

ROSICRUCIAN DIGEST



April, 1943
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SAN JOSE, CALIFORNIA, U. S. A.



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THE MENTAL ASSEMBLY

No one is ever alone who harbors the thoughts of others. Within the quiet realm of meditation—in the privacy of one's sanctum—there can be localized thousands of personalities, like infinite myriads of electrons clustered on a pin point. Thoughts which represent the noblest part of ourselves bridge the voids of time and space to put us *en rapport* with minds everywhere that share the same lofty sentiments. The meditations of the mystic open the door of his consciousness to inspired personalities who seek his mental companionship.

(Courtesy of the Rosicrucian Digest.)

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The Secret of MENTAL CREATING

IF you just like to dream, read no further. There comes a time when your fancies *must* be brought into light—and stand the test of every-day, hard realities. Are you one of the thousands—perhaps millions—whose thoughts never get beyond the stage of *wistful wishing*? Do you often come to from a daydream with the sigh, "If only I could bring it about—*make it real*?"

All things begin with thought—it is what follows that may take your life out of the class of those who hope and dream. Thought energy, like anything else, can be dissipated—or it can be made to produce actual effects. *If you know how to place your thoughts* you can stimulate the creative processes within your mind—through them you can assemble things and conditions of your world into a happy life of accomplishment. *Mental creating* does not depend upon a magical process. It consists of *knowing how* to marshal your thoughts into a power that draws, compels and organizes your experiences into a worth-while design of living.

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(AMORC)

SAN JOSE

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXI

APRIL, 1943

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH ARE OTHER WORLDS INHABITED?

By THE IMPERATOR



IMAGINATION has always vied with conservatism for the dominance of man's intellectual life. Their appeals and their merits have an equal value. To one who gave himself over to imagination, adventure was always the reward.

To one who became a devotee of conservatism, greater security was promised. Consequently some men found within narrow mental confines, peace which compressed them but kept out disturbing influences — unusual ideas. Still other men found happiness only in a boundless world of thought in which they could roam.

In number, the conservatives have always been the majority, partly by choice, but in the past mostly by the compulsion of public opinion. During approximately the Sixteenth Century, a tremendous transition took place. The great impetus-given rationalism by such brilliant thinkers as the astronomers, Copernicus, Galileo, and Kepler, was like a signal of freedom for many oppressed, imaginative minds. The scientific discoveries disclosed that no longer was the earth the center of the universe, as had been thought. No longer, as scholasticism and theology had declared, was the earth God's chosen domain. For example, it was now evident from Kepler's laws that all of the great mani-

festations of God were not alone related to earth, to serve mortals. Phenomena common to earth could and probably did apply to all of the heavens. Men's minds began to soar Cosmicward. Their thoughts were as expansive as they now conceived the power of God to be. The earth lost much of its prominence, but instead the distant stars became more intimate to the average intelligent person.

The new spirit which was ushered in is best expressed in the words of the Dominican monk, Giordano Bruno, born in Naples in 1548. To him, the whole universe now had a soul. Intelligence was manifest everywhere. Each thing had its purpose and was according to a plan. Nothing is more or less important in the universe, for: "Only one bereft of his reason could believe that those infinite spaces, tenanted by vast and magnificent bodies, are designed only to give us light or to receive the clear shining of the earth." "What! is a feeble human creature the only object worthy of the care of God? No, the earth is but a planet; the rank she holds among the stars is but a usurpation; it is time to dethrone her." "From this infinite All, full of beauty and splendor, from the vast worlds which circle above us, to the sparkling dust of stars beyond, the conclusion is drawn that there are an infinity of creatures, a vast multitude, which, each in its degree, mirrors forth the splendor, wisdom, and excellence of Divine beauty."

Bruno had captured the imagination of thousands. He had dramatized and romanticized the cold, new mathematical

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facts of astronomy. Moreover, he made the whole universe become a possible theatre of human activity. He conferred upon every Cosmic body the possibility that it was tenanted with intelligent beings. To him, every planet was our neighbor, but in a far more intimate sense than just physical nearness, for it might be the abode of beings who hoped, created, and suffered to some extent as do we. For his labors, Bruno paid with his life. The Inquisition had him burned at the stake in Rome.

The Terrestrial Planets

Since the time of Bruno, with the development of astronomy, with telescopes of greater magnitude and with the addition of such sciences as spectroscopy and photography, what confirmation is there today of the speculation that life or intelligent beings exist elsewhere in our solar system. The eight planets, not including Pluto, but including the Earth, fall into two divisions, for convenience. The first are the *terrestrial planets*, so named because they are not very different in size from the earth. Mercury is the smallest of these and the closest to the sun, being 36 million miles distant from that orb.

The diameter of Mercury, 3,009 miles, makes it less than half of the size of the earth. Its gravity is about one-third that of the earth. Its *albedo*, or reflected light, is only 7%. This indicates that the sun's rays beat down upon Mercury with seven times the intensity that they do upon the earth. Since Mercury always keeps one side turned toward the sun, that side is superheated, with a temperature of about 660° F. The other side would be perpetually frozen. These two conditions alone would not be conducive to any form of life, even simple organisms, of which we have knowledge on earth. Further, if any liquids as oceans or lakes exist on the surface of Mercury, they must, it is theorized, consist of molten lead, sulphur, and Bismuth. The atmosphere of Mercury, if it has any, would be composed of sulphur dioxide, carbon dioxide, or other heavy gases. Human or animal life as we know it, could not exist under such conditions. However, since Mercury is only 28° from the sun, it is very difficult to observe its surface markings, with any accuracy.

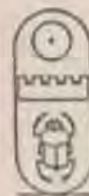
Venus seems a little more promising, therefore, arouses the imagination. Its distance from the sun is about 67 million miles. Its diameter, 7,575 miles, is about equal to that of the earth. Further, its surface gravity is about five-sixths of the earth. In other words, an object weighing 100 pounds on earth, would weigh 80 pounds on Venus. More simply, a man who weighs 200 pounds on earth would only weigh 160 pounds on Venus.

The albedo of Venus is very high, being 0.59. It is near the degree of reflection of white paper or 0.70. Because of this intense reflection, Venus can be seen by unaided eye in full daylight. The atmosphere of Venus is about equal to that of the earth. Spectroscopic analysis indicates that little or no oxygen is present on Venus. Since vegetation is responsible for probably all oxygen on earth, if it is detected in the spectrum of a planet, it would indicate that vegetation exists there. The atmosphere of Venus contains the same gases as that of the earth. We are not certain in our observations whether Venus, like Mercury, keeps one side continually toward the sun. If she does, the dark side would be cold, but in fact it seems to radiate heat.

There is a great possibility that the atmosphere of Venus is moist and warm, but somewhat warmer than the earth. Due to the little evidence of oxygen, the surface of Venus is more barren than the Sahara desert. It is generally estimated that the mean temperature is 122° F. Edward Bernard, astronomer, has seen white spots above the white clouds of Venus, which he concludes might be lofty snow-capped mountains. However, he has been unable to observe Venus clearly for long periods.

The Canals of Mars

Mars is the last of the group of so-called terrestrial planets. It is 141 million miles from the sun and has a dimension at its equator of 4,216 miles. Its surface gravity is 0.38, which interpreted means that an object weighing 100 pounds on earth, would only weigh 38 pounds on Mars. Consequently, the physical strength of a human being, if he resided on Mars, would be over twice as effective. Since the planet Mars is



nearest the earth, it has been carefully studied, especially its Southern hemisphere, which is closest.

The atmosphere of Mars appears very thin. In fact, less than half of that of earth. So earth men could not endure it without artificial means. A common phenomenon of Mars is its polar caps. Great white regions have been observed at the poles of the planet. When photographed, they look like pearl buttons on an orange. When it is the summer season at the Southern hemisphere of Mars, the great polar cap, which may be ice or frost, visibly shrinks. The seasons of Mars apparently correspond to our own. Due to the thin atmosphere of Mars, the mean temperature at the equator is possibly only 86° F., about like a summer day on earth.

A startling discovery in 1877, by the Italian astronomer, G. V. Schiaparelli, brought Mars into the focus of popular interest. Schiaparelli announced that he had seen a network of lines or tracings on the surface of Mars. These he gave the name "canali", Italian for canals. Schiaparelli presumed these to be a series of canals constructed by intelligent beings. At first, the scientific world was skeptical as to Schiaparelli's observations. With the employing of larger telescopes, it was found that the surface of Mars did appear to be covered with these incises or lines, forming arcs or geometrical patterns. Amazingly enough, some of the lines paralleled each other precisely for distances to 3000 miles. Many interspersed each other at right angles. Only intelligent beings, it was advanced, could undertake such an engineering feat as the geometrical pattern suggested. The question naturally arose as to the purpose of such canals, if that was in fact what they were.

The Martian Controversy

During 1890, an individual whose imagination was fired by Schiaparelli's findings, broke out of the class of conservatism, and with considerable wealth at his disposal, sought to investigate further. He was Percival Lowell, to whom astronomy is now indebted for many scientific contributions. He founded an observatory in Flagstaff, Arizona, and he and his associates devoted themselves to the study of these "canals."

He wrote numerous works on the subject, such as "Mars and Its Canals." Lowell discovered more than 400 canals on the surface of Mars. He also observed that where they intersected there appeared a dark area, or an oasis. Percival Lowell was convinced that they were the construction of intelligent beings, but that they were not canals, but rather great areas of irrigated lands. He contended that Mars is a dying planet and that its beings were undoubtedly passing from existence. They are now forced, he concluded, to draw moisture from the great polar caps of their planet—which are commonly observed—to sustain life. The inundated lands were, therefore, geometrically planned, accounting for their appearance as precise lines.

Other scientists contested this hypothesis. To them, what appeared as continuous lines to the eye, they declared were but in fact a concatenation of minute areas or particles. They sought to explain that psychologically the human consciousness, due to fatigue from constant visual concentration, would tend to integrate these separate little dots, to cause them to appear as united or unbroken lines. They attempted to support their postulation, in opposition to Lowell, by observing and photographing Mars through larger telescopes. Photographs taken through the larger telescopes are offered as contra-evidence. In my personal opinion, they are not very convincing. It is true that in the photographs taken through the larger telescopes, the tracings or geometrical lines are coarser, but nevertheless, the lines persist and still appear continuous. Consequently, no satisfactory explanation is offered opposing the claim that the lines are the result of construction by intelligent beings except the physical conditions of Mars itself.

The Major Planets

The second division of the planets is known as the *Major planets*. Jupiter is foremost in size of these, with a diameter of 88,700 miles. It is about ten times the size of the earth. Its albedo, or brightness is exceeded only by Venus. Its temperature is low, since it is five times as far from the sun as is the earth, and has a very small amount

of light and heat falling upon it. In fact, it has only about 1/10th of the light and heat of the earth. Peculiar phenomena still a mystery to man, are the parallel bands of color which seem to encircle the surface and to be actually a part of it. These are reddish and yellow. It is speculated that they are layers of clouds caused by possible great internal heat. As a whole, Jupiter seems not to be very hospitable to the types of life of which man has knowledge. In fact, however, our knowledge of the physical conditions of Jupiter is very meager.

Saturn, at a distance of 886 million miles from the sun, has a surface gravity which is about equal to that of the earth. There is no certainty as to its atmospheric condition, but it is presumed to be a gaseous body. Perhaps it is mostly fluid, for it has a low density like that of water.

There is much difference of opinion with respect to the size of Uranus, but it is thought to have a diameter of 30,900 miles, much like that of Jupiter and Saturn. Again, it could not sustain life as we know it, for it is principally gaseous.

Neptune and Uranus are conceived to have conditions which are quite similar. An examination of the spectrum of Neptune reveals it to have a gaseous atmosphere. A further discouraging note, is that it receives but 1/1000 the light and heat which the earth receives.

Percival Lowell and his assistants, while studying the canals of Mars, mathematically predicted that another planet, heretofore unknown, existed in our Solar system. Their prognostication resulted in the discovery in 1930 of a planet where they had presumed it to be, and which was subsequently named Pluto. Pluto is a staggering distance from the sun and, as to its physical conditions, still remains much of a mystery.

The redness its light gives off suggests thin atmosphere like that of Mars, and it is possibly the size of that planet. It has 1600% less sunlight than the earth. In fact, to a human observer on Pluto, the sun would look like a star, but far more intensely brilliant than any star we observe from earth. The temperature of Pluto consequently reaches a point approximately 380° F. below zero! the surface being but a frozen mass. In fact, all ordinary gases of

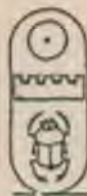
earth would be frozen at that temperature.

What Is Life?

Though from all of the above observations and conjectures, man could not exist on other worlds in our Solar system, it is a presumption to contend that life is limited alone to earth. If man were positive as to the nature of life and that it depended upon conditions indigenous to earth, then it could be safely declared that no life existed elsewhere. The fact remains that just what life is, is still a mystery. Whether something as an essence or an energy combines with inorganic matter to cause life, or whether inorganic matter under certain conditions evolves into a living substance is a question still unanswered by general science.

In the Seventeenth Century, the aphorism, "Omne vivum ex vivo" (all life comes from life) began. This presumes a *spontaneous creation*, namely, that life was created alone by life and that it evolved from nothing else and solely is generated by it. Whether all of the complex forms of life came from one *primordial protoplasmic substance* is also unknown. There is a possibility that the protoplasm in man is just as old as the protoplasm in the simple amoeba. In fact, in their simplest form, animals and plants are very much alike. It has long been a scientific conjecture that life develops from some mysterious chemical change that takes place within inanimate matter. Artificial life, however, has never been produced even by using the chemical properties of living matter, such as proteins, carbohydrates, fats of different kinds, salts, and water, where temperature and other conditions have not been conducive to life. Life is possibly a tertiary condition. In other words, the result of the combination, on the one hand, of the electronic and atomic energies which give matter its composition with, on the other hand, some influence which integrates and develops them according to the necessity of its nature.

Life on earth endures, as we all know, in great extremes of temperature and environment. Life on the planets would need to endure far greater extremes. Life without intelligence, that is, a life incapable of creating a favorable en-



vironment for itself, would not be able to adapt itself suddenly to such conditions as we presume exist on these other worlds. If advanced intelligent life exists on any of the planets, even Mars with its supposed extensive vegetation, the conditions would need to have been far more favorable originally. Otherwise, how could it have endured to attain the sufficient intelligence to adjust itself to the present apparently unfavorable conditions. The only other theory is that life on Mars is of an entirely different constituency than it is on earth. Though there is almost an infinite variety of the manifestations of life on earth, the phenomenon of life, or rather its dependency on certain conditions is necessarily identical in all forms. Consequently, it is difficult to imagine life on the planets, notwithstanding the forms it might assume persevering against the hostile environment of those worlds.

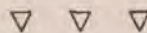
Different Intelligences

On the other hand, since we are not certain of the nature of life, it might have a vicarious existence on the planets. If such life reached that complexity where it had intelligence equal to that of man, it could possibly have knowledge of our earth, and of the existence of mortals here. However, we have no assurance that complex forms of life elsewhere have the same receptor organs, or even the same objective perceptions which we mortals have. Such beings, therefore, might resort to a unique means of communication, to transmit their intelligence, and we would be unable to detect it. That is quite understandable, for right here on earth, we are puzzled by the means by which certain lower forms of life have of communicating with each other. We are not, for example, positive of just how birds become aware of the change of the seasons, and what directs them in

their migrations great distances, to the same regions each year.

Our sun is but a star in a stellar system, composing several thousand million other stars. Beyond our Solar system are swarms of other great systems. Some systems are so distant that once they were thought to be just nebulae. Each of these stellar systems has suns like ours, millions of them, many far exceeding ours in size. Each, in turn, undoubtedly has its planets and satellites. The spectroscope has revealed the amazing homogeneity of these systems. In fact, one of the modern cosmological theories contends that the observable universe is isotropic, that is, it is of the same nature in every direction, with the same physical laws applying. This being so, would it not seem very strange and intransigent with all that we know, that our earth, our minute little speck of stardust should alone be the repository of that phenomenon known as life?

Since many worlds in these other systems and in our own are far older than ours, it is not improbable that in the course of their development they might once have sheltered life. Even if no other life exists in our solar system, an infinite number of worlds in stellar systems as distant as 500 million light years from earth, whose conditions are unknown to us, may even now be densely populated. The possibility far outweighs the impossibility. After all, it is only comparatively a short time ago that we learned that our planet was not the center of the universe. Also it is but a tick of the clock of Cosmic time since man learned that his earth moves. Consequently, there are eons of time for we humans to learn of the existence, perhaps even the whereabouts, of brothers in space. We may still be too rudimentary in our intelligence to perceive their persistent attempts to make our acquaintance.



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Digest
April
1943

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Self Mastery and Education

By ORVAL GRAVES, M. A., F. R. C.

Dean, Rose-Croix University



SELF mastery, or the unfoldment of the mystical and spiritual life of every student, is a matter of education. Now education is, at first, a matter of the study of the "Doctrine of the Head" as one great occultist puts it. The experiences of

others, their books, and the findings of science in the laboratory, may all be classified under the Doctrine of the Head.

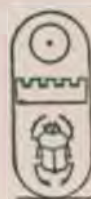
The terms "Neophyte" and "Student" are used almost synonymously among occult circles. The term "Student" implies one who studies. Raymond Andrea, our own Rosicrucian adept, as well as other great occult leaders, has stressed the fact that, at first, education must come by way of the head. In other words, the average student of mysticism must interpret the experiences of others, study the writings, and examine the facts of science until he will have reached such a point that he can boil down all of the many principles of the Doctrine of the Head into a few universals. These universals may then be used as gates leading into the teachings of the Doctrine of the Heart.

Genuine and true understanding and education of the Doctrine of the Heart is self mastery. No individual student, no group of neophytes, can be an exception to this rule except that they will have followed it in another life.

Strangely enough, there are few, if any, helps, outlines, or suggested curricula for the pursuing of the Doctrine of the Head to be used by the average occult student. Besant and Steiner attempted such outlines for children. However, the only known work on the subject of esoteric education, or the unfoldment through the study of the Doctrine of the Head, is the rare work written by the European Rosicrucian, J. B. Kerning. In this work Kerning interpreting a technique of constantly joining mystical exercises with the experiences of everyday life, the teachings of books, and other precepts of the Doctrine of the Head.

Such is the aim of the Rose-Croix University here at headquarters. There can be found nowhere, despite various attempts of some modern occult schools, such a condensing of the teachings of the Doctrine of the Head. Yet, at the same time, it forms a bridge for speeding up the crossing of the study over to the Heart Doctrine.

Sufficient material has already been written in these pages about the curriculum of the Rose-Croix University.



"The Story of Learning," the University catalog, which all interested persons may have for the asking, contains a full and detailed description of this most unique curriculum. In using the studies of the Rose-Croix University in self mastery through education, one must necessarily take the initiative and override the circumstances of his environment. That which is said in Dr. H. Spencer Lewis' book "Self Mastery and Fate with the Cycles of Life" also can be said about self mastery and education and their connection with the cycles of life. How many Rosicrucian members know that their fifth yearly cycle is the most excellent and propitious time for engaging in philosophical, metaphysical and mystical studies? The first period of the yearly cycle is an excellent time for the undertaking of any study. Period Number Two is an excellent one for those who wish to study science and chemistry. People whose Period Number Four of their yearly cycle corresponds to the Rose-Croix University session will find the subject of Rosicrucian healing an excellent and fitting

subject. Further study of individual cycles as they correspond to the time of the Rose-Croix University, which is from June 21st through to July 10th, will reveal to the alert and intelligent members who desire to take advantage of all aids in self mastery, the best and precise subject they should choose for the Rose-Croix University.

All members should get out their copy of "The Story of Learning" and challenge themselves. They should examine themselves and see if they are masters of themselves and their environment enough to take advantage of the unique teachings of the Doctrine of the Head and Heart as presented at the Rose-Croix University. Such procedure will not only help one to perceive his own need, and the amount of will power he possesses, but, also, to fully help him to evaluate the rare and worthwhile subjects taught at the Rose-Croix University.

After all, Hermes Trismegistus, known as the universal instructor of mankind, has written that *appreciation is the beginning of wisdom.*

THE NEXT ROSE-CROIX UNIVERSITY TERM

All AMORC members are invited to prepare for attendance at the next term of the Rose-Croix University beginning on June 21 and continuing for the three weeks period preceding the annual Rosicrucian convention. Write today for your copy of the latest edition of "The Story of Learning" which describes in detail the courses to be offered and the necessary steps to prepare you for attendance. Certain preparatory steps must be taken in advance of actual registration to the University term. Do not postpone making your inquiries now. The necessary preparation can be completed now which will entitle you to attendance in either the coming term or the term next year. Address your request for information to the Registrar of the Rose-Croix University, Rosicrucian Park, San Jose, California.

HIERARCHY MEDITATION PERIOD

Members of the Esoteric Hierarchy are requested to participate in a special period of meditation directed by the Imperator, the purposes of which are known to them. The date: Thursday, May 6th. The time: 8:00 P. M., Pacific War Time. Hierarchy members must take into consideration the difference in time between their location and California. Reports from the participants are to be sent direct to the Imperator, AMORC, Rosicrucian Park, San Jose, California.



Must We Suffer To Grow?

A DISCUSSION OF THE OLD MYSTIC PRINCIPLE

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

(From the "Rosicrucian Digest," March, 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.



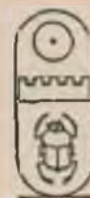
RECENTLY, one of our members called upon us at headquarters, and with heavy heart inquired whether it was a law of the spiritual world that we should suffer in order that we may grow. The Soror related her experiences of the past ten years

or more and found considerable help in the explanations we had been able to give her. Later, in discussing these points, the staff at Headquarters recalled how often the same problem arises in our correspondence.

We cannot forget the Esoteric symbolism of the Rosy Cross. This symbol explains to us that the cross represents the body of man with arms outstretched and eyes upraised petitioning God and the Heavenly Hosts to lessen the suffering, trials, and tribulations which

crucifies the body, purges it, and brings about regeneration. The rose on the cross represents the soul of man in its spiritual unfoldment becoming more beautiful, more fragrant, and more inspiring through the sufferings and trials of the body.

By this symbolism we are reminded of the fact that it is a fundamental law of the spiritual world that through physical and mental suffering and through the tests and trials that come to the consciousness of the Soul, man in his mortal, objective consciousness grows more spiritual and more masterful. Trials and sufferings attune us with the sorrows of the world and make us more sympathetic, more tolerant, and more kindly in our attitude toward others. Our own personal experiences teach us the great lessons of life and through these we evolve and unfold our characters and personalities like the petals of the rose unfold to give the rose its grand and beautiful form and the fulfillment of the seed from which it came.



Jesus more often wept than smiled. And the greatest of earthly masters preceding Him or trying to follow his footsteps have learned that to smile with the sunshine in human life and to grieve with it in its sufferings, makes life abundantly expressive. Until we can sense the heartaches of the millions who compose our divine kith and kin on earth and until we can share wholeheartedly their sufferings, we cannot be one with them; and until we are one with all consciousness on the earth we cannot be one with the Absolute and the Divine. This is the true law and principle of *Atonement*, which after all is *AT-ONE-MENT*.

The problem which confronted this soror, however, was not that of sharing in the sufferings and tribulations of all mankind but voluntarily assuming a large portion of the trials and tribulations of one whom she had selected to be her partner in life. Should she continue to hold back drinking her own cup of life to drink only of his cup with him? Or should she allow the evolution of her soul and the growth and development of her character and personality to continue on its way unhampered by the restrictions which the life of the other seemed to demand? Here is a problem that is a serious one and one which must be faced by many, and properly met.

According to all of the spiritual laws of the universe the Soul resident within each one of us is a part of the universal Soul and its temporary residence in a physical body here on the earth plane is for a purpose. That purpose has been divinely decreed and divinely authorized. It is not within the power of man's arbitrary decision nor within the jurisdiction of his voluntary judgment to direct the course of that soul in its growth or development. Just as man is failing to fulfill his divine mission by refusing to permit the soul to expand beyond its physical prison and physical limitations, so man is failing to obey the divine decree and is committing a sin against the Soul when he voluntarily checks or prevents the course of development which the Soul has started or which has been the joy and privilege of the Soul for some time in the past. In the spiritual world there are no unions and no asso-

ciations of Souls that require the annihilation or the suspension of personal development and personal attainment. In the material affairs of man such unions have become a custom and a law of man, but like many other laws of man, this particular one is inconsistent with divine law.

It is true, just as pointed out in a recent article in this magazine by one of our good sorors, that the perfect marriage is one wherein two properly attuned Souls, each a complement of the other, unite in what is truly an alchemical or spiritual marriage, the physical marriage being merely a legal ritual acknowledging the previous spiritual union. When such marriages occur and such mating exists, there is no likelihood of a restricting influence upon either person preventing the full and natural growth and progress of the Soul of each. But such marriages are rare and most certainly do not exist in the case where one partner, one person of the union not only is out of sympathy with the ideals and desires of the Soul of the other, but attempts to restrain question as to whether a married person and discourage such spiritual progress as seems to be the desire of the other.

The problem resolves itself into the owes a greater duty to the marriage partner or to his Soul. From the spiritual point of view, the first duty of every human being is to obey the dictates and desires of the divine consciousness within, regardless of family ties or earthly, material obligations. If obedience to this duty results in a separation of earthly unions or a breaking of earthly agreements, it is a regrettable thing, but not in any sense the sin of the Karmic transgression that results from denying one's own Soul the experience, growth, and development which it requires.

Every attempt should be made to fulfill every earthly obligation and agreement that has been solemnly made, and nothing should be done that will bring unnecessary grief and sorrow, disappointment, or unhappiness into the life of another. Concessions should be made to meet more than half way the desires of those dependent upon us and to fulfill our duties. But this attitude and practice should not go so far as to com-

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Intelligence vs. Understanding

By FRATER H. C. BLACKWELL, F. R. C.,
Grand Councillor, Great Lakes District



MOST mental or intellectual giants have left for posterity the only system of thought that enables mankind to properly comprehend the Law that governs the universe.

Knowledge without Understanding is valueless.

This system is affected by Good and Evil influences. Knowledge and Understanding are often thought to be synonymous, but Knowledge is simply an accumulation of facts. Many people become so stuffed with knowledge that they have little room for Understanding.

The Fruit of intellect is Understanding. Like all other fruit, Understanding goes to seed, and that seed becomes again the germ of intellect. Some will indignantly deny that intelligence has ever gone to seed. But there are sufficient proofs, not only among the monumental and architectural remains of the East, but in the relics and parchments of museums throughout the world.

The science of Understanding teaches that there are ten unchangeable eternal principles which are ever coexistent with intellectual life. These principles, rightly used, will solve all mental problems. They are as indispensable and in-

fallible in their action as are factors in mathematics, or the solving of a social, political or judicial problems in economics. The *Germ* of intellect in its growth acted upon by proper influences, eventually branches out into these ten principles: *Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Virtue, Justice, and Mercy.*

By the principles of *Power* is meant force, authority, doing, or influence.

Knowledge is the intellectual perception of facts.

Experience is instruction by practice.

Reason is conclusions from facts, intelligently harmonized.

Strength is intellectual force or vigor.

Motion is the changing action of thought.

Zeal is ardor, earnestness, impulsiveness to do.

Virtue is strength of moral goodness.

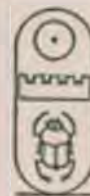
Justice is due measure, value, or weight awarded righteously.

Mercy is tenderness towards those offending or in affliction.

These are the principles that never change. They are spoken of as the ten gods in the Tetractys of Pythagoras; they are the ten categories of Aristotle.

Now let us pause to consider that *Earth, Air, Fire and Water* are the influences which aid the germs of all vegetation to the fullness of their growth. If, in the process of growth, air be withdrawn, the plant stops growing. There

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Thoughts On The Spiral

By INA MYRTLE SMITH, F. R. C.



THE law of preservation centered within the motion of the spiral suggests a variety of fixed types in nature.

Within a permanent atom there would seem to be polarized in law and nature a motion resulting in self-perpetuation.

This is primarily apart from the material phase of life; although expressive in the world of three dimensions, it seems a direct manifestation of a nature conceived in a cosmic scale of progression.

The spiral signifying unity in a multi-form creation indicates a balance of forces united in harmonic proportion and expressive of a greater life and being in a cosmic scale of progression. The oneness of life is thus exemplified from the standpoint of perfect manifestation of creative force as embodied in the law of the triangle.

Within the economy of natural law the motion of the spiral may be noted in the sea, as well as vegetable and insect life denoting a progression from the lower to the higher types of intuitional consciousness.

In the instructive life of the insect world we detect an organized system expressive of the species, and connected with the rhythmic law of the cosmic.

This evidence of a higher purpose in the working out of the life principle suggests a thread of immortality running throughout all creation, with a tendency to higher and enlarged types of consciousness in a progressive scale.

Within the octave of the particular manifestation of rhythmic beings a concentration of forces in polarized units gives the illusion of separate and distinct life. The mystic mind at all times discerns the unity of life and a system of universal laws as the foundation of all expression of created existence.

The consciousness in its progression through the expansive laws of its own nature is immortal, and the manifestation of the various phases of its expression in the field of nature gives variety of understanding to the progressive mind in man.

The harmonies of the universe, thus finding expression in every field of conscious and unconscious action within the material organism, results in an ever becoming sphere of action and interaction.

Within the human consciousness there is a perceptive faculty unassociated with the activity of the material world, and herein is found a way of release from the illusionary confines of time and space. A perception of the nature of things gives a foundation for a higher type of reason and a comprehension of an immaterial purpose as manifest in cosmic law.

The cosmic life in perfect rhythm of expression gives added power to the

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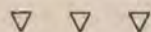
spirit of man and awakens the perception to higher laws and a plane of being wherein the inner self finds peace in harmonic relationship, and a fuller life in contact with the segments of soul consciousness.

Confined within the natural body with its five avenues of sense perception, distorted theories of proportion confuse the thinker, and the complete reliance upon the faulty evidence thus garnered results in a separation from the intuitive wisdom of the true self within. Nature herself usually takes toll in extreme cases of this type of thinkers, and the centers of the brain receptive to the higher wisdom of the spheres and cosmic consciousness become atrophied, while the over-stimulated and poorly co-ordinated sections lacking balance result in illusions of being and doing entirely outside of the cosmic court of justice. A preponderance of these types

within a race or nation of people results in a disintegration of the edifice of civilized life, and the rebound of forces wrongly used destroys the physical and mental organization.

The lesson to be learned from the spiral in nature is primarily that of our absolute dependence upon the one life for physical and mental health and co-ordinated action. The knowledge of the ability of the universal life to recreate itself throughout the ages of cosmic progression becomes a factor in our recognition of and cooperation with the active principle of reincarnation.

Thus the mortal becomes conscious of the immortal and the harmonious attunement of the outer with the inner self and gives a balanced personality. A contact with the greater universe enlarges his sphere of activity and adjusts him to the higher laws and principles of the cosmic world.



INTELLIGENCE vs. UNDERSTANDING

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will be the same result if moisture or heat or earth be withdrawn. The same analogy is found in the germ mind. If the influences which aid in its growth are absent or insufficient in quantity, the mind will become necessarily stunted, dwarfed, or undeveloped. For instance, a mind may be partially developed. It may be developed fully in the principles of knowledge previously enumerated, and still not be developed in the principle of reason. A mind may be completely developed in all of the principles with the exception of any one of them. Yet, that one link forms a break in the chain of perfection.

A mind fully developed in all the ten principles is in possession of the ten factors in mental science which might be likened to the ten figures or factors in arithmetic, which in themselves, contain the solution of all mental or arithmetical problems.

Beneficial influences which act upon the germ mind in developing the mental principles are five:

Attention, which means careful observation;

Construction, which means making, framing, joining, or putting together;

Wisdom, which is a proper administration of rules regulated by prudence;

Harmony, which is agreeing, or a blending of parts symmetrical; and,

Order, which is regular method according to rule.

Now the destruction influences are as follows:

Anger, which destroys pure thought by improper words;

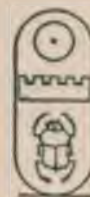
Trouble, which is disturbance, affliction, and disorder;

Beauty, (material) which comprises delights, pleasing only to the sight. Trouble and beauty go hand in hand together.

Divisions, which means separation, or dividing part by part, dissensions; and,

Death, which is life separating from matter.

It must be borne in mind that all things are governed by law. And the three attributes called friendship, love and truth are ever ready to aid each or any of the principles in obtaining *Understanding*.





The Conviction of God

By THE SUPREME SECRETARY



IT IS a well-known and accepted policy of many fraternal organizations, including the Rosicrucian Order, that the one prerequisite for membership is a statement upon the part of the applicant that he believe in a God or a Supreme Being.

These organizations can be interpreted in no sense as religious or judged as sectarian. They are not, in any way, in competition with recognized religious denominations or groups. Nevertheless, in presenting their teachings to mankind they must choose an accepted principle upon which to stand, and this is selected in man's belief of there being a power or a force which is the source of life and all that is manifest to man. It is not the policy of these constructive organizations to set up either creeds or doctrines defining and describing the nature of God or the personal emotional experiences that accompany one's belief in God; neither do they, on the other hand, try to destroy any existing creed to which an individual has subscribed.

It is definitely recognized that man's association with man can be that of various purposes, socially, culturally, economically and religiously. In a large city, if we examine the affiliations of the average business man or woman or, as far as that is concerned, almost every

individual, we will find that their affiliations are of different categories. There are their religious, occupational, their social groups, and it is possible that these groups may overlap, that is—one individual may be a member of a number of groups without contacting others who are with him in any other particular group.

The basis upon which we establish our conception of God is, first of all, probably our childhood conceptions which may have been influenced by the religious beliefs and practices of our parents; but, regardless of what these early conceptions may be, they are modified and, in fact, undergo constant change as the result of experience.

Religious Isolationists

The present crisis in the world is bringing closer together groups of individuals who have established their associations with other men, and their belief in a Creator of Supreme Being upon an entirely different foundation. We, of the United Nations, are associated with Christians, Buddhists, Moslems, and many other religions of the East, some of which have been known to us in name only. In fact, there has been a tendency in the Western World for Christianity actually to belittle the concepts and good found in other religious thought. It is now time that we became aware that, if nations of different religious beliefs and faiths can fight together for a cause which is fundamentally common to all of them, we will necessarily have to begin to make plans to live together in peace, recognizing

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the convictions of these individuals with whom we are fighting, and upon whom we are depending to help us to carry the load necessary to victory.

There is little wonder that some suspicion may grow out of our close contact with these individuals. But more than suspicion it is necessary that there grow out of this world conflict the realization that all men are truly brothers under God, regardless of some individual's interpretation of the nature of that God, and the way to better understanding of man's relationship to Him while divergent from our own or, at least, from the opinions of those who accept one religious belief to the exclusion of all others. We must realize constantly the fact that these individuals are personally experiencing their religion just as much as we are.

Proselytes—Ancient and Modern

Militant policies of Christianity began with the Crusades in the early middle ages. We cannot doubt the motives of those who sought to release the Holy Land from the hold of those who, in their minds, had no respect for the meaning of this territory to the Christian world. But, as in the case of many systems of propaganda, it is possible for us to see, from the standpoint of history, that much was exaggerated; that the Moslem religion, for example, is not one which is determined to do away with man's beliefs merely because they are not wholly in accord with the Koran; yet there is no denying the fact that all religions, including Moslem and Christianity, and many others, have been very diligent both in propaganda and proselyting from other groups those who affiliated with their cause.

The general concept of Christianity for the past thousand years or more has been based upon the statement of Christ "Go ye into all the world and preach the Gospel." The literal interpretation of this command at times has caused Christianity to fight battles to deny the religious rights of others that they might perpetuate their interpretation of the necessity for Christianity to become the one dominant religious belief. When other religions, in an equally narrow sense, have interpreted the words of their prophets then conflict has arisen

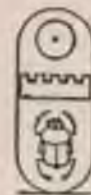
between those who have theoretically but one aim—that is, to serve their God.

It is not intended that these comments be a criticism of any existing system of religious thought because of errors committed by any of its leaders in the past. The open-minded will tolerate errors of past leaders whether of countries or of organizations, and will realize that error is a human trait, and that we, as individuals, are not exempt from this possibility. But now is the time when we have reached a place where man and woman can no longer live in isolation, and in that isolation practice their religious and social beliefs not only to the exclusion of all others, but to the condemnation of any that is not wholly in accord with their own.

After this conflict we are going to find it necessary to construct the future of our civilization by solving our problems together with representatives of all the lands now engaged in this common cause. Are we going to be in a position to establish a suitable peace if we will not recognize that the religious beliefs of the people of China, India and Northern Africa and Europe itself are a part of their thinking and a contributing factor to the culture of their people? It is necessary that Christian nations learn to not underestimate those contributions of other countries. The religion of Buddha has inspired men to work unwaiveringly for the very causes that we hold are our most precious possessions today. Because we may misunderstand their way of life and their methods is no reflection against the peace and harmony that has existed in the lives of the followers of the great Buddha.

Tolerance a Necessity

We must not forget that during the time of the so-called Dark Ages culture under the Moslem religion thrived and much of what we use now as fundamentals of our physical sciences is a heritage from this religion with which Christianity frequently has come in contact. It is well that we see the other side; that we understand the minds of the leaders, and further understand that the actions of all individuals in any religion are not always the policy of the

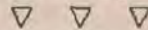


religious principles by which they should be guided. There are hypocrites in all groups. They exist whenever man bands together. If you are a Christian do you wish to be judged by one who calls himself a Christian yet, in business affairs, denies the well-being of others by taking unfair advantage of them in business transactions? Would you want this individual to be held up as a representative Christian to those of other religious faiths?—yet we have accepted the actions of some Moslem warriors in war as the exemplification of their religious conviction. To somewhat present a different picture of this particular point I quote from a Moslem publication in this country. "When Abubeker Awakel, successor to Prophet Muhammed sent Yezid bin Sofian to clear Syrian trade routes against Chaldean marauders, he said to him 'Be valiant if you must battle. Harm not old men, women or children. Destroy not wantonly crops nor herds which are presents of God to man. If you meet Christian hermits in solitudes, serving God and laboring with their hands, do them no harm. As to the Greek priests who, without setting people against people, sincerely honor God with faith in Jesus, the son of virtuous Mary, we used to be to them a protecting shield because, without regarding Jesus as God, we venerate him as a great, wise and saintly prophet in Islam. *It is never the people, only the pernicious doctrines that certain priests have*

drawn from the otherwise so pure message of the son of Virtuous Mary, that we abhor.'"

Here we see true tolerance exemplified and particularly in favor of Christianity. Again I say that our position today is not only a matter of joining with all other peoples who love freedom and hate tyranny in order to accomplish the establishment of freedom and lack of tyranny in the world, but to pave the way in such a manner that when these aims are accomplished we will see that, in the accomplishment of these ideals in the process of fighting itself, we have laid aside our differences, and continue to respect the differences of others in a peaceful world.

There is no creed or dogma outside of himself that can satisfy the craving of man for guidance. Even the most devout and orthodox of any religious group do not wholly subscribe in their own hearts to the exact creed and belief of another follower of the same group. When we analyze our own thinking we accept, with certain reservation, the religious beliefs which we find most suitable to our way of thinking; but upon the basis and beliefs of the particular creed of our choice we build our personal convictions, we make our own religion. The conviction of a God, is a personal experience within ourselves. While religion has its objective practices, its true meaning is subjective, it is a part of what we really are.



WHAT IS THE AQUARIAN CYCLE?

The sun moves through the twelve signs of the Zodiac in reverse order every 26,000 years. It takes the sun 2,100 years to pass through each one of these signs. These facts are based on astronomy and astrology. The sun today is changing from the sign of Pisces into the sign of Aquarius; or, from the Piscean to the Aquarian age.

It is conceded by all critical students that the sun entered the Zodiacal sign Taurus in the days of our historic Adam; that Abraham lived not far from the beginning of the Arian age, when the sun entered the sign Aries. About the time of the rise of the Roman Empire, the sun entered the sign Pisces and the Piscean Age began. Early in the Piscean (Fishes) Age Jesus of Nazareth lived.

The exact time of the beginning of each age is not agreed upon by all astronomers. The Aquarian Age is generally conceded to start somewhere around 1950-75 and will last 2,100 years. Aquarius is an air sign and as the New Age is approaching, the world is already being given remarkable inventions for the use of air, electricity, magnetism, etc. The Aquarian Age is pre-eminently a spiritual age, and the spiritual side will be emphasized for the great multitude of humanity. During the Aquarian Age there will be many advanced stages of spiritual consciousness.—Scribe.

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Health and Thought

By FRATER O. J. RANKIN



ANYTHING contrary or inharmonious to the working of divine or natural laws is bad and incurs its own consequence. Habitual intolerance and prolonged antagonism towards these laws culminates in disease and death.

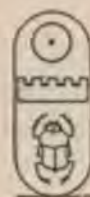
Christ eradicated disease and restored natural harmony in numerous cases where bad thinking had reacted in sickness and suffering. His purpose was threefold: to relieve the suffering by transmuting destructive thought and belief in sickness into constructive thought and belief in health; to emphasize the essential condition under which the approaching death-challenge could be met and overcome; to leave to posterity a number of outstanding and convincing examples of the unlimited possibilities in faith healing, better understood today as mental therapy.

These examples are called miracles because the mystery of their working is beyond the five-sense understanding of the average person, and because chemists have never been able to put faith or mind into test-tubes for analysis. But there never was such a thing as a miracle. Faith healing or mind healing is a perfectly natural phenomenon; it is the purely material phase of healing that is *un-natural*, or man-made.

Plato said: "If the head and the body are to be well, you must begin by curing the soul." This is the Christ principle, and wherever this principle inspired faith, Christ, who had thoroughly mastered the laws of mental and spiritual therapeutics, proved conclusively that the principle worked. He said: "He who believeth on me (he who has faith in divine laws), the works that I do shall he do also; and greater works than these shall he do . . ." A few have endeavoured to carry on where he left off. Most, however, now ignore his principle, assuming the "greater works" to lie in the purely material field.

It is of interest to note that in spite of the great progress made in modern medicine, susceptibility to disease is still much the same. Man is forever "catching" something or other. If he sits in a draught he catches a cold; if he sits in a stuffy tramcar he catches another, which is often worse. Nowadays a man is "quite well, thanks" with anything from a cold to a cancer.

The Master Metaphysician above mentioned, through his perfectly developed faculty of intuition, first perceived the *cause* of any sickness he was called upon to heal. Then he applied his perfect knowledge of divine and natural laws and removed the cause, leaving Nature to do the rest, always providing he had the mental cooperation of the sick person. Without such cooperation he could do nothing, and he frankly said so: "According to thy faith shall it be given thee." In some places



he abandoned the work of healing because of the "unbelief of the people." He knew better than anyone that without the essential faith on the part of the sick person he was merely wasting his time. "I am straitened, not by the evil spirit's power, but by your unbelief."

The same condition prevails today. Failures in faith healing are not due to a faulty principle but rather to lack of faith in the principle. Christ left no doubt in the minds of those he healed: "Thy faith has made thee whole." And providing they held that faith there was no return of the disease. Today there exists exactly the same amount of faith — on the wrong side, for people have more faith in sickness and patent medicines than in health; thus the power available to make them whole is misused to produce the contrary effect of making them *un*-whole. The power to create good, clean, constructive thought is misused to create *fear*, man's greatest enemy.

Harmonious thought cannot exist between one who has faith and one who has not. The faith-holder, or healer, may be in perfect harmony with divine mind, but this is only two points on a triangle, which is completed by the third point only when harmony, or mutual faith, is as great between healer and patient as between healer and divine mind. Then, and not until then may the Christ principle be successfully applied.

Metaphysical healing is the material result of the mental and spiritual effort to destroy "sin" (inharmony) through right thinking, faith and expectant desire. The forgiveness of "sin" (i. e. the destruction, or transmutation of sin) is the forgiveness (destruction, or transmutation) of sickness. Christ said in effect: "It matters not whether I say 'Thy sins are forgiven thee' or 'Arise, take up thy bed and walk' — the two sayings are one."

Physical sickness is either proof of mental and spiritual deficiency or proof of ignorant and erroneous living, the latter being naught but the material aspect of the former. It is a disgrace to be sick, for lack of health advertises lack of harmony caused by lack of righteousness (right-living), which is responsible for the ignorance and error.

As long as the average doctor treats effects instead of causes there will always be diseases. Drugs and mineral poisons lower human vibrations just at a time when they should be raised. Drugs stimulate temporarily, and often remove a disease from one part of the body to another. This difference in expression is considered as a cure because the pain disappears from its usual place of manifestation. Credit and faith are then given to both doctor and drug. Of course, doctors are useful; in fact, indispensable, inasmuch as their help, like that of the mechanic, is very welcome when the machine goes wrong and requires repairing in some particular part. But healing, as understood in the *fullest* sense, i. e. of psyche as well as body, should not be expected of them.

From the metaphysical standpoint there is only one disease; inharmony, or "interference." Man interferes with the normal working of his anatomical machinery by introducing therein unnatural elements, hoping by so doing to cure some slowly developing mind-caused malady, then runs to the doctor for more unnatural mixtures to counteract the effect of the former and thus expects to be restored to his "natural condition." This he can never experience, for he has gone so far with this habit that he no longer has a standard whereby he is able to judge whether he is well or ill. He makes no effort to discover the cause of the trouble and every time the "still small voice" tells him where to look for it he feigns spiritual deafness.

Many metaphysicians declare perfect health to be impossible these days. They say our vital organs are degenerated by wrong thinking to such an extent that their normal function is an utter impossibility. We are all victims of our own poisonous vibrations. Every time we think badly of another the thought comes back, hits hard, and leaves another dose of acid in the blood.

It is true that one never "feels fine" unless and until he has purified his mental as well as his physical system from all elements of a deteriorative and obstructive nature. No amount of physical purification will bring health if the mental part is neglected. One must first become fine to "feel fine."



Past Cycles — and Tomorrow

By JAY R. McCULLOUGH, B. S., M. A.

Curator of Rosicrucian Egyptian, Oriental Museum



THIS is an age in which we either have learned, or are learning, to consider social developments and groupings from the broad viewpoint of a world society. No one unit, considered either as an individual, family, nation, or race, ex-

ists of and by itself. Each is an integrated and interdependent part of the whole, and prospers in direct relationship to the service it contributes to that whole.

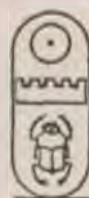
This universal social structure, comprising a practicable cultural, economic, and political brotherhood of mankind, may be likened to a social body, the cells of which are the various men and women composing it. Such a body, like every phenomenon, must be dual in character and exhibit that behavior of constant flux and juxtaposition which the two forces comprising its being evidence in their varying relations toward each other.

From the beginning of our knowledge of man as a "social animal," we witness the constant struggle for balance between the limited and unlimited, change and permanence, becoming and being, and matter and mind. Man has con-

stantly tried, and is still trying, to adjust, manipulate and coordinate matter and its concomitant problems into a condition more benefiting his current and growing concept of the greatest good. All rational human activity is for the purpose of changing something from its previous condition to that which will supposedly yield a more satisfactory result.

Thus, upward and around the ascending pathway of growth, evolution, and development, the social body is traveling, passing through cycles of experience and attainment, and ever striving to achieve and hold that balanced condition of progressive harmonium within itself, which is so necessary if it remain in a state of health. Harmonium is the natural and satisfying condition of the social body, a condition wherein it can best manifest its true function and purpose, and it is toward such an evolving balance that it tends to develop in all of its varied movements and ferments.

This struggle for harmonium has been expressed with more or less satisfying results, from the dawn of history to the present. Cultures, civilizations, political and religious institutions have been evolved to better express man's desire to correlate himself with his environment in order to achieve and maintain a condition which he deemed the better. Inventions and the evolving techniques of manipulating material force have been but another expression of the age old



attempt toward harmonious adjustment. In the same manner, man has ever widened the circle of his social consciousness to embrace not only the family, but the clan, tribe, city, city-state, nation, and in some measure, humanity. He has built political and cultural structure and patterns which have served him during the particular cycle of experience and development through which he was progressing. And those structures and patterns, though never exactly alike, show distinct and characteristic family resemblances which are instructive and helpful in the study of man.

Without the aid of history, in its broadest sense, as a heritage from the past, we would be as a newborn child left on a desert island without memory or an inherited accumulation of experience to help light the pathway of new experiences through which it must pass. We can better understand our own social problems and their probable solution by looking at the foundation upon which our own social structure is based.

Ancient Social Structures

During the progressive march toward development there was one small segment of time-space which will perhaps be of interest to us in retrospect, particularly during such a time of world-wide social adjustment and stress which is now our experience. Five or six thousand years ago, as time is reckoned, there began one of the earliest developments of a widely dispersed and, for the period, unified social and cultural expressions known to written history. In Mesopotamia, the "Land Between the Rivers," where the Tigris and Euphrates formed one of the most fertile areas in the ancient world, there was enacted one scene, or cycle in the drama depicting the experiences of the evolving social body. In this land is found one of the first historical attempts to organize the social unit in all of its phases onto a more comprehensive scale, and to integrate the social structure along lines leading toward a more universal aspect. During its culmination it encompassed many distinct ethnic strains molded together, even as in the America of today, into a common cultural unit and with common cultural and social tendencies. Expanding from the ideal of a City-State to that of an Empire, it

developed pre-eminence in commercial, legal, and politico-administrative achievements. These ancient peoples faced many of the same problems, or those of a similar nature, to those we face today, and their methods of adjustment also show similarities as well as differences, serving us as convenient measuring sticks to mark our progress and point our way toward the future.

Our Sumerian Inheritance

From the Sumerians, the earliest inhabitants of the Mesopotamian region, we have received many gifts dating back to the time when the Commercial Theocracy, which they developed as a tool for the realization of their social desires, was established. The first astronomical observations, our year of twelve months, the twenty-four hour day, the sixty-minute hour, the circle with three hundred and sixty degrees, —in fact, all measurements based upon the sexagesimal, or sixty unit system of measurement, came from their manipulation of phenomena to their needs. They also had a strong sense of private property which developed into intricate and involved legal regulation of commerce, trade, and banking.

The Babylonian Business Man

The later Babylonians built upon the foundation laid by their predecessors and, in a somewhat harmonious fusion of many cultures, stressed the peaceful pursuits of handicrafts and commerce. Such a society was based upon a framework of law; law which formed the background for the regulation of all social and business intercourse, and which was absolute and unswerving for all peoples under its jurisdiction. Under the Code of Hammurabi (1948-1905 B. C.), a king who lived about the time of Abraham, extensive commercial regulation was stressed and conflicting local laws were brought into uniformity and accord. The form and importance of written contracts, deeds, settlement of wills, partnership agreements, relationship of principle and agent, forms of house leases, promissory notes, and legal interest rates, all became a part of the rules regulating the lives of these early peoples.

The Babylonian businessman was a great trader and merchant, and traveled

extensively through all the lands of the ancient world. Clay seals from his sales of merchandise (they would be called stock-tags today) littered the ground near the stopping places of his caravans. The craftsman also occupied a place of importance, and handicrafts early reached a state of high attainment. A very modern note regarding the organization of these craftsmen is revealed from records of the Babylonian Talmud showing that they were organized into craft guilds or unions which were closed corporations and had the right to forbid newcomers entrance into the craft or work at their trade in the locality. Such guilds were in operation for merchants, bakers, barbers, boatmen, weavers, goldsmiths, carpenters, and other specialized workers. Each group lived together in a certain section of town and had its own officers (today we would term them President and Secretary). These officers were focal points for the collection of taxes from their members and were responsible to the government for such taxes. They also served as local draft boards for recruiting personnel for the army and for defending those who had been illegally drafted.

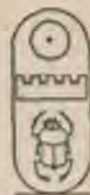
Into the midst of these early Babylonians and their peaceful pursuits came a conquering, warlike tribe from the northern city of Ashur. A people existing for and bending all their energies to the militaristic central authority. To them, in common with many ancient peoples, war was the normal state of affairs; just as today, through experience, we have developed to the extent that we believe peace to be the condition under which mankind realizes his greatest potentials.

Assyrian "Blitz" Technique

By 700 B. C. the Assyrian Empire included all of the Fertile Crescent, that area of land arching northward from Palestine through Mesopotamia to the head of the Persian Gulf. In form, the Assyrian state was totalitarian, efficient, stable, and powerful, and with little internal trouble. All existed for the state, and the state was a law unto itself. It comprised a highly coordinated military society and was built around the army, which was the best organized and equipped fighting force in existence up to that time. In the functioning of that

army, we find the strikingly modern note of the "blitz" technique. Prior to contact with the enemy by the infantry, a lightning-like charge of heavy, armored chariots was thrust into the ranks of the opposing enemy, bearing a full crew of archers who, with almost machine-gun-like rapidity, shot volley after volley into their usually awe-struck opponents. The Assyrians were also the first to use protective ironclad armor; in helmets, on shields, and siege machines. These last mentioned machines, like ancient "tanks," were huge, wheeled battering-rams fully armored, and supported a fighting turret or tower from which many soldiers could engage in combat, while those in the body of the machine worked the mechanism for battering down the mud-brick walls of the besieged cities. The "War of Nerves" was also understood by the Assyrians. They developed the technique of ferocity to such an extent that the very mention of their name spelled horror and helplessness to their victims. Atrocities were their stock-in-trade, born both from an unnatural lust for blood and an understanding of their psychological value. The entire population of conquered cities was annihilated amidst scenes of torture, flayings, rapine, dismemberment, and general savagery. Other cities suffered the fate of having all of their inhabitants removed from the homeland and placed into bondage. Crops and trees were destroyed, wells poisoned and polluted, cities leveled to the ground, plowed under with oxen, and salt placed on the soil to prevent any sign of life appearing again. From conquered nations food, animals, slaves, and wealth flowed in a steady stream to Nineveh, the capitol of the Empire. National annihilation was the fate of the conquered, oftentimes leaving no trace of the people or their language except those bits of fossilized history which they left engraved upon rocks or clay bricks.

Undoubtedly the Assyrian Empire served as a unifying agent in creating a larger and more integrated basis for political life. With all of its so-called faults, it marked a long step forward in the gradual growth of the idea of an all-inclusive world power from which stems those concepts of political unity from the Roman Empire to the modern



ideal of a World Confederacy. Culturally, there was an assimilation and restatement of artistic and literary values which have an important place in any survey of cultural development. The superb bas-reliefs of the palaces and temples, the lapidary seals cut in precious stones, and the Great Library of Ashur-bani-pal at Nineveh, a collection of over twenty-two thousand clay tablets containing the choice literary masterpieces pillaged from conquered nations, all spoke of the genuine contribution made by the Assyrians in the field of the arts.

Deterioration of a Great State

A cycle is but a measurement of a rise and decline, an ebb and a flow. In common with all material, changing manifestations, this great Empire, built as a primitive vehicle to carry man's expanding social consciousness but a short way along the far reaching path of development, came to an end. In a world of change, growth, and evolution, every manifestation bears within itself the seeds of its own destruction as well as its salvation. The totalitarian Assyrian Empire was over-militarized, basing its normal existence upon non-productive and destructive endeavors, and centralizing, more and more, its functions and purposes within itself. Peasants were removed from the land to enter the ever expanding army and no one took their place. Peace-time industries were practically non-existent and all but forgotten, and Assyria learned the lesson that "something does not come from nothing."

The vast expansion and conquest over subject lands greatly exceeded the power of the army to defend the conquered territory. To meet the demand for more men to defend the areas conquered by a still increasing army, Assyria had to use the subjects of conquered peoples in her armed forces. Such a practice greatly weakened the military strength of the Empire and hastened her defeat. Such an annihilation came, as it was sure to come, bear-

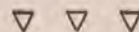
ing the concentrated effects of total war upon Nineveh until, only three hundred years after the fall of that city, Xenophon passed over its ruins never knowing they were there. Thus was fulfilled the prophecy of Nahum.

Again it is necessary to have an understanding of the historical truth that when a state of harmonium does not exist, and when the material vehicle for the natural social progression and evolution becomes unable to help carry forward that progression, such a vehicle will be discarded, voluntarily or involuntarily, in the evolving process. When the usefulness of a certain condition, state of affairs, or material expression is ended, it is no longer necessary for the existence of a developing social body.

Whither Today?

Today we are in the midst of an evolutionary process which also bears within itself the seeds of its own destruction or salvation. It is our choice, as members of society, to add to the forces making for individuality, selfishness, and discord, or aid in those natural, unifying, and cooperative measures which will make for greater harmony, understanding, and world wide social integration and solidarity. In the post war world, following the peace to come, will be fought the real battle between the partisans of narrow, self-sufficient nationalism and those who have learned that there can be no completely dependent and absolutely sovereign social bodies, but that we are interdependent parts and segments of the one social consciousness that unite us all. The final basis and authority which binds our future will not be settled around the conference table of professional politicians and diplomats. The future and the harmonious balance of our social body rests, in the long run, in the hearts and minds of the millions of "little people," the cells which make up this body, and, in the words of Guatama, it is our duty and privilege to "work out 'our' salvation with diligence."

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On the road to success there is no metaphysical substitute for hard work.

—G. N. Holloway, Jr.



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.*)

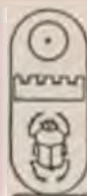
INTANGIBLE ASSETS



EVEN the most materialistic businessman, who otherwise might not acknowledge recognition of the dual nature of his existence or the law of duality functioning throughout the universe, does recognize a phase of this law in the placing upon his records certain intangible assets. These are recognized by the accepted systems of business administration and accounting. Usually, the largest factor of this nature carried on the books of a business concern as

"good will" and in any estimate of the worth of the business or in the transfer of its total value from one to another this intangible asset is considered as important and in some cases more important than the actual physical property on hand. Under ordinary conditions those assets which make up the physical inventory of a concern can be replaced, but if good will, that is, the faith and integrity of the individual or concern is gone, it is difficult to replace and, in fact, it may cost the entire physical worth of an institution to bring about again a semblance of good will.

This is equally true in the life of an individual. Character is frequently of more importance to an individual beginning an enterprise than the actual material property which he possesses.



In dealing with our fellow men we are anxious that these assets of ours, which cannot be converted into dollars and cents value, be outstanding and apparent to those with whom we would deal in both our business and social activities. I have referred to the fact that the law of duality is the basic underlining factor in the recognition of these intangibles. It is because we are never at loss, in attempting to be aware of the fact, that there are both material and non-material conditions in the universe.

Life itself, upon which we probably place more value than any other thing, is one of these non-material possessions which we preserve even at the cost of any material thing. This is most commonly expressed, insofar as the philosophical and religious viewpoint is concerned, in body and soul. Frequently there have been controversies to attempt to ascertain which of these two is the most important, but those who will reason and give unbiased judgment on the question will inevitably arrive at the conclusion that while we live here under the conditions and in the environment of this world, both must exist. One is, in a sense, an attribute of the other.

While almost anyone will recognize in general the facts stated, nevertheless we give our primary attention to those things which bring an immediate response to our physical senses and, consequently, we adjust our living in such a manner that we are actually ninety per cent or more objective and ten per cent or less subjective. It is most interesting, when we stop to analyze the apparent facts, that while we give this large part of our time and effort toward the obtaining and retaining of those things which satisfy our objective desires, the fact is that in the ultimate analysis the highest purposes for which we live and the things to which we aspire more than anything else are strictly in the field or come under the classification of intangibles.

Our thinking today is closely related to the present war effort, and yet, when we give fair consideration to the purposes and ends in view, we find that to the honest citizen the aim and purposes of ultimate victory are primarily subjective rather than objective. The United Nations have practically pledged unan-

imously that their desire is not to increase their material holdings, but to bring about a future world in which peace, justice and the rights of man will be predominant. Can these values be considered in any sense as tangible things? Are the four freedoms for which we are fighting a possession that can be purchased in dollars and cents or by the trading of material? It is therefore apparent that regardless of what may be our beliefs and practices, our purposes in life as a whole are tied up very definitely with those things which are not in the material world. It is further apparent that mankind, even with the accomplishments of present-day civilization, so far has fallen short of these accomplishments. The reason for this failure may be traced to the attitude of the individual. As long as we are determined to give our primary effort and attention to the objective and the material, how are we providing for the realization of those values and ideals which lie outside our tangible possessions? Therefore, before humanity will attain all these ends to a satisfactory solution of the problems of individuals, separately and jointly, the individual must come to the realization that the law of duality must function through his being on the basis of equal rights and recognition of both phases of this law.

Some will say that to divide our attention equally between the tangible and intangible is not good judgment—that it will not work in a physical universe—that it is merely the idle speculation of impractical idealists. This conclusion, while apparently sound in the mind of the reader who accepts this viewpoint, is not true because it is based upon a false premise. It is based upon the premise built up through practice and attention of giving far more than half of our time and consideration to the physical world and the possessions of this physical world which we can accumulate. While probably it will be admitted that one of the things which we seek most is happiness which, in itself is the result of the recognition of all the accepted rights of man, those who give their primary attention to tangible objects will secure this objective on the basis that they are a means to an end. There is no doubt in the honest accept-

ance of the law of duality that physical possessions are contributing to our happiness and in that way contributing to the ends and ideals which we hold highest, but, as is commonly known, when so much effort is given to their acquisition rather than to the attainment of the end itself, man finally becomes so involved in the process that the end loses its significance.

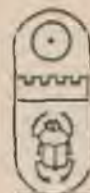
Many businessmen have worked years to establish sufficient property and money to be able to retire at a certain age and enjoy the periods of happiness and ease which they sought; but insurance statistics will bear out the fact that these individuals seldom live long after they have reached that retirement period, and seldom during that time are they content because it is too late to replace the habit systems which have been working with the process in view rather than the end. Regardless of his station in life, it would be far better for man to recognize value where value exists and give fair consideration and the same sound judgment used in the business world to the proper allocation of his time, both as to the values of an intangible nature, as well as the physical possessions which he can accumulate. Unfortunately, many do not learn this lesson unless an emotional crisis arises in their lives, then they find that they do not turn to their physical possessions but to those persons in whom they see evidenced a more complete understanding of life as a whole.

We need not upset our daily lives to give some time to the contemplation of life itself. In that contemplation we can find strength in the analysis of those assets which are ours regardless of our economic status. We will be strengthened by the realization that contentment, love, peace, harmony, and well-being are more important than anything that we can physically possess. If each of us will determine to give some small part of our day to meditation and contemplation of these higher laws, we shall be better equipped to use the physical tools placed at our disposal.

It was with this in mind that the Cathedral of the Soul was conceived. This fitting title actually describes in a few words its purposes; a place where the soul or inner man may partake of those qualities which are equivalent to the nourishment of the physical body. It requires no preparation nor particular status in life other than sincerity to quietly enter this immaterial institution. Regardless of who or where you are, or what may be your race or creed, you will find shelter, encouragement and harmony within it. Determine now without any further delay to write to the address given preceding these comments and request a copy of the booklet "Liber 777" which further describes and instructs you regarding this unique institution. There are no obligations to anyone except to yourself to avail yourself of this help and source of strength.

OUR NEW COVER

Again we have another contribution from the talent of Dr. H. Spencer Lewis, late Imperator of AMORC, to the physical appearance of the ROSICRUCIAN DIGEST. Our new cover is a reproduction of a water color done by Dr. Lewis several years before his transition. Though in the past, all ROSICRUCIAN DIGEST cover designs were especially painted for that purpose, this particular design was not intended for a cover, but was done to express a mood. Since it likewise very effectively conveys a lesson in its simple beauty, it is appropriate for the "Digest." Symbolically, the painting portrays the transmitting of experiences, facts, and precepts by those who have lived life, to those who stand upon its threshold. What is the heritage we leave our children—the men and women of tomorrow? Shall it be a brilliant plan of security and of human cooperation, or must it be the telltale signs of the dissolution of another civilization?





What Is Human Freedom?

By RALPH M. LEWIS, F. R. C., Imperator AMORC



PLATO in his dialogue, "The Republic," displayed his scorn for what he considered a misconception of liberty and equality in certain kinds of states. Speaking of this over-emphasis of freedom, he said: "For truly the dogs, as the proverb says, are as good as their she-mistresses, and the horses and asses come to have a way of marching along with all the rights and dignities of free men, and they will run at anybody whom they meet in the street if he does not get out of their way, and everything is just ready to burst with liberty."

This brings us to the question: *How free is man?* Physically, man consists of the same elements as many other things. As an animate being, he depends upon certain conditions common to life in other forms. This is a simple observation for anyone. The most illiterate men, even members of primitive society, are likewise conscious of the fact that man is under the dominant influence of many forces of nature. Therefore, it must be in the mental realm, in his will or choice of action, that man conceives his freedom. The wills of men move them but in the directions of their desires. The trend or course that will takes may be individualistic. However, the

factors that arouse it are common to all men. The expressions of will follow from the necessity of man's nature. As humans, we are so constituted that by our sentiments and thought processes we are impelled to make the selections which we do. And yet, we think of ourselves as free in so doing.

The idea of an *arbitrary freedom* arises from the fact that we are conscious that we could have done what other men did by the necessity of their nature, instead of following our own. If I am aware of another's desires which I could pursue, but select my own without external compulsion, I think I am free. The fact that our freedom is not as arbitrary as we conceive it, is seen in that we are not able to act independent of and to liberate ourselves from those inevitabilities such as old age and death. Men are not absolutely free, but bound to each other by the sameness of the essence of their beings. If each man gives himself over to the favorite variations of his nature, invariably he will be brought into conflict with other men. For analogy: Parts of anything which are united cannot move in all directions simultaneously without destroying the whole of which they consist.

Though in a Cosmic sense man is not free when he exercises his will, on the other hand, when he is not permitted to do so, he is then *enslaved*. For we will agree that although a man may not be wealthy, he is certainly poor when he is robbed of what he has. Consequently, the only freedom man should

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seek is freedom from *social domination*. This consists in expressing his preferences and participating in the selection of his mode of living. But in doing these things, after all, he is only striving to conform to the necessity of his own nature. As an example, a bird sings and a dog barks when they will, but the desire to do so flows from the necessities of their natures. Thereby they express no freedom.

A social freedom, or those particular ideals of a state which go so far as to try to liberate man from his own nature, will and must fail. Furthermore, a conception of freedom had by a nation which does not take into consideration the *inequalities* of the variations of man's responses to his own nature only results in social chaos. In fact, paradoxically, the most *enslaving* of all doctrines is that which proclaims one man completely equal to another. By such reasoning, one is thus caused to express his natural inherent differences at a disadvantage. Freedom in a social

order must consist of letting men gravitate to their social, intellectual levels. It must not be an imposing upon each, the responsibility of judgment and of authority to exactly the same degree. To advocate a false doctrine of the equality of men is to exact of many men that which they cannot give. Men, as religionists, mystics, and poets have long postulated, are spiritual equals, but human society is made up of mortals, not of disembodied souls.

In a misconception of freedom, men disavow their natural bondage and often put themselves in a position to be fearfully crushed by the inexorable elements of their own being. No people can be so free that they can disregard the demands of nature, the discipline of self, and their common bond *with all* of humanity. It is well to remember that nothing is truly free, and conversely, the only enslavement is being prohibited in conformity to the variations of our natures.



• BUY MORE BONDS •

YOUR CHILDREN ARE TOMORROW'S LEADERS

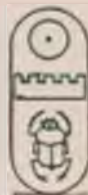
Have you ever stood and watched little street urchins playing? They are dirty, disheveled, undisciplined, but dynamic, literally bursting with energy—and bright-eyed.

The life of such a child is a great gamble. Within him or her is a tremendous potential contribution to the civilization of tomorrow—or perhaps a moral liability. One factor can remove that element of chance and guarantee that the child will become a useful member of tomorrow's world. That factor is *proper direction*.

Developing a consciousness of proper future duties and aspirations to have in life constitutes an inner training—a building of character, which takes place out of the school. Such is not the primary duty of institutes of learning. Many parents would like to direct this influence to the lives of their children, but often are not certain just how to begin. Repression, punishment, and nagging, as "Don't do this," or "You must do that," is improper child psychology. The child, in a simple, interesting manner, must learn for himself or herself why something should or should not be done.

How is this all accomplished? The Junior Order of Torch Bearers makes this possible. Children from *five to fifteen* years participate in its activities. Its problems are divided according to the age groups of the children. It is like a club in which each child has a part, with certain duties to perform. A sense of pride, as well as responsibility, is developed. The talents of the children are also awakened and certain ideals or objectives are kept before them continually, as an incentive.

Help us further this great cause and thus, in a practical way, you will be making for a lasting peace, by developing the vision, the view, the outlook of the children of today. Write to us today and learn the address of your local Junior Order Chapter or how to establish one.





The Garment of God

By PERCY PIGOTT, F. R. C.

"Tis thus at the roaring loom of Time I ply"

"And weave for God the garment thou seest Him by."

—Goethe.



NO MORTAL could survive the ecstasy of viewing the unveiled vastness of God. Therefore the Universe conceals Him; yet it also reveals Him.

Have you ever marveled over the immovable weight of a mountain? Then you have glimpsed some-

thing of God's unchangeable steadfastness. Or the spotlessness of the white snow on its summit? Then you have seen God's purity. Or was it the overshadowing dome of the sky that thrilled you? Then you know of His all embracing protection. Or again the wide sweep of the hosts of the stars? Then you have measured part of His immensity. Have you ever responded to the touch of a sunbeam? It was God's gentleness. Or to your dog as he pushed his wet nose into the palm of your hand? It was God's fellowship. The hush of the evening reveals His peace. The dawn of the morn His glory.

Yet of all the robes in which the divine is arrayed, the sea more than any reveals the infinite variety of God's greatness. Its expanse speaks of plenty, of abundance, and, like the stars, also

reveals His immensity. The ripple of the languid wavelets at ebb tide, as well as the evening hush, reveals God's restfulness. The lucid clearness of the sea pools, as well as the snow on the mountain height, is an outer manifestation of His purity. Certainly the sea never displays an immovable steadfastness like the mountain. Rather the oncoming of a heavy wave reveals God's irresistible power in motion; which, though opposed, wounds not. The unpenetrated depths of the ocean reflect God's mystery. Its invigorating freshness reflects his health. The murmur of the tide is holier than the notes of an anthem. The sparkles of the sun on the waves are the jewels God wears to delight us.

The sea alone, on this plane of existence, expresses God's ceaseless activity. Watch the waves of the advancing tide on a rock-covered coast. See them advancing, returning, heaving, rolling, surging, subsiding, lashing, splashing, foaming, fighting. It also reveals His everlasting persistence. A thousand years before ever the Pilgrim Fathers reached the mist-enveloped shores of New England, or even before Viking Chiefs raided and conquered the land from which they had exiled themselves, the tide on those lonely shores was ebbing and flowing with just the same regularity as it does today. And when their feats have ceased to be told in history,

and a new race, possessed of powers and capabilities undreamed of by us of today, they, as they look seaward, will see the waves still rolling shoreward, still leaving the salt foam trailing behind them. Nations come and go, civilizations rise and fade away, but the tides are not deterred from their daily routine. The sea has its solitudes and its sorrows. Perhaps God has.

In the Folds of a Flower

Any flower also is a portal to the presence of God. It reveals God's bounty, for it has received all that it needed, the dew and the rain the sunshine and the sap. Jesus drew our attention to this in the case of Lilies. Few people, however, seem to have given much attention to this piece of very helpful wisdom. So many folk still worry about wearing out garments, not only about the replacing of them, but as to whether or no they are quite fashionable. The theologians have fed us too much on complexities to the neglect of simplicities of life. All flowers are outward and visible symbols of an inward and otherwise invisible virtue; the rose—love; the lily—purity; the violet—humility. That is why we admire flowers and place them in vases in the rooms we live in. Thus, to some extent, we bring their virtues into our homes. No one can admire a lily without admiring purity. That which we admire that we become. Therefore always keep flowers in your home. The flowers are God's messengers telling us of His virtues for our emulation.

You might even select the virtue you desire most. This is far easier, and more effective, than opposing its opposite manifestation in your own nature by repression. Indeed there is then some risk of developing a fault, for it necessitates thinking about it. This illustrates another simple, but equally neglected saying of Jesus, "Resist not evil." This has puzzled the learned who have argued much about it and who call it a difficult saying. To the unlearned it is quite simple.

Has any man ever made a fabric of so soft a texture, or a perfume of so sweet a scent as the rose possesses? Each petal is heart shaped and, in the case of the crimson rose, is also the

color of the heart. The heart is the fount of love and the symbol of sacrifice. Many truisms are associated with the heart. We speak of a bleeding heart, or we say we have put our heart into it. Who gives his heart gives his all, yet the gift enriches the giver.

Some call God the Great Architect of the Universe. He is thus well named. But he has other talents besides those of the builder. When we calculate the future positions of the circling stars we know Him as the Great Mathematician. When we reflect on that wondrous laboratory in our earth's bowels, forming metals for our use and the appropriate sap with which to feed the leaves of the forest or the ferns of its undergrowth, we realize him as the Great Chemist. When, under the microscope, we examine the organs of some tiny insect and note His uttermost perfection in things minute as well as vast, we know God then as the Master Craftsman the Great Technician. When we brood over the pages of history and note how civilization after civilization, like a mighty pageant, steps almost rhythmically down the centuries, each leaving behind some special gift for the advancement of mankind, the Greeks culture, the Hebrews religion, the Romans imperial statescraft, the Arabians arithmetic and the symbols of our numbers, we realize Him as the Great Statesman. When we admire the rose, or some snow covered mountain height, or perhaps the sea illumined by the soft moonlight, we realize Him as the Great Artist.

Robe of Adaptability

It is all done by adaptability, say some. The necessity of survival may have produced the teeth of the tigress, but hardly the grace of her movements. Even behind adaptability we find the power of thought ruling, lord alike of adaptability and survival. How did the little hare obtain its swiftness? For generations it has been chased by its enemies and only the swift have survived. This is adaptability or natural selection. But into the consciousness of those hunted hares there must have entered, in however vague a form, the thought of speed. Quicker, quicker or I'll be eaten. Evolution is ever from within outwards. That which a man thinks, he



becomes. That which the hare thinks, it becomes. Nor is there any doubtful factor such as the possibility of transmitting acquired characteristics to offspring. Thought is not subject to decay or death, but pertains to the psyche, or soul. Since the hare belongs to the animal kingdom, in its case, it may be, the common soul of all hares. Whether it dies or whether it survives the hare consciousness has been impregnated with a thought which in due time will become objectively or outwardly manifest.

All specialized organs of the animal kingdom have been thus evolved. The giraffe wished it could reach the tall trees. In fact generations of giraffes thus wished, then stretched; eventually the long neck appeared. Hungry elephants, frustrated in their efforts to indulge in some deeply buried juicy roots, wished for improved digging and pulling tools. Now they have trunks and tusks. Even the colors of a butterfly's wing are produced from thought. The butterfly constantly flutters among flowers. Through its sense organs colors enter into its consciousness. Its subjective imaging becomes an objective actuality. The caterpillar on the poplar leaf lives in an entirely green world. It therefore thinks green and is green.

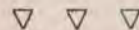
Ethereal Garments

All physical manifestations are reflections from the world of thought. Before you furnish your home you visualize it. Your home thus manifests your imaging. A tidy writing desk reveals a tidy

thinker. Similarly the whole universe has been visualized; it is the garment of thought, that which makes thought visible. It reveals God's thinking, as your clothes or my clothes reveal our thinking. It is the vesture in which we see Him arrayed.

To fall in love with Nature is not absurd; it is an intoxicating delight. To love Nature is to love God, since it is the outermost vehicle of God. And nature, like a maiden difficult to woo, is yet alive and responsive to our devotion. She is at once timid and retiring, yet, once she trusts her lover, yielding and loving. To those who approach her with pride in their own imagined worthiness, or with grievances and grumblings, she is not only retiring, but simply inaccessible. To those, on the other hand, who approach her as a worthy lover approaches his beloved, with devotion and admiration, even reverence, she smiles and her smile brings prosperity. If they are bold enough to plight their troth, to vow lifelong, faithful service, upon such she pours forth her treasure without stint and without measure, unveiling for them her hidden loveliness and initiating them into her deeper mysteries. This is union, yogi, at-one-ment. Krishna in the joy of universal existence cried, "The splendour of splendid things am I." Or Jesus, "I and my Father are One."

Thus, enfolded within this all-inclusive Garment of God, we receive infinite bliss, and eternal protection from all material manifestations.



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PICTURES TELL A VIVID STORY

One picture may tell more of Rosicrucian Park and what the Order seeks to accomplish than a length letter. Do you often try to convey to another a *mental picture* of the organization behind the great work of AMORC? Let a handsome, appealing color picture describe for you the visual nature of the Rosicrucian Museum, the Planetarium, the Rose-Croix Science Building, the Rosicrucian Research Library, and other units which compose Rosicrucian Park.

Order a set of six color postcards for only 30¢, postpaid. Use them for your *personal correspondence* to friends and acquaintances. These color photographs create respect for the stability and beauty of the physical aspect of the Rosicrucian Order. Send remittance to Rosicrucian Supply Bureau, San Jose, California.

*The
Rosicrucian
Digest
April
1943*



SANCTUM MUSINGS

THE ARTISTRY OF LIVING

VI — Activity

By THOR KJIMALEHTO, *Sovereign Grand Master*



THE Emperor once said, "A life without an interest becomes tortuous, for the simple reason that one is constantly aware of himself, of his habits, peculiarities and of the conditions and circumstances of his environment. He is aware of the

dragging on of time, instead of time becoming a medium by which he can further an interest in life. If we therefore lack an interest, time becomes a yoke which weighs heavily upon us. We say, consequently, that *the happy life* is one which centers about interests, for life then, becomes a means whereby the interests can be realized, and the end or ideal which the person has in mind can be attained."

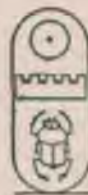
There is no question that people whose lives are beset with problems must concentrate on their solution first. If your health is poor, you must gain strength and vitality. If you do not earn a living, you must find your work in life or find a way of increasing your income. If you have trouble with husband, wife, or child, that is then of primary importance to you.

If you are free from the major difficulties of life, should you be content with things as they are? By no means. Consider the incarnation that is given you as the artist does his paints and canvas or as the sculptor does the clay before him. Make your life a work of art for richness and beauty and variety of accomplishments. Raise it from the drabness of humdrum routine and fill it with inspiration and enthusiasm. The spirit of joy is essential in daily living. We are existing, not living, if beauty, love, and joy are absent from our lives. Frequently through finding joy, major problems in life dissolve.

Beauty to a Rosicrucian means more than beauty of line, form, and color; it means beauty of word, thought, and deed. Love to a Rosicrucian means Cosmic love and a love that flows outward from the heart to each and everyone we contact. It is the love that thinks of no return. When the desire for beauty and the spirit of love are present, joy is the natural result.

Individual Self-Expression

Let us translate these ideals into terms of everyday living. In the first place, a Rosicrucian, while grateful to God for the blessings vouchsafed him, at the same time is filled with a Divine discontent. He does not neglect his duty. He pays careful attention to the task that is nearest him, yet he longs to



widen his field of knowledge and increase his sphere of service. Do not confuse contentment with stagnation. There is always something new that you can learn in regard to some phase of your life. It is said that in ten years' time, the knowledge that a man obtained in college needs complete overhauling. In so short a period as two or three years, scientific textbooks need revision. Improvements are constantly being made in home management, business management, machinery, architecture, and even city planning. We should keep abreast of as many new developments as we can. We should make an effort to overcome the tendency to limit ourselves to but one or two fields of interest. Be open minded. Try to know the world of today instead of living in the mental world of the past. Have you been reading the same newspapers for years? Buy one with a different point of view. Know what the other half thinks. Have you been subscribing to the same magazines for years? Become acquainted with several of totally different types. Do you never read magazines? Then stop in front of a newsstand and note the large variety covering every field of thought and activity. Do you think you have no time to read? It would amaze you to discover how many books you could read in a year merely through reading a page or two in odd moments. The more you read, the more you will be able to read in the same amount of time. Your eye will automatically take in larger and larger units of thought. If you do much reading in one field of thought, the power of judgment will build itself up in you, and you will be able to tell at a glance whether a book should be skimmed through or read carefully.

Expand Your Horizon

There is nothing more fascinating in life than the hunt for knowledge. You may not have the opportunity to travel, but through books you can know the world and all that is in it. You may not have had the opportunity to attend high school or college, or it may be difficult for you to take the extension courses offered by universities, but you can study by yourself any subject under the sun — even the sciences. Lincoln pouring over a borrowed textbook be-

fore the flickering hearthfire is a familiar picture. You can even built up a home laboratory. AMORC can assist you. The story of Edison's first laboratory in a box-car is known to every school boy. Mary Roberts Rhinehart first began to write after she was the mother of three sons. It is not unusual nowadays for mothers and even grandmothers to attend college and resume their education, interrupted so many years before. Select a subject that has always appealed to you and read everything that you can get hold of pertaining to it: like gardening, or photography, or psychology. A consuming interest in some subject is a necessity for a person deprived of the warmth of family life. It is just as necessary for the married man or woman. It is most unwise for a woman to be totally dependent upon her husband or her children for her happiness. She is apt to cling to them with a strangle grip. She will be much more balanced emotionally, she will be a more individualized personality if her mind is kept young with new ideas. She will be a better companion to her children and her husband, and it will not be difficult for her to let her children go when the time comes for them to leave home. Parents with interesting lives and active in the community will not prevent sons and daughters from getting married even though they should need their assistance financially. A young man courted a young woman for ten years. Finally she asked him why the thought of marriage never occurred to him. He broke down and confessed that his mother was so dependent upon him for companionship that the entrance of a third person into the household would precipitate a tragedy. This emotional dependency indicates a nature that has not acquired sufficient extrovert qualities to make for independent happiness. Love should not be limited to the family. It should radiate to all the world.

Make Life Interesting

The only difference between work and play, the psychologists tells us, is knowledge within. Whitewashing the fence may be a chore to the farmer, but it was a glorious sport to the boy in "Tom Sawyer." Cleaning board erasers is a hateful job to the teacher, but the

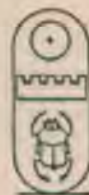
children enjoy the task hugely. Preparing the lunch is routine to the caterer, but the height of excitement to the girl giving her first party. Put as much of the play-spirit as you can into your life because the play-spirit is akin to the creative spirit and the creative spirit is a doorway to joy. On some utterly tiresome and disappointing day, therefore, seat yourself comfortably and make a list of everything you do during an entire week from Monday morning until Sunday night. It is just as fascinating to budget your time and see how many more activities you can get in during the week as to budget your money and try to make it go almost twice as far. Scrutinize your action, plan carefully. Of course, the hours devoted to work and to the family cannot be curtailed. If husband and wife or parents and children share the same hobbies, life becomes doubly interesting and twice as much can be accomplished. One mother reviewed every high school and college subject with her daughter. She had a good time discussing English themes and history debates and practicing French conversation. One father made photography his hobby because his son was enthusiastic about it. A garden can interest every member of the family. Has everyone in your family a library card? Do you patronize the concerts, the dramatic societies, and the lecture halls of your city? Do you utilize your radio? Do you take the initiative in making new friends and keep in touch with old ones even though they be scattered throughout the world?

Life becomes more interesting if you try to turn daily duties and responsibilities into a game and if you cultivate as many hobbies as you can. If your family shares them with you, you are blessed indeed. If they do not, these hobbies, if pursued seriously, will attract to you like-minded people. To a Rosicrucian, self and family, friends and acquaintances do not spell a well-rounded life. There is a duty one owes to a community and the world. A duty? Nay, the most satisfying form of self-expression and service combined. Somewhere in your community there is a little task that you can do. Very rarely will you get at home the appreciation that you will receive from the minister when you

consent to lead a Sunday School class, or take care of a booth at the bazaar, or sell tickets for a theater party. You should belong to every organization in town, the principles of which you can approve; that is, organizations needing your moral support. You need not be active in all. It is sufficient to be active in but one or two. There is no excuse to say that you have a family that needs your time and energy or that you do not have enough money to spend. It will do your family good if you are away occasionally for the afternoon or evening or if the home is used for a social function. Children nowadays must be trained to be social minded. Children who have parents active in the community take communal responsibilities as a matter of course. A young accountant serves his church by taking care of its books in his spare time. This task that he has assumed makes no demands upon his moderate income and interferes in no way with his loyalty to his wife and three children. A woman whose husband is a struggling pharmacist, the mother of two children, spends her long lonely evenings attending committee meetings and selling tickets of her church. She has made herself indispensable in that community. Still, another woman with two children is active in the parents' association of the school that her children attend, is active in the church, and is active in children's welfare and the Junior Order. She can always be counted on to do a good deed.

Be An Active Rosicrucian

Our members must take the initiative in being a force for good in the community. Personal advancement on the path must go hand in hand with service to the Order and the community. That you should try to be at the service of your brothers and sisters in the Order, you know; I need not remind you. But you, with your broader viewpoint, your better understanding, your more developed nature, must take the initiative in showing the way to the members of your community. Your presence at the various social and civic organizations may decide the question of policy, may help strike a higher, more unselfish note, may be an inspiration and an incentive for many more people to join. If you are socially, financially, or profession-

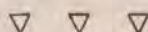


ally prominent, you have a wonderful opportunity to influence the community for good. Your presence in a church or organization will make it popular. If you volunteer to give a talk in which you openly state your belief in God, the soul and the moral law, you will exert a wide influence for good. People are more impressed when a scientist or a layman talks about God than when a minister does. People feel that the minister must believe in God and that it is his job to talk about Him. Wherever you can lend a hand in introducing Rosicrucian ideals or the Rosicrucian way of life, do so. You are serving God, you are serving man, you are making sure of your future advancement.

Be generous with your time, your money, and your possessions. Distribute the magazines you no longer need. Lend the books you no longer read, and then forget about them. Always give away what you can spare. Do not store things and save things. If you have the praiseworthy habit of giving your used apparel away, do not wait until the garments are worn and threadbare. Give

them away while they are still usable and presentable. Never humiliate a man with his poverty. Do not be disturbed because you receive no appreciation or word of thanks or return. What you give to man you give to the Cosmic. Fortunate, indeed, are you when man does not reward you, for then your reward is in the hands of the Cosmic. When the Cosmic gives, it is with full measure, pressed down and running over.

Such is the Rosicrucian road to happiness; such is the Rosicrucian way of life. First, increase your knowledge; second, increase your interests and activities; and finally, be hospitable, generous, and at the service of your fellowman. Your reward will be resultant in a well-developed, balanced personality, free from eccentricities, complexes, and neurosis. You will not find loneliness a horror, nor will you be utterly lost in a crowd. You will experience the true joy of growth of personality. Your life will be full of variety and interest. You will be at peace with man and God. You will know true beauty, joy, and love.



MUST WE SUFFER TO GROW?

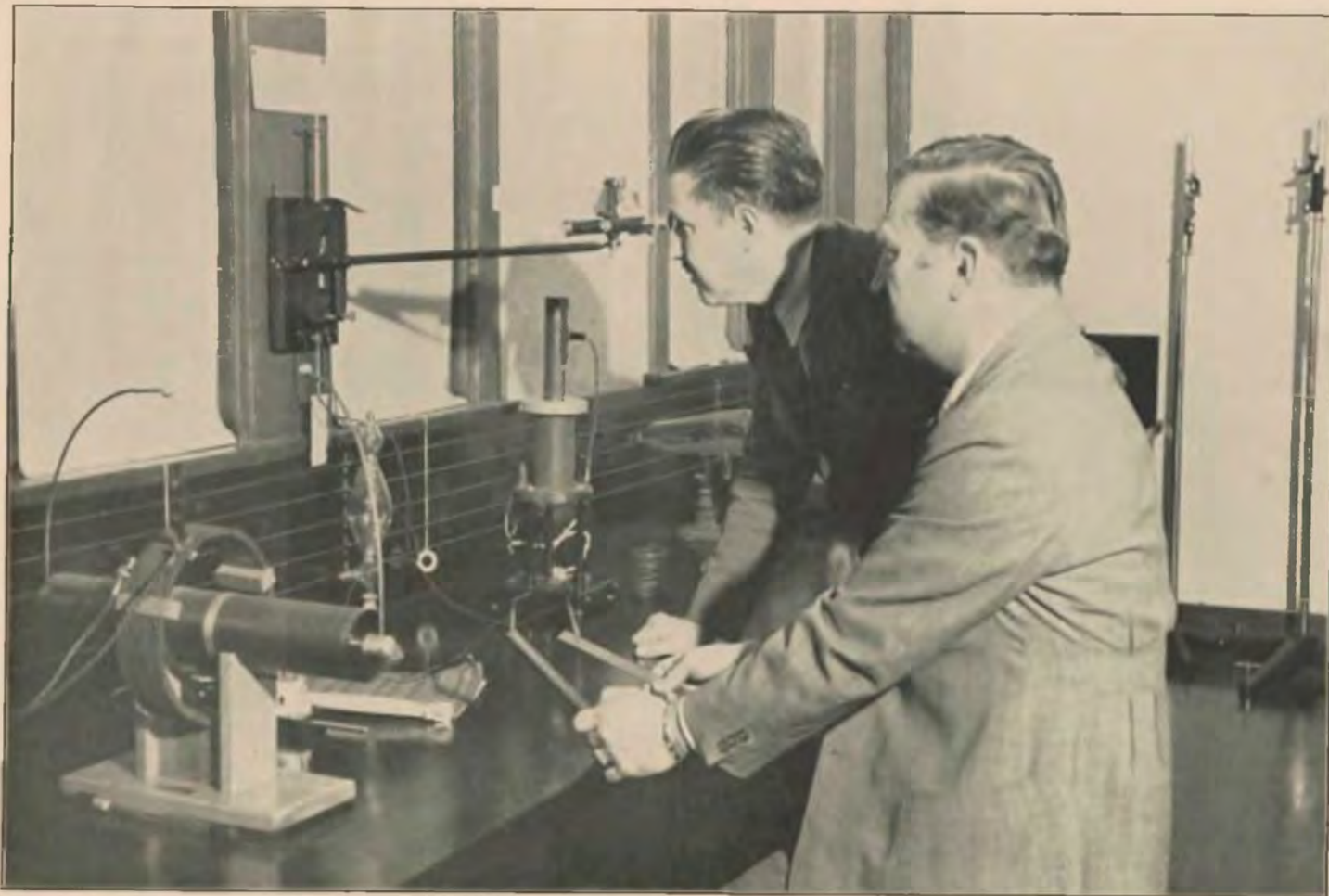
(Continued from Page 92)

pletely terminate or suspend the personal development for which the soul is temporary resident within a human body.

The advancement of civilization and the evolution of the human mind have come about through the exercise of the divine privileges of the Soul in man. Its growth and development has lifted physical man higher and higher in the scale of expression, and higher and higher in the comprehension of natural and spiritual laws until man had become more ambitious to live a cleanly life. Most of the advancement has been achieved by the pioneering Souls in the past who have been willing and ready to step beyond the chains and fetters of custom and common belief and risk everything in answering the call of the still small voice within. If the majority of these persons had given first consideration to their immediate physical obligations and to the criticisms, discour-

aging comments, and serious obstacles put in their path by those who would not follow them, civilization would not have made the advancement it has made. The spiritual development of man would still be in its very primitive state so far as outer, worldly expression is concerned. Each of us must carry his cross; and regardless of how heavy it may be made by those who should, in fact, help to lighten it, we must go on and on, traveling the path that leads onward and upward, often taking us away from the highways into the byways, away from the multitudes and among the few; but always with our faces turned toward the Greater Light, we must go on with our cross and, by its weight and by the trials and sorrows sufferings and pains that are brought to the human body and consciousness, lift up the Soul until it cries aloud and rejoices in its beautiful attunement with the spiritual world above us.

*The
Rosicrucian
Digest
April
1943*



HUMAN RADIATION

The electrical potentials of the human body are shown above being measured in the Physics Laboratory of the Rose-Croix University, San Jose. The sides of the body are like two different poles of an electric battery, and also like condensers of varying capacity. One side may register a negative polarity, and the other a positive. The extent of the absorption and minute radiations vary with each human. Jay R. McCullough is shown peering through a galvanometer which measures minute electrical impulses. Imperator Ralph M. Lewis holds an electrode in each hand, from which the impulses are received. The mystical principles of Rosicrucianism find support in such physical laws of nature as these.

(Courtesy of the Rosicrucian Digest)



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THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

DIRECTORY

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

CALIFORNIA

Los Angeles:

Hermes Lodge, AMORC Temple. Mr. Sidney A. Fitzgerald, 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 Minor Lodge,* Pacific Building, 16th and Jefferson Streets; Mr. R. R. Clayson, Master; Mr. P. C. Evans, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

Sacramento:

Clement B. LeBrun Chapter,* Miss Edith Morton, Master; Miss Margarette Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Sts.

Long Beach:

Long Beach Chapter. Mr. Wm. J. Flury, Secretary, 2750 Cherry Avenue. Meetings every Tuesday at 8 p. m., Colonial Hall, 951 Locust Avenue.

San Diego:

San Diego Chapter. Mr. Victor R. Quenzer, Master; Mrs. Vesta Dowell, Secretary, 1036 Edgemont. Meetings 1st and 3rd Sundays at 4 p. m., 2302 30th Street.

San Francisco:

Francis Bacon Chapter. Mr. Frank C. Parker, Master, Roosevelt Hotel, Jones and Eddy Streets. Meetings every Monday at 8 p. m., 1957 Chestnut Street.

MASSACHUSETTS

Boston:

Johannes Kelpius Lodge. Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

ILLINOIS

The Nefertiti Minor Lodge,* Mr. Leon Tonn, Master; Miss Mary M. Gonsler, Secretary. Reading room open daily, 12 to 5 p. m. and 7:30 to 10 p. m.; Sundays 2 or 5:30 p. m. only. Lakeview Bldg., 116 So. Michigan Avenue. Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter, No. 10. Mr. Nehemiah Dennis, Master, 5334 Kenwood Avenue. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall, B.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Scott Wilkerson, Master, 1515 25th St. S. E., Tel. L.Udlow 0798J; Mrs. Chrystal F. Anderson, Secretary, 1120 Tower Bldg. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening at 8 p. m.

MARYLAND

Baltimore:

Mr. H. Charles Robertson, Master; Mr. Lewis Graham Doyle, Secretary, 4131 Mary Avenue. Meetings 1st and 3rd Tuesdays of each month at 8 p. m., St. Paul Garden Hall Building, 806-8 St. Paul Street.

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Miami:

Mrs. Myrtle Wilson, Master, P. O. Box 164, So. Miami; Mrs. E. H. Smith, Secretary, P. O. Box 3310, Miami. Meetings every Sunday, 3:30 p. m., at Berni Hotel, Biscayne Blvd. and N. E. 2nd St.

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Chapter Master, Mr. Wm. H. J. Coquelin, 915 Bates Street, St. Louis; Mrs. Joseph Ilg, Secretary, 9223 Coral Dr. Afton. Regular convocations each Tuesday, 8 p. m. at 3008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

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Chapter Master, Mrs. Emma Unterfenger, 948 Kensington Ave.; Secretary, Mrs. Sylvia Roman, 36 Sycamore St. Meetings 1st and 3rd Sundays, 7:30 p. m., Lafayette Hotel.

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New York City,* 250 W. 57th Street. Mr. Joseph Weed, Master; Mrs. Bertha C. Olsson, Secretary. Mystical convocations each Wednesday evening at 8 p. m. and 1st and 3rd Sundays of each month at 3 p. m. for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

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(Directory Continued on Next Page)

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Thebes Chapter No. 336. Mr. Harry L. Gubbins, Master, 16262 Strathmoor; Mr. R. A. Leftridge, Secretary. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

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Chapter Master, Mr. Alois F. Eckmann; Edith M. Wolff, Secretary. Meetings every Monday at 8 p. m., 3431 W. Lisbon Avenue.

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Mr. George Williams, Master, 1225 Lakeview Road; Miss Anne Rosenjack, Secretary, 12504 Rexford Av. Meetings every Friday at 8 p. m., Hotel Statler.

Cincinnati:

Mr. O. Jack Buckley, Master; Mrs. Emma L. Ransick, Secretary, Tel. Jefferson 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2534 Gilbert Ave., Walnut Hills.

Dayton:

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TEXAS

Fort Worth:

Chapter Master, Georgia Appel, 3201 E. 1st St. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B, 512 W. 4th Street.

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

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Sydney, N. S. W.:

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

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Toronto, Ontario:

Mr. Dennis Critoph, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC, Mr. Harold E. Moody, Master, 3835 W. 24th Ave.; Mr. Melford Hardy, Secretary, 3836 Fraser Avenue. AMORC Temple, 878 Hornby Street.

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Victoria Lodge. Mr. Thomas Fulthrop, Master; Secretary, Mrs. Constance Kaehn. Inquiry office and reading room, 725 Courtney St.

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Chapter Master, Mr. S. L. G. Potter. Meetings at Norton Palmer Hotel on 1st, 3rd, and 5th Mondays, 8 p. m., and 2nd and 4th Wednesdays.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block, Mr. Ronald S. Scarth, Master, 149 Lytle Street, St. James, Manitoba. Sessions for all members on Wednesday, 7:45 p. m., throughout the year.

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The AMORC Grand Lodge of Denmark. Mr. Aruthur Sundstrup, Grand Master; Carli Andersen, S. R. C., Grand Secretary, Manograde 13th Strand.

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

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

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

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

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

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A children's organization sponsored by the AMORC.

For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosierucian Park, San Jose, California.



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