to the Registrar of the Rose-Croix University for full information concerning these matriculation lectures, so you will be prepared to attend the University. Make your plans to attend this year. The term begins June 22 for a period of three weeks, immediately preceding the Rosicrucian Convention.







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.*)

## CONSOLATION



ANY of our members and non-member friends who have read this section of the "Rosicrucian Digest" have sent for a copy of the book, "Liber 777," which explains the origin, purposes and program of services offered by the

Cathedral of the Soul. These individuals have found inspiration, guidance and consolation in their observance of the instructions regarding the Cathedral of the Soul. They have used the principles outlined, and have been able to enter this Cathedral of the Soul when-

ever they wished, free from any limitations that might be found placed upon a physical institution. As a result of participation in its activities they have found strength to meet the demands of the day and to face their own personal problems with a more philosophical attitude.

There are certain definite purposes for certain of the periods observed in the Cathedral of the Soul. With a specific purpose a definite service may be performed. One of these services constitutes three periods offered for consolation toward which all must turn at some time in life. It is well that we stop to consider from time to time the needs that may exist at another time. All too frequently men wait until the need arises and then are found wanting. It is not necessary to be a hoarder in

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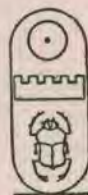


order to take a future need into consideration. While no one can deny the reasonableness of considering those physical necessities which it might be necessary for us to accumulate for a particular time or event, few give attention to the accumulation of peace of mind, of strength of purpose, and of an understanding outlook that can be used in times of psychological or emotional stress.

It would be difficult to define consolation, because to console one is not an act limited to the physical objective mind. To one who is in grief no logical explanation of the cause of grief can, in itself, alleviate mental anguish. All men must have need for consolation, however, because "perils, and misfortunes, and want, and pain, and injury are more or less the lot of every man that cometh into the world." Man must face in his life the inevitable fact that there will be adjustments to undesirable incidents that he must necessarily make, and that fact alone stands as an acknowledgment of the ability of man to prepare himself for the time when these stressed conditions must be faced by him. Sad indeed is the case of the individual who suddenly faces death and has never formed a philosophy of life. It is then that fear of this stage of transition is expressed, because it is unknown. Few who have developed any ability of human fortitude fear the known, even though the known be undesirable. It is the unknown that brings fear and question into the mind of man.

There will be times when we will seek consolation. It is only futile to deny this fact. We will seek to be consoled for a loss, whether that loss be of a loved one or of an ideal. If we have not prepared, then regardless of the direction in which we turn, we probably will find only reasoning, which will not console us. It is well for us to say when we are not in need of consolation that life and conditions must change and that some of our plans will fail, but now when we have health and vigor and our plans are going ahead, it is only natural that many would find it gloomy or at least not an incentive for future growth and advancement to stop and give consideration and time to the period when loss and grief will bring the need for consolation.

Consolation that will affect us to the extent that it will be able to replace a loss is an attitude of mind and an acquired emotional reaction that must be established now. He who has a philosophy of life will know in his own thinking the why and the wherefore of existence. He will understand the life force itself, and in understanding will be able to view its entire manifestation, whether in a physical body or in its higher state of eternal existence. Knowledge, and experiencing of that knowledge when not under emotional tension, will create an attitude that will be the immediate bulwark upon which to stand when uncertainty comes. Remember, our friends can give sympathy and can aid us in their sympathetic attitude by their understanding. However, it is really untrue that one individual can actually give true consolation to another. Consolation is so closely bound with our own emotional lives that we can almost say it is more nearly an attribute of the soul than of our physical being. That is why we find a period of consolation in the Cathedral of the Soul. It is not a period toward which to direct our attention only when grief, sorrow and loss have already reached us and when disappointment has become our lot for the moment, although any period of the Cathedral of the Soul that is sincerely entered into will give help at such a time. However, we all should use this period now, now when we possibly do not need consolation for a particular loss or event. Now is the time to build within us the philosophy and understanding that will give us a steady outlook and ability to adjust our emotional reactions to the conditions that confront us equally as well as we would expect the intelligent man to adjust his reasoning to the problems of his business day. Consolation, then, is found within—not without. It is found in creating an understanding within. As we reason that eventually we will have to call upon that reserve, let us not forget the attitudes, studies and—possibly most of all—this period of consolation offered by the Cathedral of the Soul that will direct us toward having the foundation upon which to stand while we bear the load that we may have to carry.







## Sacred Cities of the Andes

By THE IMPERATOR

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

### ON THE BORDER OF THE PAST



THE financial condition of this railroad of Southern Peru was reflected in its road-bed. The coaches bobbed up and down, at times violently weaved from side to side. While our car leaned to the left, perhaps the forward coach would simultaneously lean to the right, indicating that even for the length of two coaches the roadbed was neither level nor uniform. This continuous rocking sensation was conducive to a form of terrestrial mal de mer, if one were so inclined. Except for a raging headache and still labored breathing, one would not have any conception of traveling at an altitude varying from twelve to thirteen thousand feet.

On either side of the train was an expansive plain, moreover what appeared as a floor of a great valley. It was nearly level, with only gradual swells. When one thought of great heights, his eyes looked up at the tremendous ranges of the Cordillera Blanco, which walled us in. These gigantic walls were crenelated with a series of peaks, each long ago assigned a name and a legend by

the Indians and the Conquistadors. A continuous mantle of snow and ice uniformly covered them, the scintillating whiteness contrasting with their bluish bleak sides and the brilliant verdure of their lower slopes. I mused that it was as if some colossal paint brush dipped in white had with one tremendous stroke streaked alike their ragged ledges. The most amazing hue was the vivid scenic postcard blue of the sky. It was almost indigo. Never before had we seen such a depth of blue. We commented that it resembled the picture postcards of several years ago, before the advent of natural color photography, when the scenes were tinted by "artists" for the engraving process. Apparently those "artists" sought to have each element of the scene—flowers, sky, shrubs, and the coloring of all objects, in fact, vie with each other in eye appeal, by making each color as intense as possible. Had we seen a natural color photograph of this high altitude Peruvian sky before our arrival, we would have most certainly wrongly evaluated it. The rarity of the air permits a greater intensity of the ultra-violet rays of the sun to penetrate the atmosphere, accounting for the extreme bluish violet of the sky. In this altitude, one must be extremely cautious on bright days, even when the sun feels only mildly

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warm, or he will experience a very severe sunburn.

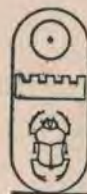
Our engine was creating for us an ever-changing panorama, for on this comparative level, it was attaining a speed of approximately forty-five miles an hour, and as if in glee at its new-found prowess, punctuated the silence with frequent shrill blasts. The locomotive engineer was a man of great importance in this high Andean plateau region. He was a symbol of the outside world and of the age of machinery, even if the equipment he used was quite old and dilapidated. At each occasional water tower, he descended from his cab to acknowledge the tacit ovation of the curious Indians who walked about him and his engine with an air of bewilderment.

Here on a slight knoll as we rolled past was a Peruvian shepherd, similar to many we had seen during this day. They would turn and stare after us. They were nearly all dressed alike, in short knee length, stovepipe-shaped, dark blue woolen trousers, their heads thrust through colorful ponchos, much soiled by continuous usage—slept in, in fact. Their heads were almost always enclosed in the typical skull-fitting knitted cap, with its ear flaps. This chap was in the act of playing a reed flute, which shepherds almost always carry somewhere on their persons. Perhaps no more primitive instrument can be found. Made of a stalk of native grass, it is so constructed as to emit five or six shrill notes. The quaint selections they play upon it haunt your memory, and you eventually find yourself humming or whistling them. It is the most common musical instrument seen among the Indians, and its origin may be found in the musical instruments of their Inca forebears.

The flocks these shepherds tend at this altitude consist of a mixture of sheep and llamas. The llama is a cameloid ruminant, and has all of the malevolent characteristics of the camel. He displays that austere indifference to all humans. Upon very little provocation, he becomes vicious, spitting upon those near him and kicking straight forward on a level with his body with his sharp front hoofs, which can be a serious blow. One must approach these creatures with caution, unless he thor-

oughly understands them. When full grown their backs may attain a height from the ground of some four feet. Many of them are beautiful animals to behold, their coats being either pure white, tan, or black, or a blending of them. Their wool is far longer, and exceedingly finer, than that of sheep. In fact, it is silky and is highly valuable as an export product, especially when mixed with that of the alpaca, a sheep-like ruminant, indigenous to South America. The Indians also eat the flesh of the llama, which is said to be quite palatable, and many of their garments are made from its wool and hide. The average price of the full grown llama, in American money, is about \$8.00 or \$12.00. These flocks usually number from a half dozen to twenty, and represent the principal wealth of the Indian. The Incas are said to have been the first to have domesticated this animal. Contrary to popular conception, it is practically useless for transportation purposes. It is not a burden carrier. The Indians, however, place upon it small pouches or bags, never in excess of fifty pounds weight—although they themselves are able to carry considerably more. Further, these animals do not thrive in altitudes below 6000 feet. They display no more intelligence than the sheep with which they mingle freely, and in an apparently peaceful relationship.

Some hours had now elapsed, and we were far into the valley plateau. Indian villages were becoming frequent, and of a picturesqueness almost defying description. Such villages usually consist of two irregular rows of mud brick dwellings. Usually adjoining the village is the "plant" for the manufacture of such bricks. This plant in reality is nothing but an open field, in which have been built and laid upon the ground wooden forms (sometimes made of stone), or molds to shape the various sized blocks or bricks desired, of which there are no more than two or three sizes. Shallow pits are dug, in which the claylike soil is mixed with water and churned or kneaded, and then mixed with dry grass or reeds to reinforce it. Then this substance is compressed into the molds and exposed to the sun for dehydration.





The hut-like homes consist of one room, sometimes two, are squat and one story in height. They are usually never in excess of seven feet in height and are all uniform in color, namely, the natural reddish brown of the soil. The roofs, some pitched and others merely sloping, like that of a lean-to, consist of thatch, that is, woven balsa or similar reeds. There is a doorway, but no door. The "windows" consist of but one aperture, perhaps a foot square, with no covering of any kind. Though rain on this fertile plateau is much more plentiful than along the arid coastal slopes, there is apparently no way of preventing it from entering these apertures. The rolls of reeds that compose the roof, however, are exceptionally absorbent. The rainfall would need to be extremely heavy before it would penetrate the interior of the dwelling from the roof. The street, if it is to be so designated, consists of but a path between the short rows of homes. It is gutted with ruts and holes made by the domestic animals, dogs as well, that are allowed to burrow dust holes in it for themselves. Children, dogs, pet sheep, and young llamas freely go in and out of the huts together.

Near the village small patches of ground are cultivated. Corn is one of the principal commodities. The method of cultivation is by means of a wooden plow, which consists of but a natural crook of the limb of a tree, the point of which is suitable to make a shallow furrow. The beam of the plow is part of the same limb, which is attached to the yoke of a team of lumbering oxen. Fortunately the train passes these villages slowly. Unoccupied Indian men, sitting in a soporific mood, in the dust and in the shade of the dwellings, lift their heads and follow the train with their eyes. Indian women come to the doorways with their ponchos bulging, indicating that they are carrying infants on their backs, like small sacks of grain. Even the heads, feet, or hands are not visible. They stare with expressionless faces after this link with the outside world, which they may never see and about which they know little or nothing. Unlike Egypt or Northern Africa generally, where Arab villages of a similar nature exist, there is no deluge of

disease-bearing, repulsive, sticky flies. The high altitude makes them a rarity, as are most all wing-borne insects. Each of these villages—some with their pitiful small impoverished appearing church, with its traditional tower and its old wooden cross almost always askew, and its single bell, which it becomes a great religious honor to be chosen to toll—is an artist's and photographer's delight.

Since we were now but a matter of minutes from Cuzco, the Sacred City, our minds dwelt upon the centuries-old legend of its founding. The origin of the Inca religion centered around Lake Titicaca, which we were later to visit. According to this legend, one of the islands in its center was a sacred precinct upon which lived the children of the Sun deity. The man's name was Manco Ccapac, and his wife, who was likewise his sister, was Mama Ocollo. One time they were commanded by the Sun to depart from the sacred island and to go and instruct the savage tribes who inhabited the country in religion and in the arts. It is further recounted that Manco was given a golden wedge, with the instruction that wherever it would fall from his hand and sink into the earth, that was where he and his wife were to establish a great city, devoted to perpetuating and expounding the religion of the Sun deity.

This version of the legend continues by relating that Manco and Mama Ocollo journeyed northward along the shore of the nearly three-mile high lake, finally departing from it and entering what is now Cuzco Valley. In this valley the golden wedge slipped from Manco's hand and sank into the earth, and there these two children of the sun began to build the city of Cuzco, which became one of the greatest religious capitals of the world. Manco, it is further related, in the fulfillment of his mission, became the sole leader of the Incas, and taught the savages to worship the sun. He likewise instructed the men how to fish and how to hunt. He also taught them to cultivate the rich soil of the valley, which is protected by the high mountain ranges from being continually covered with snow. Mama Ocollo taught the women how to weave and how to spin.

Here also began one or the two distinct languages which are still spoken



today. It is known as "Quechua," and prevails in the Cuzco and Lake Titicaca regions among the Indians. It is often referred to as the language of Court, as it was spoken in the palaces of the Incas in Cuzco. This and its companion tongue, known as "Aymara," which is spoken in the Northwest and South of Lake Titicaca, were the common tongues of the Incas at the time of the Spanish Conquest. "Quechua" is not infrequently spoken as far north as Quito, Ecuador.

It had now become dark, and we welcomed the gestures of the half-Indian train attendant, whose duties were to serve as a combination porter and chef, for the preparation of such meals as the train could afford, that we should gather together our baggage. We looked forward to a night's sleep, after a tedious but most interesting day's journey.

The next morning showed bright and warm. We had not by any means become accustomed to the ordeal of the altitude. The slightest exertion, like walking up a small incline, caused much panting and a warning head pang lest we incur another raging headache. Engaging the assistance of the proprietor of the principal, really the only, lodging place in the city that could be graced with the title of hotel, and which was owned by the railroad which terminated at Cuzco, we prepared to go to an important archaeological site of the region. From now on, we were to be extremely busy photographing each object and each site of historical and of mystical interest. Cuzco is a city of stone. Stone is its most plentiful building material. Lumber is a scarcity and costly. Almost all soft lumber, imported before the present war, came from Canadian forests — some from Sweden, and very little from the United States, because its production costs were too high for competition.

The streets of this old city, with one exception, are quite narrow, and all paved with cobblestone. The sidewalks consist of great slabs of granite, reminding us of the slabs of pure marble used on many sidewalks in Athens, where such material was common even in antiquity. The buildings are of two distinct types. The larger ones, the better homes and business establish-

ments, are made of solid stone blocks, some twelve or fourteen inches long and ten inches wide, many of them erected upon foundations of original Incaic ruins, which are still visible. The roofs are mainly of corrugated iron, painted red, or of tiling once imported from Spain. This massiveness and the monochrome of the stone gives the city a somber appearance.

Cuzco is wired for electricity, for which there is a hydro plant not far distant in the mountains surrounding Cuzco Valley. The lighting is very elementary, however, using low wattage bulbs or lamps, hardly ever exceeding 20 watts, giving a distasteful yellow glow. Some of the bulbs even use the obsolete carbon filament. A shade or reflector which would intensify the light or cause it to be indirect is a novelty. In other words, almost all users of the electric bulb use it as they would a candle, without any accessories, merely inserting it in the socket.

Automobiles are very few in number, because all must be imported from other countries, principally the United States, and upon them is placed a very high duty, far beyond the reach of most of the inhabitants of Cuzco. Gasoline is also expensive. Horses are rare because grain for them is as well. Hardy burros are quite common, though not so much so as in Egypt and the lands of the Levant. Humans here again are burden carriers. Peruvian Indian coolies carry tremendous loads upon their stooped backs, staggering along bowlegged, showing signs in their bare legs of varicose veins, caused by the excessive weights they must carry. The load is partly supported by a band about their foreheads, and the arteries of their necks stand out like knotted cords under the strain. For such a load being transported for a distance of a half mile, they may receive less than one sole, or about twelve or thirteen cents in United States' money. It was also quaint to see a flock of llamas being driven by a shepherd down one of the principal streets, toward a bazaar or market place. Civilians in modern dress wended their way in and out among the haughty beasts.

We had left the city and were now climbing one of the hills of the range





which bordered Cuzco. Our vehicle struggled up the steep grade. As we rose above the city, we looked back upon it. It sprawled beneath us. There in the center rose in majesty the cathedral tower, built upon the ruins of the once magnificent *sacred Temple of the Sun*. In our mind's eye, we could see those Incas of old who had made

lengthy, fatiguing journeys on foot, from throughout the extensive Empire, to visit it once in their lifetime. We could see them falling prone upon the ground as their gaze for the first time fell upon this symbol of the sanctuary of their deity. And now — well, we withhold our opinion. We must first visit it.



## Work—Real and Apparent

By FRATER CARL L. FLINDT



HETHER we realize it or not, whenever we work, we work once to get the job done and once for show. This applies to all lines of endeavor, even to the show business itself. For instance, in the early years of the career of a late humorist and

rope thrower, he performed a trick with a double lasso which was so deft and neat that a large New York audience failed to realize that he had done anything worthy of note at all. He had performed the trick successfully and well, but because the audience as a whole failed to appreciate it, he was forced to go over it again and to dramatize the effort so that it could be appreciated and understood.

Now whenever we follow the "Rosicrucian path" (or perhaps it could be described as one's own path of greatest efficiency), there appear many things that are done rather deftly and without much show of effort which our friends or employers or customers or clients may label "too easy" and may fail to appreciate at times. If it is not possible to show by check-chart, the time rate of one's achievements, then one must work for "show" if it is necessary to make

the processes of one's efforts apparent. This effort for show is likely to vary in its requisites with the audience, but for general jobs one might work out a general type of motion such as gestures or body tenseness or a frenzied or strained expression about the face or a general bobbing-up-and-down appearance. The chief characteristic of this "show" is physical alertness and even rapid physical motion.

Work is defined as effective force. One might strain at a two ton rock trying to push it along by hand all day and never make it move as much as a hair's breadth, and technically perform no work whatsoever. Yet one would no doubt sweat profusely, expend much energy, and probably eat ravenously. Similarly, in performing some simple task, if one made a great show of stamping about and nodding one's head, the casual observer would consider one hard at work. Of course, if he looked a second time he would probably be greatly mystified and would eventually change his mind. But the first casual impression is as far as many people look into things, and it must be taken into account. On the other hand, one who is practised and deft in any field of endeavor can perform a difficult task with a minimum "show" of effort. A Rosicrucian learns to look beneath the surface of such show and to know the truth relating to such matters.





## Relaxation and Rhythm

By H. C. BLACKWELL, F. R. C.



TO GET fun out of life—whether you play, work, or sing—relax! Life does not mean a thing if it does not have that rhythm, that harmony of relaxation. The tighter you hold onto life the less you will enjoy it, the less fun you will get out of it.

Any great teacher or mystic will tell you that once you get a pupil to relax the rest is easy. If the dancer doesn't relax to the music, he doesn't dance, though he may go through some motions in company with a partner. In good music well played, whether swing or classical, you have an aid to relaxation which, in turn, will loosen your vertebrae and your taut neck muscles if you give it a chance. You'll find you enjoy music most when you are tired. You sit back, you relax, you forget your troubles. Maybe you're exhausted from a hard day's work, and so you get something out of the music that you wholly miss when you're fresh with every muscle taut, and every nerve on edge waiting for something to happen. Once you've discovered this — have sensed the freedom of spirit that comes from relaxing in rhythm—you've pos-

sessed yourself of one of the simplest means of rebuilding vitality.

The evil spirit of our age is tension. If you would get out of a rut and cure discouragement and defeatism you will have to do something entirely different than you are now doing. This does not refer to your mode of making a living, it means the use of your spare time. You must find new interests, you must come into contact with experiences and circumstances which have been absolutely unknown to you in the past, you must learn all over again how to get the zest out of life which everyone should enjoy; but, above all else, relax.

It takes tremendous expenditures of time and effort just to maintain the status quo, just to keep in the same old place, but if you want to get somewhere else you will have to go twice as fast, and you will never accomplish this if you do not know how to relax each time there is an opportunity. If you are in the habit of brooding over situations and you desperately need relaxation, do something different, rest your mind, and keep psychologically healthy so that you can cope with the affairs of life. But while doing something different, relax; remember there is no need for tension. Finding and developing new interests is exhilarating, exciting, confidence-restoring, it's fun. Relaxation is the key that unlocks new vistas of happiness and assures continued mental well being for all of us.







## Understanding the Cosmic and Its Laws

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

(Rosicrucian Digest, February, 1930)

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.



IN THE newspaper clippings and magazine articles which we receive from all parts of the world, there is one word, or phrase, which we find becoming quite popular, and quite generally used in connection with the attempts on the part

of men and women in all lands to express their ideas regarding a spiritual mind or consciousness, and its methods of work. The phrase which seems to be the most popular is, "The Cosmic is responsible for these things."

The word *Cosmic* is used more nowadays by those who have had a little philosophical training or have read a little in books or magazines pertaining to the metaphysical things of life, and is rapidly supplanting other words or terms, which were just as popular in the past. In one way, we may rejoice in the fact that an appreciation of the existence of such a universal power as

the *Cosmic* implies, is becoming so universally understood; but we must not forget that along with the wide-spread use of such a term there is sure to be a very popular misunderstanding of its real meaning and of the laws and principles used by the *Cosmic* in its manifestations.

Perhaps one of the most erroneous and most serious conceptions held by the average Christian today is that which is embodied in the statement so often heard, "God has willed it, it is God's will, through God it has been done!" If there is going to be a tendency on the part of men and women generally throughout the world to use the word "*Cosmic*" in place of the word "God," and with the same thought in mind as when they have used the word God in expressions like that given above, then we must immediately begin an educational campaign to prevent this, and make the public better acquainted with what the *Cosmic* really is and how it manifests.

The error connected with the statements regarding God's *Will* and God's *manifestations* is based upon a misconception of the theological fact that God

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created all things and all things are of Him. This theological principle, or truth, includes the understanding that not only did God create good and evil, but in Him we have our life and our being eternally. Theologically, it means that God is the cause of all causes. But a misunderstanding of this theological principle has evolved in the Christian religion a *fear of God*, inasmuch as God is conceived of as being a person or an intelligence ruling the universe and all of the manifestations of the universe, and directing, controlling and influencing every incident, every affair, every problem, trial, blessing, reward or benefit that constitutes the experience of this life.

Such an idea is easily elaborated upon by the unthinking and non-analytical minds to such an extent as to bring into their consciousness what is now a fairly universal belief regarding God and His relationship to the incidents of our everyday life.

Thus, we find the average Christian of a few years ago firmly believing that God in His high position and with His Omnipotent power, arbitrarily pointed His fingers toward any one of us, and in an instant caused us to have an experience, good or bad, to suffer disease, accident, pain, want or misery, or to enjoy an expected or anticipated pleasure, blessing, reward, compensation or material benefit of some kind; and every hour of our lives was subject to the arbitrary intervention, the personal volition, and immediate action of God's mind; that we, as humans, were subject to His moods and fancies, His impulsive decisions, and His arbitrary decrees. Because of the varying impulsive decisions, and His arbitrary decrees, because of the varying nature of the incidents of our lives for which God was responsible, we were told that God was *just and merciful, kind and loving*, and yet *stern and rigid, unrelenting and jealous, revengeful* and the last court and the last judge in our appeals.

This belief was sure to foster a *fear* of God, rather than a *love* of God; for it was quite apparent that with our earthly, incompetent, finite, humble comprehension we could never understand the reason for any of God's *sudden* decisions and Divine decrees, and, there-

fore, we could make no provision to protect ourselves against them, and could most certainly discover no manner in which to insure ourselves of only the blessings and only the good things in life. If God caused a blessing or happiness to be our lot for a few minutes, it was due to His *mercy* and not to any act on our part that either justified it or warranted it. We could not demand a blessing in exchange for a good deed, for that would be a presumption upon the intelligence and infinite laws and workings of the mind of God, which we *could not* comprehend. We could not be sure that through proper living, proper thinking and proper treatment of our fellow man we would be free from pain and suffering, accident, poverty and want, for this would reduce part of the activities of the God consciousness to a system of *give and take*, equivalent to a law of compensation, and this would be inconsistent with the idea that God was all powerful, infinite in His understanding, superior to any laws or rules of automatic action, and supreme in His right to set aside any law, any principle, and arbitrarily intervene.

Thus, there was nothing left for the Christian to do but strive as best he could to obey God's dictates and injunctions by *always living in fear of God's sudden wrath*, sudden determination to teach us a lesson or impress us with His omnipotent power.

Was it not quite common a few years ago for the so-called *good* Christian and the so-called devout Christian churchman to proclaim publicly that he was "living in the *fear of God*"? Was it not quite a common expression to hear Christians say that they were "walking in the *fear of God*"? Was not the word "fear" the most dominating factor in the life of every sincere Christian? Death was feared, the darkness of space was feared, the silence of night and the unconsciousness of natural sleep were feared, the coming of another day was feared, the unknown events of the future were feared, and everything about our lives as Christians was feared, because of the fundamental belief that God intervened *arbitrarily* in the things of this life, and in accordance with a system purely optional on





His part and far beyond our human comprehension.

Gradually, a host of Christians have come to learn that God is neither revengeful nor jealous, nor even merciful, but merely *just* and *true* in accordance with a *law of compensation* decreed by Him in the beginning of time, and by which all things are judged *impartially*, and, therefore, fairly and in a manner which we *can* comprehend; and Christians have come to learn that God is not to be feared, but to be understood, and through the understanding develop a realization in our lives that by living in accordance with His laws, we may properly anticipate that reaction, that compensation, that adjustment, either in sorrow, grief or pain, or in joy, and rich rewards of happiness and benefits, as automatically result from our own actions. This leads us to understand that while we are here we must look into our own actions, into the events of our own lives, and discover wherein we have been wilfully or unconsciously in error to have brought upon ourselves a manifestation of God's laws, instead of holding ourselves blameless, and, with regret, admit that God arbitrarily visited His powers upon us for no reason within our understanding, and for no act of our doing.

What we must guard against, however, at the present time, is a widespread substitution of the word "Cosmic" for the word "God" in connection with the *old* ideas regarding God's intervention as explained above. Now we hear that the *Cosmic visits its wrath upon us*, or arbitrarily and without apparent reason or cause, rewards us or punishes us, blesses us or condemns us. This belief will lead to a *fear of the Cosmic* like unto the fear that many had of God. We must prevent this by acquainting the Neophyte, or the casual student of the metaphysical principles, with the fact that the Cosmic does not act *arbitrarily*, that it does not act im-

*pulsively, spontaneously* and without *law or reason* when it seems to intervene in the affairs of our lives.

The Cosmic is the Divine Intelligence and Consciousness of God, and it is just, impartial and absolutely fair. Its tendency is always constructive, its ambition is to *recreate* and be *beneficent* in all its manifestations. But, whatever may be the lot of our lives, whatever may be the incident of the hour or the day that changes our status or brings to us a manifestation of the higher laws, whether it be through illness, accident or suffering, through a joyous blessing, a rich reward of goodness, or a happy moment of laughter, we are experiencing *from the Cosmic* that which we have *earned or deserved or created* and *caused* through our own actions, past or present, and are now finding the *reaction, the reflection* from the Cosmic *without personal or impersonal intervention, and without revenge, retribution, jealousy, hatred or partiality.*

In our own lives it behooves us, therefore, to have *faith*, rather than fear, to give *obedience* rather than disobedience to the Cosmic laws and principles established by God and eternally active, *automatically*, in the lives of every human being. Let us adore God and the Cosmic for His sublime and transcendental wisdom, and attempt in every way to cooperate with the Cosmic principle with a joyous heart. With the knowledge that by lifting our consciousness up to the Cosmic and into the *Cathedral of the Soul* we will come to understand the Cosmic laws and principles, and thereby attune ourselves with their constructive operations so that *reactions* in our own lives will be what we would have them and what we are *earning and deserving* by our way of living and thinking. This, then, will bring us closer to God and make us as intimate with the Cosmic as the Cosmic is intimate with us.



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"Griefs and misfortunes have their chief source in an excessive love of that which is subject to many variations, and of which we can never have control."  
—Spinoza.





## Our Freedom

By CECIL A. POOLE, F. R. C., *Supreme Secretary*



WE ARE conscious of freedom today, because our conception of it does not exist in all parts of the world. The fact that it does not exist makes us more conscious of the values received when freedom is possible, and for that reason we are willing to sacrifice in order to have and hold it. Man has always prided himself on his conception of his personal existence as a free being. Regardless of the philosophical speculation as to the freedom of the will, there is hardly any individual who will completely give up the conception of his own freedom of choice in action and thought. We no doubt have many satisfactory proofs to ourselves that we have complete freedom of choice. We arrive at this conception in our own thinking by believing that we are constantly faced with decisions upon which our free choice will be the only determining factor as to the path we will follow.

At the same time it cannot be denied that we are aware of being directed by certain other forces that enter our lives. Have you ever been conscious of predicting the actions of another individual? Have you ever seen a person about ready to make a decision or take a step, and have drawn the conclusion in your own mind as to what the decision would

be or which of the choices would be made, based upon your knowledge of that individual's general character, background and temperament? If you know these factors in a general way you can predict with a fair degree of accuracy what an individual would do under certain conditions; that is, you will know to a limited extent what the reactions will be to any situation. If your knowledge of the individual's physical and mental makeup were complete, if you knew all the hereditary and environmental factors that brought his thinking, concepts and attitudes to what they are today, and if, furthermore, you knew the exact control which the individual had over his emotional reactions, does it not follow that all actions would be predictable, that under a certain set of circumstances only one reaction would be possible? Because of the individual's background and makeup no other possible reaction could be conceived. Yet the individual whom you might know and understand that completely would in himself believe he was making a choice based entirely upon his own decision and upon free will. In other words, as it has been pointed out by numerous commentaries on philosophy, it seems that everyone in the world, with the exception of oneself, is governed by certain causes that are the indicators of all actions.

I assign free will to myself to the extent that I believe I personally make the decision or choice, but yet I will analyze your choice and agree that it could not have been other than it was because of





your particular mental, physical and emotional makeup or equipment. Of course, it cannot be that I alone have free will. This only proves that freedom of will and freedom of choice are governed by many factors; that while most of us will agree that in the broadest sense of the word freedom of will does exist, we must all agree that freedom of choice and action is not completely isolated within a momentary decision. That is, a decision I make at this moment is brought about by all the events of my life and all the factors of my environment that have contributed to make me what I am at this moment. With this understanding the conclusion might be reached that freedom exists on the part of the individual in the matter of choice and free will, but it is a condition that exists over a period of the whole span of life or lives. In other words, the decision that I will make tomorrow when I am faced by alternative decisions will be based upon what is ordinarily considered as freedom of choice, but actually that decision is being made now as well as at the moment when it actually takes place. It is being made now, because my attitudes and totality of existence are in the process of becoming a part of what I will be at any future time. Whatever I do at any one time becomes a part of the decision that I will make at any future time. Wherein, then, really lies our freedom? *Freedom lies in the experiencing of knowledge.* The man who is bound is not physically free until he throws off his shackles. If these binding forces are stronger than he, they will dominate him regardless of the struggle he puts up against them. However, if he is able to break the shackles that bind him by putting all the physical and mental powers of his existence into play, he immediately has become free of their confining influence. He has used knowledge, translating it into experience through action.

Is your freedom hampered by shackles? Are your decisions today the decisions that your abilities, knowledge and experience point out they should be, or are you bound first by economic regulations and social demands? In order to earn a livelihood must you serve a force or agency with which you are

not in sympathy because you feel that the freedom of thought and exercise of principles that might come by throwing off that binding force might be less desirable than the economic security you receive by continuing to serve it? Are you bound by social custom? Do you wish to take a step which to you will be the exercising of choice, but you again weigh the contentment and happiness that might come from such a choice against what someone will say? While our freedom, as already pointed out, must be considered as spread over the entire influences that have made our lives what they are now, it is otherwise limited by the binding of external and internal factors that influence our lives and fail to permit us to exercise the freedom of conviction and thought. It is so easy for us to rationalize our choices. It is easy for a man in an unfavorable environment to say that it is better that he does what he is doing in order to secure economic security for those who depend upon him, that he should not interfere with the social system and become an outcast, or that he can do more where he is in a quiet way than he could by exercising the utmost of his abilities.

It must not be forgotten that evolution is more in accord with Cosmic and Natural Law than is revolution; that when man makes a choice to tear down all that exists in order to perpetuate his own opinion at the moment, he is inevitably being more destructive than constructive. While the processes of evolution are usually not revolutionary, there is always the point of emergence where new factors begin. According to the physical theory of emergence, something that emerges from another condition is a process and not a revolutionary change. This is easily illustrated in the field of chemistry; from the combination in proper proportions of hydrogen and oxygen there emerges a different manifestation which we know as water. Water does not necessarily manifest the peculiar characteristics of either or both of its component parts, but manifests its own characteristics and has emerged as the result of the combination. This is a law found operating throughout Nature. Forms of life that have come into existence



through the evolutionary process have all possibly developed as emergents. Therefore, what we are able to put into effect in our environment after we have broken certain binding forces is to begin the point of emergence. The life that grows to be constructive when it was destructive must at one point begin to emerge from its previous state of existence.

In Sir James Mathew Barrie's play, "Dear Brutus," there is the familiar quotation: "The fault, dear Brutus, is not in our stars but in ourselves, that we are underlings." Man must realize that all without him is not working against him, that environment is like fire—it can destroy or it can transmute. We cannot say that fire is solely a destructive element, and it is difficult for us to realize it is ever destructive when we enjoy the warmth of our homes on a cold evening. This is merely one illustration found manifest in all Nature, in all environment. Forces about us contribute to our well-being and sometimes apparently interfere, depending upon our understanding of their use and our intelligent directing of their action into the proper channels. Men who seek to assign their difficulties to conditions outside themselves acknowl-

edge their own weakness to cope with the situation. If we admit our position after having failed, we are contributing the fault to ourselves and not to our stars.

If we really prefer to believe in the freedom of choice, why do we search for prophecies of the future which would necessitate the belief in extreme fatalism if we were to believe in the prophecies themselves? Man's intelligence and the use of his subjective soul potentialities are the factors that tear down any fixed system of future action, because while some men will drift with the current, there will always be those who are effectively using their abilities to direct the same current constructively. We prefer freedom and prefer to believe that we have *freedom of choice*. Then let us frankly face what it is to be free. Jesus said: "You shall know the truth and the truth shall make you free." All great masters have reiterated this fact; that man has within himself the ability to know the truth, the ability to recognize it. If he refuses to do so, if he scorns it when it becomes apparent, he is only limiting himself and not deriving the benefits of freedom. Therefore, if you would be free, be not hesitant to accept the truth.

### THE UNSEEN ELEMENTS OF FOOD

Food is an important item today. Much time is being given to its conservation and its proper use. Proper eating contributes to good health. Good health upon the part of the citizens of a country contributes to stability and high morale. Are you familiar with good values? We all understand the chemical values of food, but what of the unseen elements that contribute to our well-being and general health? Each morsel of food contains unseen elements which affect the magnetic balance of your entire being. Your state of happiness and contentment may depend entirely upon your understanding of the food values in what you eat. A helpful book entitled "The Spiritual Property of Food" tells of these unseen elements in food. You may order a copy for only thirty-five cents postpaid from the Rosicrucian Supply Bureau.

### THROUGH THE EYES OF A PROPHET

Under the circumstances existing in the world today no one can deny the existence of a curiosity to know what the future holds. Many have claimed to be able to prophesy. Many prophecies made during the past few years or months have not been as accurate as those which have been handed down through time by the sage, Nostradamus. Read his prophecies and draw your own conclusions rather than accepting the opinions of others. Two interesting books tell of his life and works and quote his prophecies. They are "Nostradamus On Napoleon, Hitler and the Present Crisis" and "Oracles of Nostradamus." The price of each is two dollars postpaid. Send your order to the Rosicrucian Supply Bureau, San Jose, California.







## Creative Thinking

By S. L. LEVELL, F. R. C.



NE cannot appease the pangs of hunger by imagining himself sitting before a laden banquet table, shoveling in huge mouthfuls. Neither can one bring into existence an affluent condition by merely visualizing or wishing it. Yet our outward con-

ditions are shaped by the action of these inner mental faculties. The work of our hands is but an obedient response to our mental commands. It requires a mental action to appease hunger or attain affluence.

I will go a step further and declare that the degree of our affluence will be in proportion to the effectiveness of our thoughts. "Then" you say, with a tint of sarcasm "It is possible, by proper thinking, for one man to possess the whole world." That is right! But it is very unlikely that anyone who ever develops such mental quality will ever use it for such a purpose. Our greatest minds usually have simple possessions, but they have all they need and desire. What more can anyone wish?

Calm, orderly thinking can relieve the hand of much toil and pay richer dividends. I have no reference to crafty thoughts which exploit the labor of others. The thought that harnessed the power of steam is a better example of what I mean. Naturally, we are not all

endowed with inventive minds, but we are each endowed with a mind; and all minds have the capacity for some kind of thought. Some minds sing in musical rhythm and supply us with music which is as much of a boon as steam power. The mind that designs a beautiful building receives more reward than the hand that constructs it.

It is useless to suggest *what* should be thought. There is an infinitude of desired and useful things to be produced by thought. All that this article pretends to suggest is that you *think*—deeply, seriously, often. No one can possibly predict what marvelous things may be produced by *your thought*: And your material affluence will automatically conform to the practical utility of your thought.

The art of thinking must be cultivated. It does not (as many believe) require a better than average intellect. Any normal intellect will become better than average in the process of cultivating that art—IF:

You will only obey common sense rules and proceed to build your mental structure by the same orderly process that you would build any other structure. Start logically, by laying a foundation and proceed upward in stages laid out in proper sequence. Without a systematic plan you are very liable to achieve something as ludicrous as some jerry-built shacks around the outskirts of a city. This ludicrousity is often exemplified in minds thoroughly versed in the law of psychic phenomena but wholly ignorant of anatomy and biology.



Knowledge of psychic law is, at present, the ceiling of human mental attainments, and without a supporting framework of more elementary knowledge it is in peril of toppling. Knowledge of many sciences should be attained in harmonious proportion if your structure is to be sound and symmetrical. That does not imply that one needs all the knowledge in the world, any more than the Washington Capitol needs all the masonry in the world.

A mentality can be constructed of one subject, just as the sod houses of the prairies used to be constructed of one substance. But the structure will always be uncouth and unsatisfactory. It lacks attractiveness and appeal.

Of course, most of us are incapable of laying out the plan of our mental structure, just as we are incapable of laying out the plan of our house. We need the services of an accomplished architect. Fortunately we have some gifted mental architects. I discovered one in San Jose, Calif., some years ago. There may be others but I am happy with my choice and am not interested in shopping around.

But no matter how gifted your architect is, if you do not comply with his specifications you cannot hope to achieve the structure he promised you. No fair and just person can blame the architect for such a failure.

These hints—that is all they are—are directed to the casual reader who may be looking for a clue to a method for improving his situation. The clue has been given in concise terms and now—for those who are interested, I will plunge into a really deep discussion of the mental principle in creation.

In acknowledging the creative power of mind we sometimes court the delusion that nothing can thwart our designs if our mind-power is properly directed. Man is a product of Nature and as such he shall always be subject to the forces of Nature. Here are forces he *cannot* control; he can only cooperate with them. There is no limit to what he can achieve providing his endeavors are always in accordance with natural law. Do you remember in history, how Rome endeavored to achieve permanence, security and mastery by destroying its rival, Carthage? It succeeded in its design but failed in its intent. If Rome

and Carthage had recognized each other as both being products of Nature and had cooperated to foster their mutual interests, it is conceivable that both would be flourishing prosperously today.

A modern example is contained in the lofty aspiration of the Soviet Social State. A controlled society designed to achieve equality and plenty for all. Scientific planning on a vast scale, scheduled to attain preconceived goals at a predetermined time. If they succeed we are liable to form the false conclusion that human intelligence is the master determinant of human destiny. Yet all the while the success of their endeavor shall hinge upon the continued benevolence of Nature. They cannot control the diffusion of the sun's rays and a slight alteration of that diffusion can disrupt all their plans.

The greatest of men can only be humble supplicants to the Power behind natural phenomena. So, first of all, we must acknowledge the existence and power of God and realize that it is only by His grace that we can proceed with our personal achievements.

With this as a basis we can postulate that there is a mental principle employed in the creation of *every object and condition in existence*. We can easily comprehend the mental factor in such human fabrications as a house, a steamship or a watch; and in such artificial conditions as heating and refrigeration. But it is not so obvious in a clod of earth or a mountain. It is difficult to comprehend an intelligence creating such conditions as rain on the ocean or on the city streets at rush hour. Yet the clod of earth is an object; the rain is a condition, and if our postulation is correct, these things are also a product of mental action.

Creative intelligence is apparent in a tree, an animal body or a snowflake and there is no possible doubt of it in a watch or a locomotive. Can you believe that intelligence is employed in the creation of these intricate things, while a clod of earth, rain on the ocean or sunshine on the desert, just happens?

I once gave one of my children some modeling clay. It was just a mass with no definite form; something like a clod of earth. I had a purpose in giving this to her in that condition. She comprehended that purpose and proceeded to





mold this clay into such forms as her fancy dictated. It was exercise for her creative faculties. Suppose I had molded it into a form before giving it to her. It would have been a mere novelty in which interest would soon wane. Isn't it possible that rain on the streets during rush hour can be a challenge to our creative faculties rather than an annoyance? Will some bright mind discover a use for sunshine on the desert?

Creative activity does not employ just a single phase of the mind. Creation results from the correlated action of the dual phases of mind. The objective phase (the thinking, reasoning, perceiving and imagining part) can conjure mental images of the most delightful things. But it takes the subjective phase (the one which directs our physical actions and functions) to execute these visions and bring them into existence. The objective commands! the subjective executes. But the executive is not an abject slave to his commander. He is capable of exercising independent will and judgment.

This has often been demonstrated with hypnotized subjects. No matter how powerful the influence of the hypnotist, there are some things he *cannot* make his subject do. This subjective phase seems to have a sense of fitness and propriety. A hypnotized subject can be made to perform absurd antics, but can be made to do nothing revolting to his normal sense of ethics.

It is this subjective sense which we rely upon to correct the abuses inflicted upon our body by excessive indulgences. It is this which produces a protective callous when toil threatens the tender tissue of a laborer's hand. It will be our guardian angel if we will only give it a fair measure of cooperation. But if too often flaunted and provoked it will afflict us with corns, tumors, cancers and various other unwanted things.

If Darwin had known about the subjective phase of mind it would have helped him to explain Natural Selection. When the gray rabbit crouched in the white snow and wished intensely that his enemy would not see him, his subjective creative faculty came to his rescue and introduced the mutation which resulted in white rabbits. Darwin apparently believed that the survivors of myriad forms and colors essayed by

Nature, survived because they accidentally hit upon a coloration which blended with their surroundings. That conception has a tendency to discourage belief in an intelligent Creative Power.

This creative urge is always active; never quiet. It is always creating, and if given no definite instructions it will perform in an indefinite manner. That is why labor without thought produces so little reward. And if thought does not obey the decree of Cosmic law, its resulting action will lead to disaster. "The best laid plans of mice and men —"; you know the rest I hope. I don't.

If the editor is indulgent and you are able to take still more, I will recount a couple of striking cases in which achievements bordering on the miraculous have been wrought with a little constructive thinking.

From the early copper refineries sulphur dioxide was released into the air. The fumes killed off all vegetation over wide areas. To appease the indignant farmers the refiners resorted to saving the gas to make sulphuric acid, but it resulted in such quantities of acid that the salvaging process became unprofitable. The chemist did a little thinking then combined this sulphuric acid with phosphate rock and got acid phosphate; one of the three essential ingredients of agricultural fertilizer. *That which formerly killed all vegetation was used to make this vegetation grow more luxuriantly.*

Early oil refineries were beset with prodigious difficulties because of excess waste and worthless refuse which had to be extracted from crude oil. The problem was annoying, then irritating, then simply infuriating. Various experiments in disposal blighted the land, polluted the streams and fouled the air. Then the chemists settled down to do some serious thinking. Things began to happen in rapid order. Item after item appeared from this waste until the industry was producing some hundreds of *new creations!* Many of these items were more valuable than that which they originally set out to extract.

After this spell of creative thinking they salvaged all that valuable substance which had been such an annoying nuisance. The desolated landscape grew green again; the fouled streams

*(Concluded on Page 114)*





## SANCTUM MUSINGS

### THE ARTISTRY OF LIVING

By THOR KIMALEHTO, *Sovereign Grand Master*

#### III—THE DUAL ASPECT IN LIFE



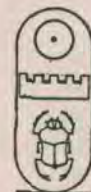
OUR lessons teach us that man is dual, with body and soul. The divine plan is that the soul should guide and that the body should be the vehicle, the instrument of the soul. That the body may be a more useful instrument on earth, it is necessary to keep it at the maximum of efficiency. It is necessary to know the laws regulating its health. It is necessary to train the conscious mind so that we may understand this world we live in. We are here for a purpose and we must try to discern that purpose. We can do that by doing our best in the position of life where we are situated and at the same time develop our potentialities to the utmost.

The body, uncontrolled, pulls us down to the animal world. The soul draws us upward to God. The various needs of the body can become enslaving appetites and lusts that will drive us to degradation and destruction. The soul, too, can become sick. It can lose its attunement with the Divine source. The strength and power that were given it, to do the will of God on earth, may be diverted to the material self alone. The

natural desire for self-expression may become an overmastering drive for power. Many such characters can be found in history. On the other hand, nature is economical and demands that everything be used or in activity; otherwise, it will atrophy. Therefore, it will be understood that a brutal life with no high expressions whatsoever will eventually kill the divine flame existing in one and all, and as such will finally die out, and its material manifestation become refuse. The soul, or the divine flame, cannot be destroyed, but if it has no opportunity to use the material for expression it finally ceases to energize the personality.

Every virtue, if carried to excess, may become an evil. To desire to control one's life and one's environment is natural and good. Even the possession of power is not an evil when utilized for the benefit of mankind. For the prophets to dream of the day when righteousness would cover the world like a living stream was the expression of a noble ideal.

When fame and wealth of power are desired for personal gratification alone, then danger appears. Then conscience cries "Beware!" Then the temptation arises to consider the ends as justifying the means. Then the saving moral center becomes obscure. Then the life line to God becomes entangled and the guiding intuitions can no longer reach us.





History is full of tragic examples. The world about us is still full of people who must learn these elementary lessons in moral living. The inquisition was the result of believing that the end justified the means. Even conditions in the world today seem to point to the same misconception. Violence breeds violence. Violence sets the great law of Karma working for restitution. Every wrong must be righted. Every infraction against the law of love must be compensated. The eternal balance must be maintained. A sage was standing by the shores of a stream when he saw a skull at the water's edge and he said, "He who drowned thee shall himself be drowned." Sir Edwin Arnold in his beautiful poem, "The Light of Asia," makes the statement that the judge who unjustly condemned the prisoner will find that he condemned only himself.

Our pride alienates the sympathy and the affection of people. Our deceptions and wants destroy people's confidence in us. Our lack of generosity will cut off heaven's bounty. Such is the immutable law. Such must be the reactions in a spiritual world, the heart of which is love.

The average human being must learn these lessons through his personal experience. He must discover for himself that fame and riches and power, when sought for self-aggrandizement, are the apples of Sodom which turn into dust and ashes in the mouth.

When Solomon began his reign he was the wisest king in the world. He had the blessings of God. He was permitted to build the beautiful temple in Jerusalem. But the desire for wealth and for power caused him to sin. His demand for enforced labor and exorbitant taxes became so unbearable that as soon as he died, rebellion broke out. A severe war resulted and the united kingdom split into two. The beautiful civilization in Iceland was destroyed in the middle ages because the clans were embroiled in constant warfare.

It is terrifying sometimes to contemplate the hair's-breadth that exists between good and evil. Often what appears as evil can have good consequences. Only the motive, at times, separates the two. One of O. Henry's stories illustrates this point very vividly.

An old negro servant, while attempting to protect a child from an attack by a depraved and degenerate father, accidentally kills him. The only one who knows the truth about the murder is a reporter. When the police come to investigate, the reporter notices the one bit of evidence as to the identity of the murderer — a button from the negro's old coat — and puts his foot on it.

When we come to the dividing of the way and decide that we no longer wish to be at the mercy of the storms of an inexplicable destiny, we must watch ourselves unremittingly. Every word and thought and feeling and act must come under our control. We must bear in mind that every word and thought and feeling and act is Karma-creating. We must bear in mind that with knowledge comes responsibility. We must search our motives. We must listen to the voice of the heart. We must be guided by conscience. We must develop the intuition.

Progress is not in a straight line. The spiral movement is universal law. It is possible to go far and yet stumble. It is possible to reach the heights and fall. At no point can we feel sure. How many times the life of a genius is marred by strange weaknesses. The life of Wagner is a conspicuous example of the unequal development of even a great genius. We can achieve genius in one field and yet our development may be rudimentary in many another.

If we leave our development to nature alone, our development may be very slow. It may take countless ages for us to reach the path of return. We may be a liability rather than an asset to others and to ourselves. It is a blessed day when we are ready to recognize the light. It is a blessed day when the note of conscience sounds clear and strong, when we hear with the inner voice and we can begin to create good in the world. Then we can join the ranks of the helpers. We can become less of a burden day by day. We can be doers of the world and joyfully cooperate with the forces of evolution.

The mystic teachers suggest that for a few minutes nightly we review the events of the day and our reaction thereto. We must be absolutely truthful with ourselves. Where could we



have exercised more self-control, more patience, and more kindness of spirit? Let us learn to speak less and listen more. Let us learn to see things from the point of view of others. Let us deliberately seek occasions to do a kind deed and speak a constructive word. Above all, let us learn to do good because it is a pleasure to be helpful and kindly. Let us not seek for reward or compensation. Let us make a special effort to help people who are in no position to return our favor. When friends prove unkind, forget about it. Above all, we must avoid becoming obsessed by hate. Hate is a powerful emotion and can cause terrific danger in our own lives and in the world. It is necessary to right wrongs and to protect the weak and the helpless and the persecuted and yet we must avoid letting our loathing control our soul. I admit that it is one of the most difficult lessons in life to learn, not to become embittered, not to feel deep resentment, not to become obsessed with the desire for revenge when one has suffered great wrongs or when we have been subjected to, or witnessed, frightful acts of persecution and outrage. It is then we are in need of fortitude, tolerance and love. In a moment of weakness we have taken unto ourselves the arrows and shafts that wounded us. Pride, arrogance and combativeness beclouded our consciousness of compassion and love. It is necessary to change our mental concepts and see only that which is good. Through our good deeds we cancel old Karmic debts and build a fine character; we create blessings for the future. No man can ever reward as God can.

The other day I had a very interesting conversation with a young professional man. He said, "The first law of life is self-preservation. Whatever a man does is for himself. Even his good deeds are done for an ulterior motive. He expects benefits." My reply was, "It is true that self-preservation is the first law of nature—in the jungle. There is a higher law—the law of love. Even in the jungle a mother has been seen to sacrifice her life for her young. Turgenev, the great Russian writer, tells a moving incident of how a wounded bird made frantic efforts to protect its fledglings from the hunters. The Bible tells

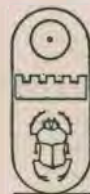
us that no greater love can a man show than to lay down his life for his friend. As strong as the instinct for self-preservation may be, yet must it yield to the law of love. The instinctive law of a mother to protect, to cherish, and to help must become a part of man's character toward humanity. However, if a man cannot do good unless he derives a personal benefit therefrom, let him do good for such reason rather than to do evil or no good at all."

The possibilities, both for good and for evil in every human heart, are real. Macbeth and Lady Macbeth need not have succumbed to temptation but they did. The stars did not decree that they should murder to obtain royal power. Very frequently we are unable to differentiate between good and evil. As our eyes are opened and our knowledge increases, we must be prepared to be appalled at actions to which we formerly were indifferent.

An occult student must be humble and open-minded. He must be ready to welcome new truths, even if they may hurt. The more earnest he is in his studies, the more sincere his motive, the more his difficulties may increase. They may increase to afford him more opportunity for growth, to give him more experience of a vital nature, or merely to cancel karmic debts.

Many students are unaware of these higher aims, these nobler purposes. It is a great surprise to them to discover that the study of occultism is more than a system of applied psychology or a method of cultivating psychic powers. To control one's speech, thoughts, and emotions so as to bring harmony into one's life, to do little deeds of kindness so as to improve one's own life are but first steps, though necessary ones. The next step is to purify one's personality, both body and mind, so as to become a Cosmic channel, to become an active worker for constructive purposes in one's own community, church, or field of work. Then comes increase of knowledge. The more one knows, the more easily can one influence others. It is difficult to meet all inquirers without sufficient information. One's point of view may be correct, yet it may be al-

*(Concluded on Page 114)*







## Keep Your Feet On the Ground

By WILLIAM C. RAY, A. B., F. R. C.



WITH an almost cyclic regularity students of mysticism are advised to "keep their feet on the ground." Many students believe their job is to raise their consciousness toward a more "spiritual" life, to come up out of the grosser vibrations, and

the admonition to keep their feet on the ground seems to them to be a reversal of the proper attitude of a mystic. In some instances the advice might act as a brake on Aspiration, the quality which many students believe forms the keystone to their personal evolvement.

To the serious student—he who has accepted the laws and principles of a new life—this advice often comes as a dash of cold water on the fires of his early enthusiasm.

Yet the soundness of this advice is sensed intuitively. Explorers in a new land must proceed with caution. If we will project our thinking to where our teachers stand—amid constant illustrations of the perils of unbalance—we will see the real need for it, and understand the loving motive that prompts them to give such sound advice.

Apparently it is a common experience for Rosicrucian students, in looking back through the time antedating their membership, to realize how their lives were dominated by the deep inner de-

sire and urge to contact the Order. They remember how life was motivated by a subconscious unrest and quest for a depository of wisdom and knowledge concerning Life; for a place where were kept the keys to an understanding of life's inconsistencies, puzzles and perplexities, a place which they sensed existed somewhere. Early in the studies there came a deep elation and surpassing inner satisfaction when they recognized the end of their outer search.

But hardly had they leaned back in rest and contemplation than they were plunged into a new, ever broadening and soul satisfying regime that touched all sides of their lives. There began a living of life that had meaning. It tossed them into daily experiences which left no doubt that here was a way of life beyond the mere intellectual or physical, or even spiritual, as that word is ordinarily used. An organization of life was called for which amalgamated these three planes of experience into a oneness of comprehension and understanding.

With progress in work and knowledge there seeped into their understanding a nebulous idea that perhaps the greatest thing concerned itself with the raising the consciousness into a new and higher plane of cognition. The impact and wonder of such a possibility, the grandeur of such a conception becoming a reality, polarized the consciousness to a deep desire to reach at a bound the great heights which dawned as a possibility. Is it any wonder that, being dominated by the powerful



magnet of Aspiration, so many students tend to unbalance!

Thus in letting the daily thinking turn toward the higher ideals, some students have become progressively less concerned about the day by day work. There sometimes arises an aversion for such tasks, and occasionally there creeps in a mild contempt for the necessity of living a life that forces one to "lower" the attention to what some might term the more "sordid" tasks.

Such an attitude may engender the desire to "get away from it all," to run to a physical mountain top or desert, to reach out for one's own Shangri La. There is a forgivable and natural desire to want to journey to "heaven" in comfort, amid idyllic surroundings and in like-minded and congenial company. Is it not so?

But, as understandably human as is such a desire, as strongly as we wish such were the case, it is a factual observation that the reverse appears to be the rule in the average student's life. Instead of life coursing smoothly on an even keel, we seem to ride crazily in great troughs and high crests. Instead of peaceful calm, the winds rise, and the face of the Deep acts as if to open and swallow us with but a single ripple. Life's readjustment to the new rhythm established by Aspiration, and the quickening of karma, oftentimes makes the student wonder if he can really stand it—and he does!

For the sincere student has asked for it! Asked that a new order of consciousness be established within; asked that the great Law of Transmutation begin its process of purging and separating. The fire often burns fiercely and hot, making a relatively quick initial adjustment, before settling down to the long, slow melting process.

Oftimes the student, with the Biblical character, cries out: "How long, Oh Lord! How long?" And the Lord, hearing the cry, gives—Understanding. For the student comprehends much that happens, and why. He knows that the Great Law is in effect for one reason—to teach the Way of Life.

So with time and experience comes the knowledge that the Way is not a broad, smooth, one-way boulevard to meander over, but a single, narrow lane,

requiring complete attention to steer the vehicle. A Great One called our attention to this fact some years ago.

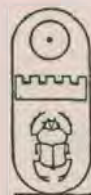
Life means experience—all kinds of experience. There is no good and bad experience: it is all good. That which is ordinarily termed "bad" is but that concatenation of circumstances which presents difficult problems, thwarts progress toward an objective, stimulates the "pain mechanism," deflates egos, with a host of other disciplinary measures the Teacher has seen fit to devise for our instruction.

The neophyte is often surprised that experiences and karmic lessons, requiring ordinarily many years, are "squeezed" or "bunched up" into a much shorter space of time. Such a period is based on the evolvment and ability of the student to recognize and cope with this sort of initiatory karmic clearing house. Thus the degree of severity of this period seems a sort of left-handed "compliment," or recognition of the mystical awareness and evolvment of the student at his place on this cycle of the Path.

To the serious student, who recognizes and learns the lessons involved in this period, there develops an intensified introspection, which forces into sharper perspective the relationship between the earth plane, and what Rosicrucians call the Cosmic Plane. There often results a habit of looking constantly toward the Cosmic Plane, to the neglect of the ordinary physical and mental life and powers.

Simply because there has come to the student the awesome and elating knowledge of another and higher plane of existence, does not constitute a sound reason for neglecting to live wholeheartedly on the earth plane, where we have for good reason been placed. Rather should we enter more vitally and vigorously into daily life as a result of our correct understanding of the relationship between our physical, mental and spiritual lives.

Rosicrucian knowledge places in our hands fabulous tools which we must learn how, when and where to use. Tools, the ultimate power and efficiency of which only a Master can know. Tools of which we have only become aware, and the use of which we must,





through our long apprenticeship, become familiar with, for some day we must be masters of their use.

Who can say he knows, and can use in all its potency, concentration? Or imagination? Or will-power? Who of us can transmute even the earthly elements one into another at will and for proper purpose? Who of us knows and can understand the laws for the use of these few tools, such as would incur no harm in their use? Possibly there are a few earth dwellers who can confess to this knowledge, wisdom and power.

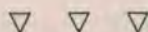
Have we seemingly digressed from the original theme? Or have these remarks suggested an answer as to why we should keep our feet on the ground?

Is it not because our feet are on the ground, and will continue to remain on the ground until we are Cosmically permitted to take them off—and probably

at that time we will, through love and choice, choose to keep them on the ground a while longer in Service?

Keeping one's head in the metaphorical clouds is an indication of immaturity in the Rosicrucian work, for the Order is historically devoted to the study and use of its vast accumulated wisdom and knowledge in the practical work of the world. It is through efficiency in the practical use of our knowledge of great laws that we grow and evolve in two directions at once—overcoming or mastering the world, and evolving ourselves in service.

Is not this, then, a much more truly mystical picture for us to contemplate and exemplify, than that of the student alienating himself to some sort of "spiritual" world of his own creation, while the Night around cries out for his "light which is under a bushel"?



## THE DUAL ASPECT IN LIFE

*(Continued from Page 111)*

most impossible to prove that it is correct without a wealth of facts and statistics. Study must go hand in hand with action. Remember that your personal desires may not be at all what your soul desires. Personal desires con-

stantly change. In fact, old wishes that suddenly materialize may distress you. Forget personal desires, or leave them to karmic law. Know that you win life everlasting and love enduring through service in love to God and man.



## CREATIVE THINKING

*(Continued from Page 108)*

flowed clear and clean; the polluted air became sweet and pure. The refineries prospered and happiness soared jubilantly.

Strange what miracles can be wrought with a little constructive thought. Strange also, how slow executives are in applying the principle to the human material in their offices, shops and factories. These executives are becoming increasingly annoyed, irritated and infuriated with the shirkers, the malcontents and the agitators. They are seeking ways to dispose of them as useless and troublesome human rubbish. Cities

are blighted; society is polluted; the whole nation is disgraced with this ugly rubbish. It's time for them to settle down, like the chemists in the refinery, and study this problem seriously. Perhaps society's most valuable properties are being cast into the refuse.

In gushing out my thoughts like this, I will naturally inject statements that can be challenged; but it is my hope that these remarks will stimulate some to investigate that wonderful creative faculty within themselves. There is much hidden treasure to be found there and the world is in sore need of it.





## The IDEA of Experience

By J. DUANE FREEMAN, F. R. C.



AS THE years pass and knowledge reigns where before there was ignorance and superstition, we look back in retrospect on a world which has been, a world outmoded, a world that, like some satellite, still is chained to its original orbit

and reflects the light from the sun of experience.

Let us examine the craters and mountains of our satellite, craters which represent fear and misunderstanding, mountains which mean the accomplishment of our hopes and the answer to our prayers through experience.

All that is past has been for naught and again man must pass through the "fires of purification" unless he has "learned from experience" and left the necessity for such lessons behind. But, can man "learn from experience" unless an additional quality is present? Let us suppose a man was standing in an open field and let us also suppose a stone struck him. If that man ran away, would he have learned from experience? If, instead of running away, he inquired as to what had struck him, then learned the direction from which the stone came, learned who had thrown it and why, that man would have "learned by experience." Not alone because he inquired, but because he had the idea to

inquire. Man can learn from experience only if man has the idea to inquire. (The idea of experience.)

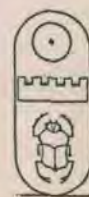
Let us examine one of those truths which man has accepted without using the *idea* of experience. Man has been taught that "if a tree falls in a forest there would be no sound unless there was an ear present to hear it." This claim is predicated on the assumption that sound must have, somewhere within the range of its activity, an organ which we know, in its entirety, as an ear; that without this ear, there is no sound.

Now, for the sake of our experiment, let us accept this statement that sound does not exist unless an ear be present, and as the act of "hearing" is one of the five senses of man, let us apply the same reasoning to the other four senses.

We have said sound does not exist unless an ear is present; then, does color, or any other thing whose observance depends upon sight, exist when the eye is closed?

It is June, the month of roses. We are standing in a garden at the close of day drinking in the beauty of the flowers and marveling at the gorgeous sunset and as we look, the gold changes into purple with surrounding reds and blues, painting a picture of exotic beauty and then—we close our eyes. While our memory may carry this picture for a short while, do these colors, or anything else which depends on sight, exist after we close our eyes?

And so, with the other three senses; if we plugged up our noses would those





things which depend on smell exist? Or if a hypnotic were administered would those things which depend on touch (the sense of feeling) exist? And likewise with taste.

We have come a long way with our *idea*, for we have now concluded that without the ear sound does not exist, without the eye, color and things dependent on sight do not exist, and also that without smelling, feeling and tasting, things depending on those senses for manifestation do not exist. Then to a man devoid of all five senses, nothing exists, not even himself, and if man does not exist, is there any use for this tired and much upset world of ours to exist? We are rather in a bad way, no man, no world.

During all this discourse, we have talked of the five senses in relation to matter. Webster's Universal Dictionary says of matter, "substance that may be felt, weighed or seen, or that may in any way be known to have physical properties, as stone, glass, water, air, smoke, etc." We know, from scientific observation, that when any type or form

of matter reaches perfection, this materialization starts to decompose and continues until such a time as it disappears entirely to our senses.

Now, it is a fact that nothing can be created and nothing destroyed, that back ages and ages ago, everything that is, was created, and as nothing can be destroyed, there are in existence today those things which existed in the beginning, probably in a different form, for everything is "always becoming."

If everything exists now that has always existed, how then could man by the use (or non-use) of his senses, destroy that which cannot be destroyed?

Thus we come back to our original proposition, "if a tree falls in a forest there would be no sound unless there was an ear present to hear it," and we find that our *idea* has given us the realization that though man may refuse to recognize or admit the existence of an established condition or thing, that condition or thing remains, and it devolves upon man to broaden his experience through *ideas* until such a time as he is cognizant of all existence.

## AN EVENT IN YOUR LIFE

### — The Rosicrucian Convention —

We all like to visit a place that has become a part of our minds and consciousness by study or interest in it. It is a kind of climax that brings final satisfaction. Art students, for example, all dream and strive to some day visit such centers of art as Paris and Rome. Lovers of history and antiquity long to journey, sometime in their lives, upon the waters of the ancient Nile. It is only natural that *Rosicrucians* of the North and South American Jurisdiction should want to spend one memorable week at Rosicrucian Park during some *annual Convention*. What has always been a mental reality to them, namely, the activities of the Grand Lodge, the beauty and quiet of the grounds, the impressive solemnity of the ceremonies in the Supreme Temple and the *personal* lectures and discourses by the officers of the Order, become physical *actualities*.

Thousands throughout the years who have attended those annual Conventions have referred to them later in their correspondence as *the high spot in their lives*. That they benefited spiritually, mentally, and physically, is borne out by the fact that many have returned to these Conventions year after year. Let this year become no exception. Here in California the renowned beauties of Santa Clara Valley, in which Rosicrucian Park is situated, will be as resplendent as ever. Nature will smile upon you if you put false propaganda and unnecessary fears behind you to come to San Jose and the Rosicrucian Convention. Hotels and other accommodations are reasonable. There are no restrictions that do not exist elsewhere—no *curtailment* of the many benefits that you will ordinarily receive. You need the impetus—the *psychological uplift*—that attending this year's Rosicrucian Convention will give you. Plan now—remember the date, the week of July 12 to 18.





### BUILT WITHOUT THE SOUND OF HAMMER

An example of the excellent masonry and craftsmanship of the Incas. The precise curvature of the megalithic blocks of the tower displays the skill of the Incas in fashioning the hard rock of their stony land. Each block was previously prepared in quarries so that it could later be fitted into its specific place as one assembles the pieces of a jigsaw puzzle. Each stone engages the other so exactly that the blade of a thin knife cannot be inserted between them. It equals the masonry of the ancient Egyptian temples and the fabled temple of King Solomon. This structure was a lofty tower used by Inca sentinels in guarding one of their citadels.

*(Courtesy of AMORC Camera Expedition.)*





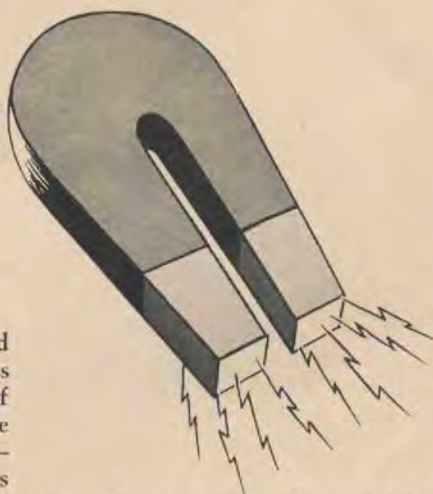
# *The* **PASSION** *of* **MATTER!**

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**AS ABOVE SO BELOW.** Like repels like and attracts unlike. Myriads of minute particles dance in frenzy about each other on the point of a pin. Overhead, whirling stars race through the infinite reaches of space to find their affinity—drawn by an irresistible attraction. What is this invisible field—this aura—which surrounds all things, causing them to embrace one moment and perhaps repel each other the next? It is a passion which grips the atom and the star alike—but to serve what Cosmic purpose?

In the study of this energy—*magnetic force*—we learn the secret of polarity. We come to understand the orderly procession within the universe. Moreover, we find that the same laws account for our mutual attraction and the subtle influence which things have upon us. Just as the course of ships depends upon terrestrial magnetism, so, too, does the path of our lives depend upon *mystical magnetism*.

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tism. You can learn the useful fundamental laws of this realm of nature which has intrigued scientists and philosophers for centuries.

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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. Silsby, Secretary. Convocations 1st and 3rd Sundays, 3 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.

**Long Beach:**  
Long Beach Chapter. Mr. Wm. J. Flury, Secretary, 2750 Cherry Avenue. Meetings 2nd and 4th Tuesdays at 8:00 p. m., Colonial Hall, 951 Locust Avenue.

**San Diego:**  
San Diego Chapter. Mrs. J. C. Shults, Secretary, 1261 Law Street, Pacific Beach. Meetings 1st and 3rd Sundays at 4 p. m., Hard of Hearing League's Hall, 3843 Herbert Street.

#### COLORADO

**Denver:**  
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Chicago (Colored) Chapter No. 10. Mrs. Violet Bass, Master, 6353 Champlain Ave. Meetings 1st and 3rd Fridays at 8:00 p. m., 12 West Garfield Blvd., Hall B.

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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 DUpont 9460.

#### MARYLAND

**Baltimore:**  
Earl K. Myers, Master, 1917 Edmondson Ave.; George M. Franko, Jr., Secretary, 1536 McKean Avenue. Meetings 1st and 3rd Sundays of each month at 8:00 p. m., Italian Garden Hall Bldg., 806-8 St. Paul Street.

#### FLORIDA

**Miami:**  
Mr. O. Nicholas Baumgart, Master, 3011 N. W. 2nd St.; Mrs. R. E. Thornton, Secretary, 220 S. W. 18th Rd. Meetings every Sunday, 3:30 p. m. at Biscayne Blvd. and N. E. 2nd St., Berni Hotel.

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

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**New York City:**  
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Booker T. Washington Chapter. Mr. Clifford Richards, Master, 351 St. Nicholas Ave.; Mr. Philip D. Nelson, Secretary, 20 Spencer Place, Brooklyn. Meetings every Sunday at 8:00 p. m. Y. M. C. A. Chapel, 180 W. 135th St.

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**Seattle:**  
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#### 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.

(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

### Milwaukee:

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, 128 Greenwich St. Meetings every 3rd Sunday, 7:30 p. m., Berkshire Hotel, 5th and Washington Sts.

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### Portland:

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## UTAH

### Salt Lake City:

Mr. Don B. Alder, Master, 1187 Laird Avenue. Meetings in the Ivory Room, Newhouse Hotel, first Wednesday of each month at 8:15 p. m.

## OKLAHOMA

### 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.

## OHIO

### 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. Hartsock, Master; Miss Helen V. Poplis, Secretary. Meetings every Wednesday at 8:00 p. m. at 2432 Ingleside Pl.

### Dayton:

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

## TEXAS

### Dallas:

Mr. C. R. Bryan, Master. Mrs. Roger Q. Mills, Secretary, 4300 Livingston Ave. Meetings in room 1130, Allen Bldg., 1st and 3rd Mondays at 8 p. m.

### Fort Worth:

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

### Houston:

Mrs. Conway R. Shaw, Master, 1927 Broadway, Galveston. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., third floor, corner Rusk and Austin Streets.

## Principal Canadian Branches and Foreign Jurisdictions

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

## AUSTRALIA

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

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

## CANADA

### Toronto, Ontario:

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

### Vancouver, British Columbia:

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

### Victoria, British Columbia:

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

### Winnipeg, Manitoba:

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

## DENMARK

### Copenhagen:

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

## ENGLAND

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

## EGYPT

### Cairo:

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

### Heliopolis:

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

## MEXICO

Quetzalcoatl Lodge, Donceles 92, Desp. 12. Mexico, D. F. Fernando Ruiz R., Master; Mauricio Leon, Secretary.

## POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

## SWEDEN

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

## SWITZERLAND

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

## DUTCH AND EAST INDIES

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

## Spanish-American Division

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

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

## JUNIOR ORDER OF TORCH BEARERS

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# I Have Lived Before--

Says Aged Lama

## CAN WE RECOLLECT OUR PAST LIVES ?

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Do scenes and places you have never visited haunt your memory? Why should not the personality — an immaterial substance — survive all earthly changes? Has anyone ever suppressed the incorporeal energies of magnetism and light by destroying magnets and electric lamps? Certainly heredity does not explain how child prodigies and geniuses are born of illiterate parents. How many times have you been a *stranger to yourself* — possessed of moods and temperaments that were not your own?

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