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JULY, 1945 • 25c per copy



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SAN JOSE, CALIFORNIA, U. S. A.



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A DEPOSIT FOR POSTERITY

Dr. H. Spencer Lewis, late Imperator of AMORC, in full ritualistic regalia, is shown depositing in the heart of the sphinx mounted in front of the Rose-Croix University Science Building, on the occasion of its dedication in 1934, a scroll containing an abstract of fifteen fundamental Rosicrucian philosophic and mystical principles. The scroll was hermetically sealed in order to preserve it for the consideration of posterity. The late Grand Master of AMORC, Clement Le Brun, is shown recounting the traditional ceremony of consecration. He is assisted by Miss Emily Lanini of his staff. The reproduction of this historic photograph is in commemoration of Dr. H. Spencer Lewis upon the occasion of the anniversary of his transition (see text on page 187).

The Mechanism of Mind



WHY YOU ARE AS YOU ARE—

and *What You Can Do About It!*

DID you ever stop to think *why* you do the things you do? Have you often — when alone — censured yourself for impulsive urges, for things said or done that did not truly represent your *real thoughts*, and which placed you at a disadvantage? Most persons are *creatures of sensation*—they react to instinctive, impelling influences which surge up within them and which they do not understand—or *know how to control*. Just as simple living things involuntarily withdraw from irritations, so likewise thousands of men and women are content to be motivated by their undirected thoughts which haphazardly rise up in their consciousness. *Today you must sell yourself* to others—bring forth your best abilities, manifest your personality, if you wish to hold a

position, make friends, or impress others with your capabilities. You must learn how to draw upon your latent talents and powers, not be bent like a reed in the wind. There are simple, natural laws and principles which — if you understand them—make all this possible.

For centuries the Rosicrucians (not a religious organization), a world-wide movement of men and women devoted to the study of life and its hidden processes, have shown thousands how to probe these mysteries of self. Renowned philosophers and scientists have been Rosicrucians—today men and women in every walk of life owe their confidence and ability to solve personal problems to the Rosicrucian private, *sensible* method of self-development. Use the coupon below for a copy of the book, "The Mastery of Life," which will be sent to you without obligation, and will tell you of the Rosicrucians and what they can do for you.

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THE ROSICRUCIANS (AMORC), SAN JOSE, CALIFORNIA, U.S.A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIII

JULY, 1945

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH CAN RELIGION BECOME UNITED?

By THE IMPERATOR



ONE of the greatest contributions to securing a world peace would be a unity of religions. Religion respects no political boundaries, nor any ethical standards, if its ends are opposed by them. The religionist feels that his religious concepts and the sentiments which motivate them are a Divine mandate made directly to him. Consequently, he sincerely believes that his allegiance in religious matters is to a power which transcends man and the regulations of the state. In religious conflict, no matter how ruthless the conduct, the individual considers his acts as but weapons provided him to scourge his opponents. Justification for all that is done in the name of religion is thought to exist in whatever is believed to be the divine end attained. The Old Testament is replete with purported divine exhortations to man to smite the enemy. There are various references to the enemies of Jehovah being destroyed by flood, fire, famine, and sword because they opposed the religious concepts of the time.

Perhaps the most difficult problem toward establishing a unity of religions has been the *intangible elements* with which religion concerns itself. First, there is the *ontological* element. This concerns the nature of the first cause, a creative principle, mind, or deity, to which all that man perceives may be tied fast. The assumption that such a cause exists is innate in the human's reactions to his environment. Then there is the element of attributing pur-

pose to such a cause. What is the governing principle? Why does the cause function as it does? What are its ends? These elements of religion lead to the question of *good* and *evil*. Having assumed a purpose for the cause, or an end for God's function, the religionist finds it quite facile to call all that good which conforms to the purpose. Conversely, that which seems contrary to conceived divine purpose is held to be evil. Man, of course, is not conceived as entirely outside of the bounds of divine purpose, no matter how frequently his conduct is evil, namely, does not conform to it. Consequently, the next element of religion is to try to explain the divine state of man, and how this divine quality is bound to God or the First Cause. This element of binding man to God is a perplexing one for the religionist. What is the nature of this Divine Nexus or Soul? The question offers an inexhaustible number of opportunities for polemic discussion—and conflict.

Finally, then, there is that religious element which is technically known as eschatology, or the doctrine of *final ends*. This includes the fact of the end of mortal existence. It likewise concerns the problem of *immortality*, whether or not the divine quality of man, the intangible essence which binds him to the First Cause, preserves itself after death.

The God of the Religionist

All of these elements have no objectivity. They do not have the same tangibility as physical man himself. The God of the religionist does not have

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that substance, like a tree for example, that can be critically examined simultaneously by a group of people. There are no objective qualities to God, which may be commonly perceived by all men and which men cannot fail to agree upon. The religionist may adduce quotations from liturgies, or bring forth a corpus of traditions and legends as sacred literature to support his contentions. Such, however, is only *referable* matter. Though in itself it is objective, that to which it refers—the religious elements — still remains intangible. Therefore, the subject matter of sacred literature, from the evidential point of view, is often far less directly related to what it refers, than, for example, are artifacts, pieces of pottery and flints, to their assumed sources.

The religionist may reply that even though God has no objective reality to be perceived by man, yet God and the elements of religion are a *personal experience*. If God and the various elements of religion have a positive, definite nature, even though they are not *objective*, should they not be experienced to a great extent alike by all men? The religionist's answer to this is that men inwardly perceive these elements differently because of their own dissimilarity. If this is so, then what is the *true* or absolute nature of the basic elements of religion. If the fundamentals of religion are entirely an individual experience, then it is improper for any religious group or sect to contend that their experiences are the true ones.

Let us use the analogy of two men standing on the threshold of an absolutely dark room. Nothing can be objectively seen or heard in the room by the men. If there is something within the room, and it cannot be objectively perceived by the men and yet they are to realize it, they will then need to *subjectively* experience it. It would have to be an individual subjective experience. It would be impossible for either of the two men to confirm or refute each other's experiences of the contents of the dark room. There is nothing which they can point out in the room and say this is what I saw or heard. Assuming that each man has a *different* experience of what is in the room, which man is right and which

man is wrong? Further, would the content of the room be actually like what either of them had experienced?

Since the men do not agree and neither can disprove the other, the validity is strictly a matter of personal experience. Both of the men may be right or wrong. If the content of the room is different from what each experiences, then obviously both are wrong. However, since it is impossible for either of the men to establish objectively the truth of his experience, then they both are *subjectively right*. Both have the subjective experience that something exists within the dark room. What they experience has no physical, no tangible objective nature. The objective qualities they attribute to their experiences are *unreal*. The only real is the intangible subjective experience which they have alike, namely, that something *is* in the room. The feeling and experience in itself is real. A sensation is more real than the defining of that of which it consists. Therefore, in this analogy, both men standing on the threshold and having a different understanding of their experiences are yet both right. Applying this analogy to the elements of religion, we can say that until they can become so objective that men can have the same agreement upon them as they would upon the view of a countryside, the elements must remain *individual subjective experiences*. From this, the conclusion must be reached that the religious experiences of no man are false.

The religionist has been more inclined to put emphasis on the qualities of his experiences, his interpretations, than on the fact of his experiences. For further analogy, the religionist's position is like that of one who is inclined to say that the gray suit and red tie worn by a man is more the man than the human himself, only because he has experienced a man wearing such clothes. In other words, it is the attempt to show that man must be one who wears a gray suit and a red tie. The religionist has tried to rationalize, to philosophize his subjective experiences. He will, however, not concede that those whose experiences are different might likewise be as right as he presumes to be. He evolves or adopts philosophical concepts as dogmatic arguments to sup-



port his personal experiences. He has, for example, experienced God as having certain characteristics. He cannot obviously prove these qualities he ascribes to his experience, but he tries by reason to show how all of the conceptions must be false. The more he builds a case for himself, attempting by dialectics to give reality to the details of his experience, the more he offends those who differ with him. Thus the conflict of religion does not exist in subjective experience, but in theology, "the science" which attempts to prove the particulars of the religious experience.

The God of the Philosopher

The true philosophical attitude of mind differs from the religious one. The philosopher is searching for knowledge. He realizes that much which has the appearance of truth to him is but an abstraction, impossible of manifesting outside the bounds of his own reason. He knows that many of his ideas have been rationalized and are not the direct result of experience. The philosopher may believe that a different opinion than his own constitutes inadequate reasoning. However, he does not pretend that his own conceptions are divine revelations to be accepted without question.

Let us accept the proposition that religion is a subjective experience, an emotional and psychic one. Men have ecstatic experiences. They seem to transcend in consciousness the limitations of their ordinary mundane existence. In such moments of exaltation they are conscious of a different and desirable extreme of awareness. They may have consciously brought this upon themselves, or it may have involuntarily come about. The sensations of the experience seem unearthly. Consequently, it becomes a desired state, an ideal. It is understandable, then, that man should believe that such a state was induced within him by a superior force or intelligence.

The Experience of Conflict

Again, the moral conflict is one that even the most primitive being has experienced. It is a struggle between two kinds of desires; first, those which are

somatic. These are very easily identified with the appetites and the passions. Then there are the ideals, the aspirations, the inclinations of the more all-inclusive self. All animals display appetites. Man alone displays many of the virtues attributed to the all-inclusive self. This distinction suggests that the higher or more exalted self has been implanted within man.

These urges, these transcendental desires, which are the impetus behind the religious disposition of mind, result in highly commendable acts. If man could blindly act in response to these religious impulses, religious controversy and its attendant evils would not exist. The individual, however, begins to analyze the sensations he has and to cloak them in ideals. His attitude of rectitude, his disinclination to do one thing or to prefer another are shaped by the reason into forms of intellectual justification. The individual moral sense makes a certain act, for example, repugnant to him. The content of the act may not be such as to cause others to have the same repugnance. The act is rationalized. It is assumed that the content is evil in itself because of the feeling that it induces. The act, then, is moralized and dogmatized. The act is proscribed for all others, without regard for their individual subjective reaction to it. If, therefore, the act is not injurious to organized society and to a particular individual, the latter resents being prohibited from performing it because of another's experiences and reasons therefor. Since the one who expounds against the act has intimately and subjectively experienced the repugnance, it is very real to him. It seems to him of divine origin. The refusal to accept his interpretation of the experience, he construes as an attack on not just his religious view, but upon a divine decree.

It is this attempt to philosophize or to find meaning for the religious experience, to crystallize it into dogmatic terms, that brings about religious strife. If men would first realize that the explanations which they ascribe to their subjective or religious experiences were not divinely inspired, they would not attempt to expound them. Providing

(Continued on Page 191)

In Memoriam

SIX years have passed since the transition and Higher Initiation of Dr. H. Spencer Lewis, late Emperor of AMORC. In remembering the man, one cannot disassociate his many talents and accomplishments from his personality. One of his greatest contributions to the advancement of knowledge was his extensive research in the cyclical activity of various kinds of phenomena. He proved the relationship of many human events and happenings to the *cycles* and periods of the activities of nature. His book, *Self-Mastery and Fate with the Cycles of Life*, was but one of the many treatises he wrote on the subject. It is best known because it was publicized. At the time of its issuance, it was at variance with the consensus of opinion on the subject. Now there are numerous expositions on the topic which have found their way into staid scientific journals.

The very influence of Dr. H. Spencer Lewis' life upon the Rosicrucian Order, AMORC, in the Western World has been *cyclical*. It was in 1915 that the first official conclave of the Supreme Grand Lodge of AMORC was held in New York City. Several years prior to that, Dr. Lewis had been initiated into the Rose-Croix Order of France. There he had been given a mandate to establish the Rosicrucian Order, AMORC, in the Western World for its second cycle of activity. It was, therefore, during the chaos and tragic events of World War I that he had to bring about the rebirth of the Rosicrucian Order, and nurture it as well. His dynamic personality, his *mystical insight*, and his administrative genius made themselves felt and the Order became a lusty infant in the Western World.

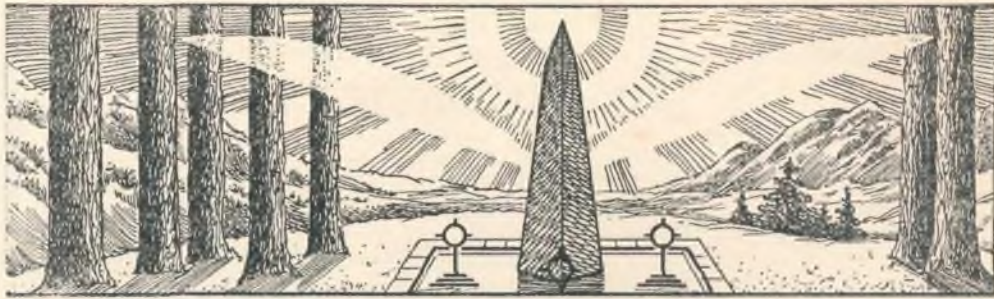
Twenty-five years later, in 1940, one year after his transition, the world again found itself in similar chaos. Again, however, in like manner, have the elements of his personality and *foresight* recurred to sustain and to further the Rosicrucian Order, AMORC. In the first *personal* cycle, in 1915, he established many policies for the government of the Order and for the attainment of its ideals, which in the intervening years had never been resorted to. They had been policies which had anticipated an organization and its needs far in excess of what AMORC was in 1915. The whole future structure of AMORC, insofar as its physical medium is concerned, was to rest upon his vision in 1915.

In 1940 and the turbulent years which have followed, it was these policies interwoven in the ideals and in the operation of the AMORC, which integrated it, guided it, and strengthened it. Consequently, those six years which have elapsed since his transition—the second *personal cycle* of his influence—have been as effective as when he was physically upon this plane.

The greatness of man is not found alone in his immediate deeds performed during his lifetime, but in the goodness of his life being projected into the future. No one need concern himself about his immortality, if his thoughts and acts are such that they will beneficially influence the lives of those of future generations. Such a man increases in stature with the passing of time, and becomes greater in immortality than in mortality.

Dr. H. Spencer Lewis' transition occurred on Wednesday, August 2, 1939, at 3:00 P. M. Pacific Time. It has been our custom to hold a period of meditation on each anniversary of his transition, with members everywhere participating. Again this year, the offices of the Grand Lodge will be closed, in honor of his memory. The officers of the Supreme and Grand Lodges will be gathered in the Amenhotep Shrine in Rosicrucian Park, where Dr. Lewis' earthly remains are interred, at the exact hour of 4:00 P. M. Pacific War Time (War Time being an hour later). Each member, everywhere, is requested to determine his corresponding *local* time and participate for *three* minutes in united meditation and silent tribute to the memory of Dr. Lewis. *Mark this date on your calendar.*





The Fourth Dimension

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

(From *Rosicrucian Digest*, April, 1934)



MOST students of metaphysics and the occult become interested sooner or later in the possibility of a fourth dimension, and after the interest in this matter is awakened they become enthusiastic seekers for more facts regarding this dimension. I have found, from my many interviews, that the interest in this matter develops in the student a very high regard for the wonderful nature of the fourth dimension. To him the very thought of this dimension gradually unfolds and reveals a great and mysterious world which he has not been able to understand.

As the student continues his meditations and analysis of the subject, he develops, strangely enough, an even greater admiration for the nature and manifestation of this fourth dimension and seems to unite it to the other three as representing the four great fundamental methods of analyzing the existence of things in this world.

It is seldom, however, that such students realize that in comprehending the four dimensions they are really comprehending two great symbols of Cosmic law; namely, the triangle and the square. The triangle represents the three dimensions with which we are so familiar; namely, length, breadth, and thickness. This trinity of dimensions, taught in our objective consciousness

from our childhood onward through life becomes the measuring rod of objective realization. It is not until the individual becomes interested in mystical or occult subjects that he comes to realize that there is a fourth dimension. After this he changes his triangle of measurements into a square, for he then has four dimensions to consider instead of three.

Unfortunately, the student in thus changing the triangle to the square makes the four dimensions a new standard or gauge by which to measure or judge the manifestations throughout the universe. In doing this he limits his ability to analyze the things around him and deceives himself by closing his eyes and his consciousness to a large portion of that which exists.

In childhood and youth we are taught what becomes a law to us in adulthood; namely, that that which we cannot see or feel or taste or measure by the three dimensions does not exist. This belief constitutes the material, objective formation of our human experiences. According to this standard the soul does not exist and there is no such thing as consciousness, there is no divine energy, there is no universal spirit and, in fact, there appears to be no God of the universe. All of these things, including the greatest of them, cannot be measured by the three dimensions. This is what has created in the world the very wide and universal materialistic consciousness in human beings. It is responsible for the doubt and disbelief that exists

in regard to religious matters, mystical matters, and all metaphysical principles as well as all occult laws.

By adding a fourth dimension to our conception of life, we do not change the materialistic viewpoint very greatly, if at all. I have talked with many hundreds of materialistically minded persons who admit the realization and possible existence of a fourth dimension but still hold fast to the idea that unless everything or anything can be measured by the four dimensions it does not exist and has no place in our consciousness as an actuality.

Such persons are really fundamental materialists gauging and measuring everything by the three materialistic dimensions of length, breadth, and thickness and adding quality to these things through a consideration of the fourth dimension.

The great lesson to be learned by mystics and occult students, however, is that the triangle of three dimensions is a separate and independent concept and that the fourth point, constituting the square, is the consideration of the fourth dimension and is looked upon as merely one more dimension added to the other three to make the analysis of things more complete. Such persons are incapable of properly judging the more subtle and mysterious things of life.

The proper procedure is to remember that just as we can add one more dimension to the fundamental three and thereby make four dimensions, so we can take away the three from the four and leave only the one dimension. In other words, instead of always thinking of four dimensions we should think of the three as constituting one group and the fourth dimension as constituting a separate manifestation of natural law.

The first group of three dimensions belongs to the materialistic world and is a part of our materialistic consciousness. The fourth dimension should be looked upon as a separate and uniquely distinct law of nature in nowise related to the other three dimensions. Just as we can add this fourth one to the other three or leave it out of consideration, if we choose, so we may leave the other three out of consideration and judge everything only by the one single dimension called the fourth.

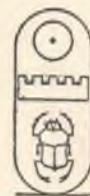
If I were to attempt to choose a more appropriate name for the fourth dimension, I would call it the Cosmic dimension, and I would call the other three dimensions the world dimensions. In viewing everything generally, it might be reasonable to examine them from both points of view, the materialistic and the Cosmic. This is what the average student of metaphysics and occultism does do. It seems reasonable and logical but it is, in truth, a serious error and one that closes the door of our consciousness against the real consideration of things as they are.

To make plain just what I mean, let us say that the three dimensions of length, breadth and thickness are the dimensions which give us our human body. And let us say that the fourth dimension is that which puts a soul into our bodies and makes our bodies live and have vitality. The materialist believes only in the three dimensions and says that man is only a physical body. The unthinking student of metaphysics and occultism says to the materialist that he is wrong and that the fourth dimension or the soul must be added to the body to have a perfect concept of man. Such a student believes that it is only through the unity of the soul and the body that we have any evidence of the existence of things that are living.

But just as we can have a body of three dimensions without any soul so we can have soul as a fourth dimension without any body.

Mystical students generally concede that the body and soul are two separate entities and that they can be separated as well as united, but when it comes to a study of dimensions these same students seem to think that the fourth dimension must always be added to the other three and that the only way to study and analyze the existence of things in this world is to view them through the measuring guide of the four dimensions united.

I want to tell these students and seekers that the true mystical concept of things is to ignore the first three dimensions and to view everything from the standpoint of the fourth dimension only. What do the first three dimensions give us that is of any importance? Length, breadth, and thickness are materialistic terms. They measure time



and space and nothing else. They have to do only with matter and its objective realization. Time and space are purely imaginary things, having no place in Cosmic realization and being absolutely beyond dimension from the Cosmic point of view.

The moment we enter into the Cosmic consideration of things, time and space are eliminated. If you eliminate time and space you eliminate breadth, thickness, and length. The length of a thing is the space it occupies. So with breadth and thickness. Or they are the time that they occupy in space or the time they occupy in our consideration of them. If we had no concept of time or space we never could have any concept of the first three dimensions. But with the fourth dimension it is entirely different. The fourth dimension has to do with the nature of things and their actual Cosmic existence, independent of their materialistic qualities, such as, length, breadth, and thickness.

In the Cosmic world everything exists because of the fourth dimension. On the earth plane the fourth dimension is responsible for the nature of things; while the three dimensions are responsible only for our objective visibility of the things.

If we proceed further to examine the possibility of the laws of the fourth dimension, we see at once that things may exist in the universe without length, breadth, and thickness. Such things would have all of the nature that the fourth dimension would give to them but would be invisible to our eyes and immeasurable by any materialistic gauge. Therefore, we see that the fourth dimension helps us to realize and appreciate a great invisible and intangible world. If man were to suddenly cast off the first three dimensions and live only in the fourth dimension, he would be invisible to the objective eye and he would be intangible to the objective senses. Not only could we not see him but we could not feel him, sense him or touch him. Such a person would not be in any strange mental state but would simply be of an unusual spiritual state.

As you read this little discussion in this magazine, there may be standing at your very side or just back of you a fourth dimensional human being. Such a human being would have all of the nature that the fourth dimension gives to a physical body but this person would not have the manifestation of the other three dimensions, length, breadth, and thickness. Therefore, you would not see this other person, and you would not feel him or know that he is there except in a psychic sense. Realizing this we see at once that all space around us and even the very limited space of our rooms in which we live and our offices, and our automobiles, and carriages may be filled with fourth dimensional manifestations of nature, and yet we know nothing of them, hear nothing of them, and see nothing of them. It is not until the essence and spirit of the fourth dimension takes to itself the other three dimensions that things become objectively visible. For the objective mind of man to see and measure and understand things, it must have the other three objective dimensions added to the fourth. But man should be able to develop his psychic senses and psychic qualities to such an extent that he will be able to sense the fourth dimension manifestation regardless of the absence of the other three dimensions.

This is precisely what happens when the occult student and the mystic speaks of the many invisible and intangible things as things which he contacts from time to time and which he senses. He is attuned with the fourth dimension and is wholly independent of the other three dimensions. If you will proceed from this very day to ignore the necessity of considering the three dimensions and realize that only the fourth dimension is the real manifestation of the real nature of things, you will find that the world may be filled with creatures, with living things, with plants and trees, flowers and other things that are unknown to those who stick rigidly to the consideration of the dimensions as stated previously.



“The great trouble with the school of experience is that the course is so long that the graduates are too old to go to work.”—*Henry Ford*

Can Religion Become United?

(Continued from Page 186)

that the religious experience is a direct consequence of a divine impulse, the conception of its meaning and purpose arises from the individual, not from God. If, as said previously, the explanation of the religious experience, the objective qualities of it, was prompted by God, then all men capable of the experience should have the same realization of it. Since, however, two men can have an afflatus of the soul and yet conceive its meaning differently, it is obvious that the qualities attributed to the religious experience have no external existence.

The human is so constituted that he cannot fail to intellectualize his experiences. Psychologically, every sensation takes the form of an idea. Either the quality of a sensation, as a sound or smell, creates an idea in the consciousness, as an immediate result, or it develops into one by association. Our experiences are mainly in the nature of pictures. We do not question that beyond ourselves are those vibrations or wave lengths of light, which, for example, when assembled in consciousness produce the image of a tree. An intelligent, educated person today would not, however, argue that the *visual image* of the tree actually exists beyond his being as he perceives it. Why, then, should man insist that his conceptions of the subjective experiences he has have an actuality beyond his mind? Why should he try to impose such images upon others? Especially is such objectionable when one realizes that the degree of subjective perception varies considerably more than does the objective. Two men may almost alike visually perceive something, but no two men will nearly alike have the same religious experience.

True Religious Life

The proper religious life is to respond just to religious experience, to be guided by one's impulses which seem to represent the Divine, or the dictates of the highest moral self, and make such guidance be a personal response, one of individual action, just as the experience was an individual one. The for-

mation of ideas which voluntarily or involuntarily follow from the experience should be considered in the light of philosophical abstraction. The experience of God is a religious impulse. The conception of the nature of God, the defining of the qualities of the experience, falls entirely within the realm of philosophy. Every man has the right of religious experience, but no man has the right to impose his philosophical conceptions, as religious experience, upon another or even to expound them as religious experience. For analogy, I will readily agree with you that there is such a sensation as *coldness*. We will have no disagreement upon such an experience. On the other hand, you might quite emphatically disagree with me on my description of this sensation of coldness.

There is still another way to look upon this matter. A study of religious literature, I think it will be agreed, is not the equivalent of personal religious experience. There is a vast distinction between the theophanic experience of God and the reading of a religious tract on the nature of God. If theological dogma or philosophical discourses are not the equivalent of religious experience, then why should one who has a religious experience try to identify his philosophical speculations with it? There is nothing so damning to religion as the invectives hurled by men at each other in its name, with all of the emotional intensity which follows from the religious experience. If every religious experience is kept as individual as it is had, and the interpretations of it are vested in philosophy, then religious conflict will disappear. Men are already united psychologically in their innate capacity to have religious experiences to some degree. They become disunited only when they seek to impose their philosophical interpretations of these experiences upon others in the name of religion.

True *mysticism* perhaps comes closest to providing a unity of religions. Mysticism principally expounds systems by which man may experience the Divine, and yet it abhors relegating these experiences to fixed definitions or interpretations.



their operation. Rather he has run counter to forces which are as just and as impartial as the most fundamental reality that man can conceive. The Cosmic laws bring about their retribution in the individual or the individuals who refuse to recognize them. The violation of Cosmic laws is similar to refusing to acknowledge the potency of the force. We cannot walk without difficulty against the strong wind. We cannot move through matter, and if we try we run only into difficulty and our attempts are thwarted—so are the attempts of man to work against Cosmic laws. Neither can these laws be set aside for the individual, for it is a fact that they function regardless of men's petitions to the contrary. The very justice of their being is indicated by the evidence that they work for all without partiality.

This may appear to be a harsh estimate of the Supreme Intelligence, but it is the real statement of facts and the impression upon each of us that the true purpose of life is to learn what these laws are. As was said by the ancient sage: "The part of each man is to harmonize with these laws as we find them." These last three words

have a double meaning in that it is implied that we should attempt to harmonize our own existence with the laws as they exist, and we should develop our ability to continue this state of harmonizing as we discover each law, or rather, those laws as may appear to have a new relationship with each of us.

Unless we deny the existence of a Supreme Being and the possibility of the immortality of the soul, we have no choice but to realize that since these Cosmic laws are ordained and will continue to function until their purpose is fulfilled, the time must eventually come when all men must live in harmony with these laws. It is obvious that only harmony will be the solution of misunderstanding, to the lifting of those barriers which may seem to impede our progress and desires at the moment. Therefore, if this ultimate state is to be achieved it is logical that the more quickly we realize this fact and start readjusting ourselves to a state of harmonious relationship to these forces, the sooner we will be in a position to function at one with them throughout all time.



MEETING KINDRED SOULS

The following is an excerpt from a letter written to AMORC by A. Cressy Morrison, author of the work, *Man does not Stand Alone*, and noted writer on similar subjects:

"A very interesting thing happened to me the other day, which will, I think, please you. I was feeding the pigeons in front of the Grand Central Station (New York City), when a young Canadian soldier stepped up to me and opened conversation. I found that our ideals were somewhat parallel, and finally he said he was a Rosicrucian: that he had taken the third degree, and that he believed in the Supreme Being, and that that thought would be with him when he reached the point of combat. He certainly was an upstanding citizen. He said his name was Fitzsimons and his address, Ontario, Canada. I was impressed by his attitude of mind, and felt that he had learned much from your teachings. Of course, I know nothing about the third degree, or anything else, except that you are a great Order."

Here was a common love in *living things*. It indicates that Rosicrucians, no matter where they may be throughout the world, are precipitated into sympathetic environments and inspiring associations, if they allow the idealism of the Order's teachings to motivate them. Keep your interests dominant in your consciousness, and you will become alert to all that in your daily life which will further them.

*The
Rosicrucian
Digest
July
1945*



The Secret of Evolution

By PERCY PIGOTT, F. R. C.

*Whatever world a man of purified nature makes clear in mind,
And whatever desires he desires for himself—
That world he wins, those desires too.*

—Mundaka Upanishad



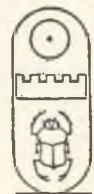
How did the giraffe come to have such an extraordinary neck? or the elephant such a long, curling nose? or the peacock such a gorgeous tail? Why should the caterpillar be green like the leaf it feeds on? Why should the tiger be so fierce and why should its body be covered with stripes?

The great biologists of the last century, such as Darwin and Huxley, endeavored to answer these questions. They investigated them in great detail after long hours of patient observation and much study. Their conclusions have generally been considered satisfactory and have held the field for many years, not only among the more learned scientists, but also among educated people of all classes. What were their conclusions? Briefly as follows.

Giraffes needed the leaves of trees for food. Those who, to use Mr. Julian Huxley's phrase, "through the blind chances of variation," so far departed from the normal type as to become possessed of a long neck obtained the food which those less fortunately endowed were unable to obtain. The long-necked giraffes thrived and multiplied, the short-necked ones died out. Similarly with elephants. They needed trunks with which to pull up roots and

also to carry their food to their mouths. Those whose trunks served this purpose survived, the others disappeared in the struggle for existence. Peacocks needed mates. Those with fine feathers attracted one, transmitted this characteristic to their offspring and the fine tail, through succeeding generations, became increasingly gay and gaudy. Only those caterpillars which closely matched the leaves upon which they lived escaped the keen vision of the bird looking for food; while, parallel with this, the keenness of the bird's vision and the alertness of its vigilance similarly developed. Those without it succumbed in the struggle for survival. Again, only those tigers who developed sufficient fierceness and strength to overcome their enemies prevailed in the ceaseless war of the jungle, their stripes matching the long grass through which they roamed served as a protection from those who hunted them.

This process is generally known as adaptation or natural selection, sometimes as the struggle for existence. Subsequent writers extended this evolutionary theory to account for the rise and fall of nations, the progress of civilization—at least until there arrived on the scene a group of writers on social science who questioned whether or not in actual fact civilization had advanced. There have been attempts to demon-



strate that the formation of solar systems out of cosmic dust was similarly due to natural selection and the urge to survive.

All this came as rather a shock to our great grandfathers who had always assumed that the birds and animals, who shared with them this world, were the same as those to which Adam gave names. Probably in those days many thought they still retained the same names. For a time there was quite a heresy hunt directed against the scientists. Thus originated what has come to be known as the conflict between religion and science. In a few years, however, it died down. Theologians succeeded fairly well in fitting this new theory into their traditional cosmology.

The Mystery of "Thought"

While honoring these pioneer thinkers advancing along an unknown and unpopular road towards a destination they could not see and which might terminate in the annihilation of man's most cherished ideals, we may, after a lapse of a hundred years, see if we cannot probe a little deeper into the mystery of evolution. Can this non-conscious urge for survival in itself account for the marvel of animal organs and human powers? May it not be an outer manifestation of a still deeper mystery?

Consider again the giraffe. Desire produces thought. The desire for certain luscious-looking leaves out of reach caused the giraffe, at least in some vague way, to picture itself as eating them. Evolution is an unfolding or a bringing forth that which is conceived within. Conception itself takes place within the womb. The seed germinates within the earth. This is symbolical. We can learn from it. We learn that thought rather than struggle for existence, originates variation and propels to perfection.

This can be applied to all the myriad differentiations and perfected organisms of the animal kingdom. The elephant wished for a trunk to pull up roots. The peacock, when he went wooing, displayed himself and thus thought of himself as a very fine bird. The tiger on the defense or hunting for its prey thought of fierceness and strength, and fierce and strong he developed. As he prowled through the long grass he saw

stripes, therefore visualized stripes, and so became covered with stripes. In the case of the caterpillar only, it would seem that the struggle to survive operates as the major factor in evolutionary progress. Caterpillars cannot be regarded as able to think. Their sense organs are so limited that they can hardly recognize the green of the leaf upon which they feed. Even if the birds did not quickly spot and nip up those who failed to hide themselves by being the identical color of their environment, seeing that the caterpillar lives all its life on green leaves and eats nothing but green, it would be rather remarkable if it were red or black.

It may be objected that animals cannot think, at least cannot visualize, as humans do. Actually we know very little about animal psychology. We do know, however, that among mankind, desire and fear produce thought and visualization. The hungry man visualizes food. The miser thinks of money. We hate our enemies because we visualize them injuring us. It is only reasonable to suppose that the same process occurs, in a modified degree, among the higher animals. This would be in accordance with the Hermetic maxim, "As above, so below." Its operation would be slow. So also is that of natural selection. Natural selection again is dependent upon reproduction for the perpetuation of the advantageous variation from the normal. Should such variation be due to the animal's own exertion, as for instance the swiftness of the hare in fleeing from its enemies, it could only aid in the developing evolutionary process if progeny were born after the event. Not so with thought. The whole tribe of hares are continually being hunted and are simultaneously thinking of and striving for swiftness.

Even animal thinking may not be such a vague, ineffectual process as superficial observation leads us to suppose. In the human world it is generally recognized now that there is a greater mind behind the outer objective mind. This is named the subjective, the unconscious, and by some the higher mind. So similarly is there not likely to be a deeper and more mysterious mind behind the outer mind of ani-

imals? We may again be guided in this speculation by the maxim, "As above, so below." The extraordinary instinct evinced at times by certain animals seems to indicate this. Possibly the mind which enables a dog to find its way home over some miles of country it has never traversed before is the same mind which guides its evolution to perfection. There have been horses who could make difficult mathematical calculations. This is evidence of an unsuspected power of thinking. It may well guide evolutionary development, but could hardly itself be produced by any urge to survive.

It has always been more difficult to establish the working of the law of the struggle for existence in the world of men, than in the animal world. The outstanding triumphs of progress among men are the great founders of religions, the statesmen, the philosophers, musicians, poets, and painters. Were Jesus and Buddha due to accidental variations from the normal? The statecraft of Caesar or Trajan was due more to the urge to create, to objectify their ideals, than to natural selection. To what extent did the operas of Wagner or the poems of Longfellow serve them in the struggle for existence? Evolution due to survival of the fittest is dependent upon heredity for its working. That genius is sterile is proverbial. No one has ever been able to point to ancestors who accounted for genius.

It is also reasonably obvious that all human activities have their beginnings

in thought. The vision of the statesman, the myths and ideals of the world's religions, the tragedies of the great dramatists, the lyrics of the poet, the masterpiece of the painter were all conceived in the world of thought before their emergence into the material

world. The sculptor chisels his thought in marble and the architect creates his in stone. And not only the great triumphs of men of genius, but the least significant activities of our daily routine, never dignified with the word achievement, would not have been performed without previous thought. Your morning toilet was previously visualized and the garments you don were designed first in the thought world. The gardener with his spade, the carpenter with his chisel and saw, the domestic worker at her menial labors, all thought out their activities before effecting them.

Now consider. The political system which organizes our social life, the religion we follow, the books we read, the pictures we admire, the buildings which house us, even the clothes we wear, the garden without, the furniture and the domestic arrangements within, were all con-

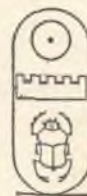
ceived in the thought world and thinking guided their development and growth.

Now these things constitute what the exponents of evolution call our environment. Our environment then, as well as the organs of our body, is due, not to what the biologists admit to be a blind law, but to our own deliberate wishing

Names and Their Meaning

This month we are presenting information on the origin of names of different countries. Our authority is NAMES AND THEIR MEANING by Leopold Wagner.

- **Asia**—the oldest of the four great divisions of the world, named from the Sanskrit *Ushas*, "land of the dawn."
- **Africa**—Phoenician *afēr*, a black man, and the Sanskrit *ac*, the earth, a country.
- **Holy Land**—Palestine, because it was the scene of the birth, life, and death of the Redeemer.
- **Abyssinia**—the country of Abasins, or "mixed races."
- **Finland** is properly *Fenland*, "the land of marshes."
- **Russia**—country of the Russ tribe of an early period. The Russian Empire was founded by Rurik, or Rourik, a Scandinavian chief whose death took place in 879 A. D.
- **The Emerald Isle**—Ireland, owing to its fresh verdure.
- **Egypt** expresses the Hebrew for "the land of oppression," alluding to the bondage of the Israelites.
- **Mexico**—the place of Mexitli, the Aztec God of War.
- **Manitoba**—from Manitou, the Indian appellation of "The Great Spirit."
- **Japan**—European modification of Portuguese *Gepuen*, of the native *Nippon* (*ni*, sun, fire, and *pon*, land—"land of the rising sun").
- **Formosa**—Portuguese for "beautiful."
- **Aleutian Islands**—Russian for "bald rocks."



and thinking. To regard the mind which effects all this as an outgrowth of the lowest forms of animal life, only because we cannot see it working apart from matter, is an unwarranted assumption. The law of survival existed before ever there were any bodies desiring to survive and natural selection was not originated by jelly fish and caterpillars. Neither was mind.

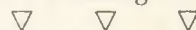
Totality of Evolution

With these considerations before us we may slightly revise our view of the totality of evolution. It seems probable that in its lower strata, say the vegetable kingdom, natural selection or survival of the fittest is the power which produces a higher form of life. Thus the vegetable kingdom merges into the animal. Among the lower members of the animal kingdom, jelly fish, and so forth, natural selection is still by far the most potent power. Among the higher mammals, mind or thinking comes more into operation. In the world of man the position in the vegetable kingdom is reversed. Natural selection is superseded by mind.

If this conclusion could become widely accepted as the general idea of evolution has been, our gain would be immense. We are now presented by biologists with a procession of evolution originating in the cruel process of struggle, operating through a non-conscious law of variation by chance, and culminating, so far as can be discerned, merely in the production of the complex out of the simple. Give thinking its rightful place in the scheme and we realize that this evolution originates in the desire of the species which is evolving, is guided by its own thinking, and culminates in the realization of its ideals. It would engender among mankind a sense of freedom and power. His evolution, including his environment, would be under his own control. It could be made immediately useful. For if thinking can produce the long neck of the giraffe surely it could be effectively used to deal with any of our own defective organs. Thinking rightly could restore and maintain health. In this respect, however, it should be carefully

noted that effort has to follow thought. The giraffe must stretch to reach the leaves he thinks of himself as reaching. If the tiger never used his fierceness in combat, in time he would become as harmless as the deer. Desire, thought, effort seems to be the secret of evolution.

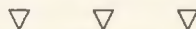
In our ignorance we often thwart this upward urge of evolution. Medical scientists study disease and therefore think of disease. Are they quite sure that their thoughts may not take form in the diseases they so often fail to heal? It is an indisputable and significant fact that the great advances made in health are due not to the scientists, studying microbes under the microscope, but to hygiene; that is, to thinking health rather than disease. Judging by much conversation the average man or woman is even a greater sinner. They are continually complaining that they are susceptible to colds, that they have a weak heart, or they are afraid of infection. Beware, O man, of the kind of world you are building!



THE ALCOVE FOR JULY

In the philosophical study of human activities many of the ancient investigators looked upon each month in the year as an alcove in which were assembled the workers and representatives in the various fields of human activity and thought. By studying the work of each alcove and the nature of the persons thus assigned to it, the philosophers found it possible to analyze the natural tendencies of that month. This does not mean that the persons assigned to each alcove were born in that month for it has nothing to do with astrology or astral influences. It simply means that these men found a certain month in the year as the most inspiring in encouraging them in their work.

The month of July is called the month of pioneers and assigned to it were such characters as Columbus, Xenophon, Marco Polo, Peter the Hermit, Francis Xavier, Abraham, Champollion, Livingstone, Magellan, Henry Hudson, Cortez, Admiral Perry, Lewis and Clark, Neal Dow, Frances Willard.



“The greatest illusion of existence is the attempt to explain it.”—*Validivar*



SANCTUM MUSINGS

IS EVIL A REALITY?

By THOR KIIMALEHTO, Sovereign Grand Master



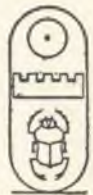
NO SYSTEM of philosophy that does not account for the evil in man's nature and for the evil in the world can be considered complete. That man has ever tried to grapple with the problem is evident in many legends of antiquity about wars among the gods in the sky, the temptation and fall of man, and the existence of a prince of Evil, or Satan, or the Adversary. These legends are found in the sacred traditions of all races. They are allegorical and symbolical.

All philosophers are united in the thought that Good and Evil are the light and shadow of the one eternal principle of life, and that each is necessary if the other is to become manifest. Absolute good does exist, but we cannot realize good without knowing the presence of its opposite quality. Absolute evil cannot exist, because it is in the ultimate a lesser degree of good or an apparent absence. The struggle between Light and Darkness is as old as the world, if we look upon it as a struggle. There cannot be any light without darkness and also no evil without good.

The Rosicrucian teachings say that everything in the world, in the present state of human consciousness, appears to have two poles or opposing conditions—the positive and the negative, good

and evil, life and death, light and darkness, day and night, and so forth. Everywhere we find the law of Polarity, or Duality, in the manifest world, and we call it the law of opposites. It is a law which has taken possession of both the physical and the mental planes of consciousness, but in reality this is a *misconception of the human mind*. Unity is the universal law of the Absolute.

Polarity or Duality is one of the most subtle and powerful forces on earth. Humanity is hypnotized by it, and as long as we submit to this conception we will be subjected to the result, and swing between good and evil, peace and war, life and death. If we analyze the law from a scientific standpoint we will find that it is not a true law. We say that there is light and darkness, day and night, and so on; whereas, we find there is only light and absence of light. There is no such thing as real darkness, because light vibrations penetrate everywhere. We may think that light is only what we see; yet we perceive only the range of rays from red to violet, that is, the spectrum. There are also rays below the red and above the violet, which we do not see. Light, visible or invisible, is everywhere; therefore there cannot be absolute darkness. All is light. The same law applies to good and evil. Good from the standpoint of science is everywhere present—it is



Omnipresent. Evil is but a suppositional absence of good, therefore, nonexistent. The same is found to be true with every other pair of opposites if we analyze them. Soon the fact will be discovered and taught by science that it is only the positive which has a real existence.

Esoteric philosophy admits neither good nor evil as existing independently in nature. The cause for both is found in the necessity for contrasts or opposites, and with respect to man, in his nature, his ignorance and passions. There are no devils or the utterly depraved, as there are no absolutely perfect angels, though there may be spirits of Light and of Darkness, according to ancient teachings. Lucifer, the spirit of intellectual enlightenment and freedom of thought, is metaphorically the guiding beacon, which helps man to find his way through the rocks and sandbanks of life, for Lucifer is the Logos in his highest, and the "Adversary" in his lowest aspect, both of which are reflected in our Ego.

The human mind could not appreciate nor even realize inactive and absolute Light. Shadow is that which enables light to manifest and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which makes light, or good, possible. It is its creator on Earth. These two principles, Light and Shadow, are virtually one and have existed through all eternity, and will continue to exist as long as there are manifested worlds.

Recognizing neither good nor evil as a fundamental or independent power, but starting from the absolute, ALL, we can trace both of them through the course of natural evolution to pure Light, condensing into form, and becoming matter. These principles are one because they are rooted in the Absolute. In human nature, evil denotes only the negative polarity of matter and spirit, a struggle for existence between the two manifested principles in Space and Time. Equilibrium must be preserved in the universe. The operation of the two antipodean qualities produces or seeks to attain harmony, like the centripetal and the centrifugal forces, which being mutually interdependent, are necessary to each other.

If one should be arrested, the other's action would become nonexistent.

If we consider the cause for the evil existing in the world, the nature of the age and its intelligence is also a factor. We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the Universe during every cycle into fertile and barren periods. When those circulations, which Eliphas Levi calls "currents of the Astral Light," in the universal space which contains in itself every element, take place in harmony with the Divine Spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect harmony with these inferior ones. But during the barren periods the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit.

We are now in a barren period during which the malignant fever of scepticism is manifesting as a disease of mankind. The divine intellect is dormant in the majority of men, and the animal alone philosophizes.

It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into "Cains and Abels," wolves and lambs, that is the chief cause of the present condition in the world. We stand bewildered before the mystery of our own making, and the riddles of life that we will and do not solve. This condition of things will last till man's spiritual intuitions are fully opened, and this will not be until we fairly cast off our thick coats of matter, until we begin to act from WITHIN instead of always following impulses from without, impulses produced by our physical senses and gross selfishness. Until then, the only palliatives for the evils of life are union and harmony—a brotherhood of nations in action, and altruism not simply in name. The suppression of one single bad cause will suppress not only one but many bad effects.

These are the facts of life. Some people merely shrug their shoulders and say, "Let nature take its course." A more sensitive nature feels his limbs rooted to the spot, his heart congealed. Verily, the state of things as they are is sufficient to dismay the most optimistic. Internecine strife, unprovoked aggression, virulent race hatred, utter indifference to the suffering of helpless civilian populations—innocent children and the pitiful aged—shameless greed and cruelty wherever one turns one's eyes, the cries of anguish and suffering rending the heartstrings and bewildering the brain, make mankind seem almost beyond redemption.

Dare we say that mankind is beyond redemption? Perish the thought. We know that there is good in everyone. We know that mankind is destined to rise to great heights. Education on a universal scale is needed. Shall we blame the average, unenlightened individual because he has faith in his government, his church, and his system of schools? He knows no better. Were the leaders in the political world, the church, and the educational world to change their policy, large numbers would follow suit. The very laws that work for evil can also work for good. In every country on the face of the earth are *islands of Light*, small groups of earnest people who know the truth and live the truth. Our sacred task it is to keep the flame on the altar perpetually burning. We can throw all that we have and are into the forces making for spiritual advancement. We can be militant in our opposition to atheistic materialism. We can be militant in our opposition to intolerance, greed and brutality. We can stand openly for what we know to be truth. Each one of us can be a focus, a center,

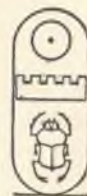
rallying all sympathetic forces to our side. We can make strenuous efforts to set good causes in motion in our environment and in our community. Our minds can generate good thoughts. Our hearts can send forth good impulses. Our lips can speak kindly words of encouragement. Our hands can do noble, generous, self-sacrificing deeds. As open and militant champions of justice and righteousness, we are bound to influence a few; perhaps, we may influence many. Those who are weak will gain courage and strength from us. Those who are hesitant will become firm.

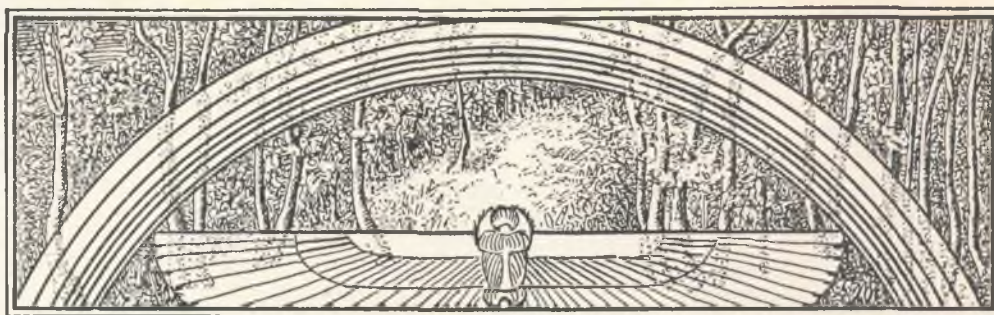
The race is not to the swift, nor victory to the strong. The maid, Joan of Arc, saved a nation, though not a man in the church or state willingly cooperated with her. Let us not yield to discouragement or despondency. Let us bear in mind that not one kindly thought is lost, not a noble emotion goes astray. Let us remember that our task is to be faithful in the thick of the fight; our task is to scatter the divine seed broadcast. Results are not our concern. Results we must leave in the hands of God. The necessity of the hour is a call for action. We are inextricably involved in the karma of our family, our nation, and our race. *Brotherhood* must be our slogan. The mystic symbols of our Order will be our ensign. Immutable law will be our tower of strength and the rock of our support. Let all organizations that believe in Light and Life and Love work in harmony. Let each know the other to be a friend. In this crucial hour in the history of mankind, let us singly and together make a supreme effort to fight the forces of reaction and darkness and to be channels for the forces of light.



JOY THROUGH SERVICE

Those who use a gun know that a *kick* is the rebound that comes from pent-up energy. To get a "kick out of life" is a similar process. The child laughs as it jumps up and down. The student strains to a problem and finds joy in it. The living heart pours itself out joyfully; no one is happy for long in merely receiving things. Happy are the people who put the center of life outside themselves, in spending and realizing their noblest hidden energies—thus is born life's greatest and most enduring happiness, and thus the immature discover the mechanics of joy.—James J. Campbell, S/Sgt. (Italy).





Why Am I Here?

(By permission of Harry Brookings Wallace, Acting Chancellor
of Washington University.)



THIS question has risen in the minds of millions of individuals for thousands of years. Even so, today there exists as much, if not more, confusion and uncertainty than ever before. This is largely due to the beliefs and superstitions that have been handed down to us from generation to generation.

I am going to present my simple method of trying to solve the philosophy of life, in the hope that it may suggest some useful thoughts to others.

I begin by looking about myself. Here is a world or planet on which we live. It contains life in millions of different forms: life reproducing itself, all in accordance with certain fixed laws of nature. At once I am confronted with the thought that there must be a cause, purpose and power, back of these marvelous laws of nature, and the power that has established and created and now directs them must be infinite and almighty.

I then look away from the earth into the sky and I see the sun. I am conscious of the light, the warmth and the life-giving qualities which this sun sheds upon the earth. I look farther. I see stars, planets and other solar systems, all moving and revolving in an orderly fashion. Again I am conscious

that there is an almighty and infinite power, and that it is not confined to this little earth on which we live, but embraces all the planets and stars.

These facts, together with the many other manifestations of the laws of nature, convince me that there is an almighty and infinite power, whom we call God.

I now return to myself, and I find a living body, which, like everything else, is subject to the laws of nature. This body contains a brain, which has the power of reasoning and of controlling its movements. It is this ability to think and reason that establishes human beings as the highest order of all living creatures. The ability to think and reason is not confined to human beings. Many animals have these powers to a certain degree.

What is there that differentiates human beings from all other forms of life? Perhaps it is the realization, on the part of human beings, that there is a God. There is no evidence of any such conception in the brains of any other forms of animal life.

Man, as far back as history can reach, has always worshiped some kind of a God or Gods. If such an instinct or realization has always been in human beings, God must have caused it to be there.

Why has God put into man this sense of consciousness of an Almighty God?

Before answering this question it is necessary to define what our conception of God is.

Inasmuch as God has created man, man can contain or produce nothing that is not of God. There is in the mind of every human being a sense of that which is fair, just, right. Every individual has his highest ideal, a vision of what he should be and do. Since God put these thoughts into our minds, it is only reasonable to assume that He personifies and is to each individual his or her highest conception of fairness, justice, righteousness, and all that is good.

We have no positive proof of life hereafter. However, science has shown us that in accordance with the laws of nature, nothing is lost. If this is true of material things, the same must be true of spiritual things. Surely my spirit will not perish at death and every atom of my material body continue to exist forever.

Such being the case, why has God put into man this sense or consciousness of an Almighty God and a life hereafter without giving to us any positive proof of either?

Along with these thoughts and feelings we find ourselves with visions of what we should be and do as contrasted with thoughts of things that it would be easier and more pleasant to do. A voice or spirit within each of us trying to reveal the will of God. There you have the answer.

I am here, a living human being. The voice or spirit of God is always revealing to me that which I should do and that which I should not do. Therefore, it must be a TEST which I am going through for the development of my soul. A test which will determine my fitness for life on this earth and life hereafter. A test such as could not be if there were positive proofs.

We know that material things and life in all forms have evolved and developed during the past thousands of years, in accordance with the laws of nature, the laws of God. There must be a similar comprehensive plan for the development and evolution of spiritual life.

For years I have felt that inasmuch as God is the supreme power over the universe, there must be one common

purpose applicable to every human being—a simple realization of the all-important reason for the existence of man—a philosophy of life that can be accepted and approved by the followers of all religions, and form a basis of common meeting ground for a better and more God-like appreciation of each man for all others.

Every individual's conception of what he should be or do is limited or based upon what he is or has made of himself. The spirit or voice of God is revealing the will of God to each and every individual insofar as each individual has capacity to understand it. The more any individual lives in harmony with the will of God, and the more one learns of the laws of nature and lives in harmony with them, the more God-like he becomes.

God reveals Himself to mankind in two ways—through the material and the spiritual. Man, after thousands of years, is beginning to learn more and more about material things and the laws of nature. We have learned enough to realize how little we really know and what a tremendous field there is for further study and research. The more we come to know and understand the laws of nature, the more we will be able to know and understand God.

The soul or spiritual side of man, which has always revealed God's will, has been the dominating force in the evolution and development of mankind, and man, as he has gained a fuller knowledge of the laws of nature, has played an important part in the evolution of all material and living things.

What would man be without a soul? An animal with a brain far exceeding all other forms of animal life. Perhaps we can best picture a man without a soul by observing those men who allow the animal side of their nature to dominate their lives.

Because of man's mental and physical superiority he becomes the most dangerous and destructive of all animals when the spiritual side of his nature has been subjugated.

The development of the soul of man in harmony with the will of God does not mean the subjugation of all animal instincts in man to the point of practical elimination. Such an extreme is con-



trary to God's laws of nature. It does mean the control of, and guidance of, all animal instincts and the care and development of all mental and physical qualities, not only in one's self, but in all others, and the care and development of all things.

The soul of man is the spirit of God through which evolution, in accordance with the laws of nature, is being carried forward.

Scientific study and research have revealed many marvelous laws of nature. We are gaining a broader understanding of God. Through this enlarged knowledge we are able to work more and more in harmony with God's will for the development and improvement of all living and material things.

Scientific discoveries in no way conflict with my religion or philosophy of life. On the contrary, they strengthen it. Many persons are disturbed over scientific theories, especially the possible evolution of man from apes. What difference does it make? Does it not suffice that we know that man today has a soul?

We may never know when God first put spiritual life into mankind, but it is not unreasonable or disturbing to assume that He selected the highest form of animal life when He did so. Science may prove some day that such was the case or it may not. It matters not. The important fact is: Man has a soul.

Science has never been able to prove that man has a soul, nor has it ever been able to prove that he has not. Inasmuch as the soul of man is the Spirit of God, I doubt if science ever will be able to do so. Science deals with material things and is stopped when it encounters the spiritual.

There are three forces, each operating in accordance with the laws of nature, in the life of every human being—heredity, environment, and will power.

A study and analysis of their relative force is important, as too frequently individuals are disposed to excuse themselves for personal weaknesses or wrong-doing by laying too much emphasis upon either heredity or environment.

Heredity is the transmission of physical or mental characteristics or qualities from parent to offspring. The physical

qualities and potential possibilities which each individual inherits may be improved and developed, or may be caused to degenerate.

Immediately after birth, environment begins to exert its influence and has much to do with the physical and mental development of every individual. Parents or guardians are responsible for the environment of infants and children.

Will power is the faculty of the mind by which one chooses or determines. It begins to function at an early age, and the way in which it functions during childhood and adolescence is largely the result of heredity and environment. The influence of parents, friends, teaching, and physical surroundings is of the greatest importance in preparing a youth to assume the responsibilities of life upon reaching manhood.

Along with these three forces there is a spiritual force. This spiritual force is trying to exert its influence all the time to direct will power.

When youth reaches manhood he begins to assert himself. He no longer accepts the environment in which he has been raised without comparing it with the environment of others. By his will power he has the right and responsibility of determining his own future environment. He also, by will power, can determine whether or not he will improve and develop his physical and mental capacities beyond that which he has through heredity.

This ability to decide places a definite responsibility upon will power. It is dominating and can rise above heredity and environment. There is, in addition to this, the spiritual force which is trying to exert itself. Will power can accept or reject this spiritual voice.

Thus we find that man is born into this world with certain physical and mental qualities through heredity which may be improved or debased through environment during the years of childhood and youth. When manhood is reached, will power becomes the dominating force. It chooses or determines. Heredity and environment continue to exert their influence, and along with these influences is the spiritual force or will of God.

(Continued on Page 208)



Living in Truth

By JAY R. McCULLOUGH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum



BEYOND the portals of recorded time, man felt the growth and unfoldment of an evolving awareness of conscience which left its mark in the utterances of his highest nature. In the ancient land of Egypt these early moral thoughts and concepts first assumed the form of oral tradition. Later, they were carved in hieroglyphic symbols into the rugged masonry of mastaba tombs and pyramids, painted upon the gypsum plastered backgrounds of coffins, and finally were written by scribes upon the parchment rolls buried within the tombs as a guide or aid in the nether world, or as witness of initiation into the mysteries. It is in Egypt that our first records of man's attempt to correlate his being with righteousness, justice, or truth are found, and it is in the writings of these early searchers for a moral basis for being that there is discerned the unification of these concepts in the term "Maat."

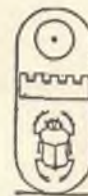
The sages, the initiates, and sincere students of the law spoke of their higher selves as "Ankh en Maat"—that is, "Living in Truth"—and, in recognition of the unerring order which governs the universe, made from time to time the age-old "Confession to Maat," the same confession which mystics of more modern times have found of great inspiration and benefit. As found in Chapter 125 of *The Chapter of Coming*

Forth by Day or, as it is usually termed, *The Book of the Dead*, it begins with a salutation, "Homage to Thee, oh Great God! Thou, Master of all Truth! I have come to Thee, oh my God, and have brought myself hither, that I may become conscious of thy decrees. I know Thee, and am attuned with Thee, and thy two and forty laws which exist with Thee in this Chamber of Maat. . . . In Truth have I come into thy attunement, and I have brought Maat in my mind and soul."

This quest for a more harmonious attunement with the Cosmic Order, as represented by the term, *Maat*, has led man, throughout the ages, into devious and intricate paths of thinking. From the time of ancient Egypt to the present, man has continued in the search for an understanding of himself and his relationship to nature and God, and has aspired, through cycles of seeming failure and successful venture, to an unfolding awareness of all that is meant by "Living in Truth."

Human Behavior

Man, we are told, is a dual being, manifesting on the physical plane; and such manifestations, whether mental or physical, are concerned with action, conduct, or behavior. Man's thoughts, speech, work, and play—in fact, every action and its motivating impulse—evidence and exhibit human behavior in all of its varied shades and tones. It is



the resultant effects, springing from this varied conduct in its relationship to the individual and his environment, which have caused man to weigh his actions and give them relative value. Such a judgment, arising from the realization that not all conduct is equally desirable, forms the basis for Ethics, the science of morals. Ethics, in its early meaning, carried with it the general idea of customs and manners, stressing those forms considered necessary for the preservation of desirable social values, groups, and institutions. With the greater development of moral discernment, later usage gave the ethical concept a qualitative connotation by ascribing to it the more particular characteristics of right and wrong.

As human motives and conduct came under closer philosophical scrutiny, and their developing forms became manifest through greater interaction with other developing social forces, it became necessary to inquire still further into the nature and source of our ideas about the right and the wrong. It is a patent fact that, in the world as we know it, ideas about right and wrong do exist, and these ideas form the basis for our behavior and aspirations. They dig deeply into the *why* and *wherefore* of the particulars which form the pattern of everyday life and point the way for attainment or development along the pathway which, lying ahead of the present, has been chosen by experience, empirical or intuitive.

Speculative Thought

From its inception, speculative thought has been divided generally into two opposing viewpoints concerning the source of knowledge. One viewpoint is that which is held by those who might be called Empiricists. To them all knowing was the result or outcome of experience and the impingement of forces opposing each other. This experience was a problem-solving one, which involved the inductive method and moved from the particular to the general, or from effects to their causes. In the field of Ethics, as in the other phases of the stream of speculative thought, there were those adherents of observation and experiment who considered the source of all ethical knowledge by the same inductive standard.

Of such were those who have been classified as the Utilitarianists. Their viewpoint was practical: a consideration of what is, not of what ought to be. The ethical concept, then, became based upon a delicate balance and ratio of pleasure and pain. Such a theory, founded upon a hedonistic principle, conceived that our knowledge of right and wrong came from trial and error through the experience of manipulation of many particulars, together with the attendant elements of pleasure and pain.

With the development of science, there arose the concept that everything that is came about through slow, expanding, evolutionary forces. Such a patternless and short-range theory as that of the Utilitarianists seemed inadequate to explain man's progress in a social and moral world. As an outgrowth of the Utilitarian theory a different explanation was brought forward, called the Natural Evolutionary theory. It accepted the pleasure-pain principles of the former but used them as a basis for a more purposeful end. This end was thought of as a social factor—the survival of peoples. The individual existed as a cell, bound by a physical bond of union with the social body. The lifetime of this one cell is far too short to gain that racial experience considered necessary for the survival of the species. Therefore, according to this reasoning, an evolutionary basis for knowledge is the only tenable one. If the knowledge of right and wrong cannot be truly conceived as an original possession or consciousness, then, as expressed by this theory, such a faculty must have been gained through racial experience.

There is another viewpoint concerning the source of knowledge, however, which is opposed to the conclusions of the two empirical theses heretofore considered. The adherents to this next explanation of how knowledge is attained may be thought of as Idealists, or partisans of the One instead of the many. They appeal to universals as a source of knowledge; hence, such a source would be considered as proceeding deductively from general laws to particular conclusions, from all-inclusive causes to their ultimate consequences and effects.

If the general field of knowledge is to be qualified by limiting it to the knowledge of right and wrong, it is noticeable that there were those who believed that, like knowledge in general, the source of all ethical concepts was from universals, and *a priori* in character. Among these adherents to the One as the source of all are the Intuitionists. To participants in this trend of thought, all ethical knowledge came about as an innate and immediate function of Universal Consciousness. True knowledge, then, is axiomatic and pre-existent in relation to the knowledge derived from the five senses, and is, therefore, more reliable and valid.

The Transcendental Idea

Another, and a seemingly more humanly satisfying answer to the problem arising from causality in the One, was that given by the Transcendentalists. Their viewpoint embraced the idea of the gradual unfoldment of the ethical concept, not from the data of sense perception, but through the expanding manifestation of the Universal Consciousness in each developing personality. This gradual unfoldment is called *transcendental* in that it is above, and prior to, the experiences gained through the five physical senses.

Starting with the idea that Universal reason is the inherent force manifest in and through all that is, the Transcendental argument carries this manifestation through a continuous and progressive series of graduation into every phase of being, nature, and man. Moral consciousness, then, is to be considered as but one undivided segment of the Eternal, Universal Consciousness.

In the behavior of man, as expressed from day to day, there is evidenced an element of choice and free will which may be woven into a design more or less in accord with the Universal, Transcendental moral pattern. That action then which is a complete and perfect replica of the Divine Moral Consciousness, is the best, and is in identity with the Good; while those ethical concepts which do not depict within themselves the perfection of the Divine Plan are

but imperfect realizations of that Plan. From this viewpoint, man is not to be considered as an independent individual but as an interdependent, undivided segment of the central source of all thought and of all that is. His personal development bears a direct interrelationship with all other segments of the Great Universal One, and the growth and unfoldment of one segment of the Soul-Personality contributes directly to the growth and unfoldment of the others which go to make up the Universal Brotherhood of Man.

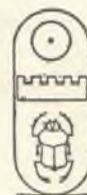
The Inner Voice

One of the weaknesses of the Transcendental idea was the incomplete explanation of how the individual, as a growing and evolving personality, could fit into a particular phase of the Cosmic scheme of things. The problem confronting the modern thinker who finds some measure of satisfaction from contemplating the viewpoint of the Transcendentalists is: "How can I establish a personal, ethical code of right thought and action through those promptings of the Inner Consciousness, or Inner Voice, which is also connected with the long-range Universal laws of compensation?"

Such a question presupposes a clear-cut, qualitative distinction between the dual being of man in the world of particulars and the realm of the Universal Consciousness. Should we not further ask the question: "Just where does this clear-cut distinction occur?" Like the "missing link," it is so very elusive that, upon investigation, either of a subjective or objective character, the imagined sharp-edged cleavage seems to merge and blend into a quantitative shading from the Universal into the particular. It is only when all that is, from the minute particular to the most Transcendental Universal, is placed in its proper relation on the graduated scale of the Cosmic keyboard, that it is possible to correlate the mind in body with the Consciousness of the Cosmic. Phases of the One, instead of being distinct and unrelated categories, form the basis for finding our place in the scale of all that is.



"I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor."—*Henry David Thoreau*



Arising from the necessity of man's own true being, there is evidenced the pull, the urge, and the drawing force which lead to an ever-awakening awareness and expansion toward the full realization of his all-embracing Divinity. The prompting of the Inner Consciousness is seen, by breaking down the barriers of the two worlds, to partake of the same quality as the Divine Consciousness. "The Master Within" is truly "within" as well as "without,"

for both are as One "Living in Truth"; and the development of the Divine potentialities, through gradual unfoldment and growth in the all-embracing Cosmic scale, offers a graduated Karmic pathway from man in the world of phenomena to complete identity with the Universally Supreme. Personal development, service to others, and attunement with the Cosmic Consciousness are but three unfolding phases in that gradual realization of Life, Light, and Love.



WHY AM I HERE?

(Continued from Page 204)

Thus I have arrived at a simple philosophy of life which is big and broad enough to embrace every human being of any color, creed or religion, namely:

The extent to which I live in harmony with the will of God, which is revealed to me by His voice or spirit within me, determines the extent to which I am making myself fit for life on this earth and hereafter.

Heredity and environment vary and

are different but will power, the power to choose and determine, is inherent in every human being—likewise the spiritual voice of God. Therefore, the test of life is applicable to all.

Jesus Christ developed his character and lived his life in complete harmony with the will of God, and thus became divine. You and I and every other man becomes divine insofar as each one lives in harmony with God's will.



BIRTHSTONE FOR JULY

The *ruby*, a red transparent variety of corundum much prized as a gem, is the birthstone for July. The most valuable shade is a deep, clear carmine red. Rubies of a poor quality are of a lighter shade or may contain white spots which in some cases disappear on heating. An alchemical elixir of great potency was supposed to be made from the ruby. This stone is said to be under the planet Mars and the signs of Cancer and Capricorn, and is said also to absorb the rays of the sun. The ancients considered this gem to be a powerful charm against sadness, vice, and sin.

OUR NEW COVER

The cover illustration depicts a section of *Mecca*, the capital of an Arabian province, and a Shrine of all Mohammedans. We have chosen this subject for our cover, because it symbolizes the enchanting mystery of the Near East. The soft shadows which creep up the sides of the stately minarets and slip along the domes of the mosques remind us that the Orient was the birthplace of much which we revere and hold sacred today—and the beginning place of our arts and architecture. As we gaze upon this scene, we are inspired with the feeling of romance, adventure, and the love of inquiry into the unknown.

This painting was executed by Miss Diana Bovée, *Rosicrucian staff artist*.

*The
Rosicrucian
Digest
July
1945*



Temple Echoes

By PLATONICUS, F. R. C.



RECENT vacancy in the Supreme Grand Lodge of A M O R C, the Order's Board of Directors, was filled by the election of Frater Orlando Hughes of Topeka, Kansas, to serve as a member of that governing body. For many years Frater Hughes has served loyally and capably as Grand Councilor for the south-central region of the United States. This new office of trust and honor is a fitting culmination of his long devotion to the Order's welfare and advancement.

We asked Frater Hughes to submit for this column some facts about his life and work. His reply was so interesting and readable that we print herewith a portion of his story:

"Practically all of my life I have been connected in some way with either Federal or municipal activities. After school days were over I entered the U. S. mail service, but remained for a short time only. I had the urge to roam the world a little.

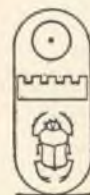
"Next I entered the United States Army, which service, despite its hardships, is one I have always loved. Throughout the years that followed my trail led to the Philippine Islands and to Manila, where I was stationed for a while. Thence it led to the island of Mindanao in the southern part of the Philippines and to the city of Zamboanga, which only recently has fallen again to our troops. Campaigns against the Moros on Mindanao were frequent.

"The trail then led still farther south to the little island of Jolo, from which the island of Borneo was visible. There were more campaigns against the fighting Moros and the inevitable loss of life.

"Later I journeyed north to Japan for a short stay, then past Wake Island to Pearl Harbor at Honolulu, at one time said to be the world's most beautiful harbor. After a brief stay I went on to the Golden Gate at San Francisco, a wonderful sight when viewed from the deck of a returning ship by a homesick serviceman!

"Throughout the years since 1917 I have held a commission in the Field Artillery Reserve of the Army, attaining the rank of Colonel a few years ago. During the years of my commissioned service I attended many Army Service schools, and received certificates of graduation from the Field Artillery School, Fort Sill, Oklahoma; the Command and General Staff School, Fort Leavenworth, Kansas; and the Army War College, Washington, D. C., as well as a number of other service schools of lesser importance.

"During the present war my duties have been both varied and limited. At times I have served as a member of a military court which quickly meted out justice to both innocent and guilty. However, duties of a more secret nature were usually included in my program, since the carrying out of these secret missions often required that the uniform *be not worn*.



"My pursuits in civil life have been connected for the most part with municipal affairs. I am, and have been since 1931, an official of the city of Topeka, Kansas.

"However, it now seems unlikely that I shall again be called to active duty in the Army during this war. Therefore, I am preparing to separate myself permanently from the military establishment of the United States. I have honestly and faithfully served my country to the best of my ability while in uniform; thus, I have no regrets.

"I prefer in the future to devote my time and interest to other matters, the most important being to aid in my small way the advancement of AMORC throughout the world. I have been a member of the Rosicrucian Order, AMORC, since June of 1930. To me it is one of the few really worth-while movements left to man in a sick and suffering world where only *Light* can revive the withering hopes of humanity."

* * *

Man is unable, by his own nature, to find rest and peace apart from Truth.

* * *

Modern psychology subjects students, military recruits, job applicants, and others to batteries of tests and measurement devices. This method of evaluation of talents and personality growth has seldom been used in spiritual education, so as an experiment we present a brief "test" of personal and spiritual maturity.

1) Are you able to "take it," to endure mental punishment and anguish without losing your control and general integration of self? Can you withstand illness and hardships without loss of courage?

2) Have you discovered basically unselfish purposes and goals in life, the service of which brings you happiness and a sense of true fulfillment?

3) Can you suffer criticism without losing your temper or harboring long resentment? Is it easy for you to forgive?

4) Are you progressing towards freedom from fear, worry, hatred, and other negative sentiments?

5) Do you sense the merit of humility? Have you found most pride to be an abomination? Do you look upon

others as of equal spiritual worth as yourself?

6) Are you able to control rationally the expression of your desires and appetites?

7) Have you found personal stability and integration in a world of change? Can you view with equanimity the prospect of a changing social order, of economic, political, and social life in profound transition?

8) Can you dispense, *at will*, with psycho-physical stimulants, such as tobacco, coffee, tea, alcohol, liquors, rich and heavy foods, most drugs and medicines?

9) Have you *found yourself*, the Law of your inner being?

10) Do you really love your Creator and your fellow creatures?

11) Does occasional solitude, and the self-reliance which it fortifies, appeal to you deeply? Do you seek daily attunement with the God of your Heart?

12) Are you living, then, dear Aspirant, the life of the Soul and of Reason?

Very, very few persons can truthfully answer all these questions affirmatively. *In the measure* that one is able to do so, it seems to this writer, he is advancing spiritually towards Rosicrucian Mastership.

* * *

A necessary and honest task well done is most pleasing in the sight of God.

* * *

ROSICRUCIANS AT SAN FRANCISCO: It was a thrill to walk into the "internationalized" lobby of the St. Francis hotel on Union Square and shake hands with AMORC Grand Councilors William V. Whittington of Washington, D. C., and Jose Antonio Calcaño Calcaño of Caracas, Venezuela. As this is written, Frater Whittington is serving the United Nations Conference on International Organization as a technical advisor on treaties to the Conference Secretariat. Frater Calcaño is first among the Counselors of the Venezuelan delegation.

Within a few minutes we were joined by Señora Clemencia Ostos de Kiel, of Mexico City, who represents at the Conference the University Women of Mexico and the Peace Leagues of America. She is also chairman of the

Peoples' Mandate Committee of her country.

At the suggestion of Soror de Kiel we were conducted to the official suite of Señor Doctor Francisco Castillo Najera, Mexican ambassador to the United States. Señor Najera gave our group a most cordial interview and expressed his interest in the Rosicrucian Order, AMORC, and the good work it is accomplishing internationally.

Two other Counselors of the Venezuelan delegation who are Rosicrucians were prevented by official business from joining our gathering. They are Señora Isabel Sánchez de Urdaneta and Doctor Carlos Rodríguez Jiménez.

After a most interesting and unusual conversation at dinner, we attended a Rosicrucian public assembly, whose appropriate theme was "America's Future—in War and Peace." Later, on parting, we all agreed that Rosicrucians and their hopes and ideals would exert a moving influence upon the future of the Americas and the world.

* * *

Wrote Louis Claude de Saint-Martin, a Rosicrucian mystic and the Unknown Philosopher of Martinism: "For each being the *good* is the accomplishment of his own Law, and the *evil* is what is opposed to it."

* * *

TEMPLE NOTES: Frater Rodman R. Clayton, formerly of San Leandro and the Oakland, California, Chapter of AMORC, has recently been added to the staff of the organization as a mem-

ber of the Department of Instruction. It is a pleasure to have this genial Frater, his wife, and two lovely Colombe daughters at Headquarters, and all wish him much success in his new duties.

Matriculation for the 1945 session of the Rose-Croix University is higher than ever before, and indications point to a record number of enthusiastic students during the term of June 18th to July 8th. More will be said about our University, the results of the coming session, and new plans for the curriculum and research, in subsequent issues of this column.

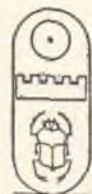
Everyone is profoundly disappointed at the necessity of cancelling the annual convention this year. However, it is a wartime decision thrust upon our Emperor and his staff by the exigencies of transportation on the west coast, and the natural desire to cooperate with the government's program to conserve passenger space on trains and buses, to conserve gasoline, and to avoid the further congestion of cities.

However, let us all look forward to a wonderful conclave in the summer of 1946, if conditions permit, as we hope. There is nothing quite like a Rosicrucian Convention. Like so many grand experiences of life, one must undergo it to really appreciate its worth. So let us each renew his affectionate loyalty to the Order of the Rosy Cross, its Emperor, officers and members, that together we may go forward in the months and years of struggle and awakening which lie ahead.

KNOW THE LAW OF THE ORDER

Members of the Grand Lodge of the Rosicrucian Order, AMORC, enjoy certain rights and privileges under the provisions of the Constitution and Statutes of the Grand Lodge of the Order. For the full benefit of membership, it is advisable that each possess such a Constitution and make ready reference to it whenever the occasion arises.

If your copy of the Constitution and Statutes of the Grand Lodge of AMORC is more than two years old, we would advise you to replace it, as amendments have been made from time to time—you should keep abreast of them. A copy may be obtained, postpaid, from the Rosicrucian Supply Bureau, for 15c, which is the cost of printing and mailing.





From Those Who Serve

(Somewhere in the South Pacific)

Recently it was my very good fortune to meet another member of the Rosicrucian Order, AMORC, who is also in the Armed Forces. He is T/4 Andrew Demos. Upon receiving my February issue of the Rosicrucian Digest, I read an extract from a letter written by Mr. Demos, on the servicemen's page. This letter said "from Fiji," but on a hunch I looked up his address and discovered that he was on this island at that time. It did not take me long to find him, and we spent some very interesting and enjoyable hours together.

Mr. Demos has now left here for a new location so we did not get to spend too much time together, but the time we did was, I am sure, indeed enriching to both of us. Neither one of us had met another Rosicrucian in the Armed Forces, and I cannot possibly describe how wonderful it was to talk over our studies and the Rosicrucian principles, as well as to discuss experiments, etc. We found that we are both confronted with many of the same difficulties in studying, such as, lack of privacy, lack of understanding on the part of our bunk-mates, and certain disturbing influences that hinder proper concentration and meditation. We agreed though that we should do the best we can and study hard, for we both feel that being students of the Rosicrucian Order, AMORC, is the greatest privilege that has ever been granted to us.

We also found that we are both extremely sensitive to conditions and situations which are not in accord with Rosicrucian principles, or not up to the moral standards that we have. We had both wondered before how other Rosicrucians in the Armed Forces felt about these things about which we are so sensitive, and which are so apparent to us in the Army. I had thought that perhaps it was just me and that I was supersensitive, but when comparing my thoughts with Andrew, I found that he also feels as I do about such matters. We did so very much confirm each other's convictions in this regard. We are confident now that the majority of Rosicrucians in the Armed Forces are sensitive to many of the same things we are. When this war is over and we all will be able to speak and write freely again, the Rosicrucian Order, AMORC, and its lodges will be informed about the true story and will be able to correct many of these conditions.

In closing, I want to say that my short contact with Andrew was very helpful to me and gave me greater enthusiasm as to my lessons. He is farther along in his studies than I am, and was able to clear up many points for me. I expect to hear from him soon, and we intend to carry on a regular correspondence. I sincerely hope that through the short meeting we had, we will be able to carry on a lifelong friendship.

T/Sgt. Donald A. Dalberg

*The
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Digest
July
1945*



Member of
"FUDOSI"
(Federation Uni-
verselles des
Ordres et
Societes
Initiatiques)

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian 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

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

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

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. E. C.

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.

ARIZONA

Tucson:
Tucson Chapter, Mrs. Lillian Tomlin, Master; Catherine Z. Whiting, Secretary, Box 4521, University Sta., Tucson. Meetings first and third Fridays at 8 p. m., 135 South Sixth Avenue.

CALIFORNIA

Los Angeles:
The Hermes Minor Lodge, 148 North Gramercy Place, Mr. E. R. Copeland, Jr., Master, 740 South Olive Street, Los Angeles 14; Ruth Farrer, Secretary. Regular convocations Sundays 3:00 p. m., all members welcome. For schedule of review classes, social and other events consult the monthly Lodge bulletin which will be mailed on request. Library, reading rooms and inquiry office open 10 a. m. to 10 p. m. daily. Telephone Gladstone 1230.

Oakland:
Oakland Minor Lodge, Mr. L. E. Blanchard, Master; Mrs. C. V. Jackson, Secretary, 1461 Alice Street, Oakland 12. Meetings 1st and 3rd Sundays at 3:00 p. m. in the Pacific Bldg., 610 - 16th St. Library Room 406, open afternoons 1 to 3:30, except Saturdays: Tuesday and Thursday evenings, 7:30 to 9:30. Phone Higate 5996.

Sacramento:
Clement B. LeBrun Chapter, Mr. Francis G. Christian, Master; Mrs. Mildred S. Christian, Secretary, 3531 East Curtis Park Drive. Meetings second and fourth Thursdays at 8 p. m., Odd Fellows' Bldg., 9th and K Streets.

San Diego:
San Diego Chapter, Mr. Donald W. Six, Master, Telephone W-0378; Mrs. Hazel Pearl Smith, Secretary, Telephone F-8436. Meetings every Tuesday, 8:00 p. m., at 2302 - 30th Street.

San Francisco:
Francis Bacon Minor Lodge, Mr. Frank Fitzgerald, Master; Miss Ruth Noyes, Secretary, 221 Missouri Street, San Francisco 10. Meetings every Monday, 8 p. m., 1957 Chestnut Street.

COLORADO

Denver:
Denver Chapter, Pamela Wickham, Master; Mrs. Ethel M. Johnson, Secretary, 1259 Elati Street. Meetings every Friday, 8 p. m., C. A. Johnson Bldg., 509 17th Street, Room 302.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter, Mr. William V. Whittington, Master; Miss Constance M. Gilbert, Secretary, 2032 Belmont Road, N. W., Apt. 317. Meetings every Friday, 8 p. m., Confederate Memorial Hall, 1322 Vermont Avenue, N. W.

FLORIDA

Miami:
Miami Chapter, Mr. C. H. Cheeseman, Master; Mrs. Florence McCullough, Secretary, 2015 S. W. 23rd Avenue, Miami 35. Meetings every Sunday, 7:30 p. m., 120 N. W. 15th Avenue.

ILLINOIS

Chicago:
Nefertiti Minor Lodge, Mr. George Fenzke, Master; Miss Ruth Teeter, Secretary. Reading room open daily, 1 to 5 p. m. and 7:30 to 10 p. m.;

Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 South Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday at 8 p. m.

INDIANA

South Bend:
South Bend Chapter, Mrs. Donald Weaver, Master; Mrs. Wilhelmina Snyder, Secretary, 2825 No. Michigan Street, South Bend 17. Meetings every Sunday, 7:30 p. m., 207½ South Main Street.

KENTUCKY

Louisville:
Louisville Chapter, Miss Mildred White, Secretary. Meetings second and fourth Fridays at 8:00 p. m., Shibboleth Lodge, 919 Baxter Avenue.

MARYLAND

Baltimore:
Baltimore Chapter, Mr. Chris R. Warnken, Master, 1239 Linden Avenue, Baltimore 27, Telephone Arbutus 630-J; Mrs. Alice R. Burford, Secretary, 1219 Maiden Choice Road, Baltimore 29. Telephone Arbutus 114. Meetings first and third Wednesday of each month at 8:15 p. m., I. O. O. F. Temple, 100 West Saratoga Street at Cathedral.

MASSACHUSETTS

Boston:
Johannes Kelpius Minor Lodge, Mr. Joseph A. Evangelista, Master, 7 Mendelssohn Street, Roslindale; Mrs. Ceciline L. Barrow, Secretary, 107 Townsend Street, Roxbury 19. Mystical convocations for all grades each Sunday at 7:30 p. m. at 739 Boylston Street, Boston 16. For schedule of review classes, social and other events, consult our monthly bulletin, mailed on request.

MICHIGAN

Detroit:
Thebes Minor Lodge, Mrs. Eloise C. Anderson, Master, Tel. TO 5-3291; Miss Margaret C. McGowan, Secretary, 15344 - 14th Street, Detroit 8, Tel. TO 6-8984. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 Second Blvd., every Tuesday, 8:15 p. m.

MINNESOTA

Minneapolis:
Essene Chapter, Mr. W. H. Thomas, Master; Mrs. Muriel Youngdahl, Secretary, 3543 Oliver Avenue, North, Minneapolis 12. Meetings 2nd and 4th Sundays at 8 p. m., Andrews Hotel, Minneapolis.

MISSOURI

St. Louis:
Thutmose Minor Lodge, Margaret Hg, Master, 9223 Coral Drive, Affton. Telephone FL 7125. Ruth Claytor, Secretary, 3510 Miami St., Apt. 216, St. Louis. Regular convocations each Tuesday, 8 p. m., 3008 So. Grand.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, Mr. Fred Stoesser, Master; Rebecca C. Barrett, Secretary, 206 N. 19th Street, East Orange. Meetings every Monday, 8:30 p. m., 37 Washington Street.

NEW YORK

Buffalo:
Buffalo Chapter, Mr. Bernard B. Kish, Master; Miss Gertrude Brookes, Secretary, Box 533, Fort Erie, North, Ontario, Canada. Meetings every

(Directory Continued on Next Page)

Wednesday, 7:30 p. m., 225 Delaware Avenue, Room 9.

New York City:

New York City Minor Lodge. Mr. Charles L. Searles, Master; Ethel Goldenberg, Secretary, 811 Elm Ave., Ridgefield, New Jersey. Mystical convocations each Wednesday evening at 8:15 for all grades, 250 West 57th St. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m. Booker T. Washington Chapter. Albert J. Marks, Master, 1174 Forest Ave., Bronx; Mrs. Catherine E. King, Secretary, 64 E. 134th St., New York City. Meetings every Sunday at 8 p. m., 69 West 125th Street, Room 63.

OHIO

Akron:

Akron Chapter. Leone H. Habbershon, Master; Mr. Clayton Franks, Secretary, Route 4, Box 536, Akron 1, Telephone MI-3971. Meetings every other Sunday, 7:30 p. m., Mayflower Hotel.

Cincinnati:

Cincinnati Chapter. J. H. Liggett, Master, Tel. BR-1712, 4926 Oaklawn Drive, Cincinnati 27, Ohio; Mildred M. Eichler, Secretary. Meetings every Friday at 7:30 p. m., 204 Hazen Building, 9th and Main Street.

Cleveland:

Cleveland Chapter. Mr. Charles D. Jones, Master, 18025 Hiller Avenue, Tel. IV. 5998; Mrs. Clyde Hinckley, Secretary, 3539 West 58th St. Meetings every Friday, 8 p. m., Hotel Statler.

Dayton:

Elbert Hubbard Chapter. Mrs. Bertha Miles, Master; Miss Grace M. Altick, Secretary. Meetings every Wednesday, 8 p. m., 56 E. Fourth Street, Rauh Hall.

OKLAHOMA

Oklahoma City:

Oklahoma City Chapter. A. H. Trostman, Master, Telephone 4-7792; Winnifred Atkins, Secretary, Telephone 5-1997. Convocations every second and fourth Sunday, 7:30 p. m., Y. W. C. A. Bldg., Room 318.

Principal Canadian Branches and Foreign Jurisdictions

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

AUSTRALIA

Sydney, N. S. W.:

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

CANADA

Toronto, Ontario:

Toronto Chapter. Mrs. C. I. Barnick, Master. Address all correspondence to Mr. Joseph Benson, Secretary, 788 Windemere Avenue, Toronto 9. Sessions first and third Sundays, 7:30 p. m., 10 Landsdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. E. A. Saville, Master, 5975 Balsam Street, Phone Kerrisdale, 0440L; Mr. Melford Hardy, Secretary, Suite 9, 3636 Fraser Avenue, Vancouver, B. C., Canada, Phone Fairmont 2897-R. AMORC Temple, 878 Hornby Street. Grand convocations held each evening Monday through Friday.

Victoria British Columbia:

Victoria Lodge. Ida E. Head, Master, 3354 Harriet Road; Miss Dorothy Burrows, Secretary, 1728 Davie Street.

Windsor, Ontario:

Windsor Chapter. Mr. Ralph Caliguiri, Master; Mrs. Rebecca Mathison, Secretary, 194 Bridge Avenue, Windsor, Telephone 4-2671. Meetings held every Wednesday, 8 p. m., Norton Palmer Hotel. Grand Lodge members welcome.

Winnipeg, Manitoba:

Charles Dana Dean Chapter. Mr. William M. Glanvill, Master; Mr. Ronald S. Scarth, Secretary, 149 Lyle Street, St. James, Manitoba, Canada. Sessions for all members on Wednesday, 7:45 p. m., 122a Phoenix Block.

DENMARK

Copenhagen:

The AMORC Grand Lodge of Denmark. Mr. Arthur Sundstrup, Grand Master; Carl Ander-

OREGON

Portland:

Portland Rose Chapter. Mr. W. A. Schmidt, Master; Miss Ollie Fuller, Secretary, 5542 N. Haight Avenue. Meetings every Thursday, 8:00 p. m., 714 S. W. 11th Avenue.

PENNSYLVANIA

Philadelphia:

Benjamin Franklin Minor Lodge. Mr. Rudolph J. Klug, Master; Mrs. Lucille B. Nenner, Secretary, 1711 West Huntingdon Street. Meetings for all members every Sunday, 7:30 p. m., 219 S. Broad St. Temple and reading room open every Tuesday and Friday, 2 to 4 p. m.

Pittsburg:

The First Pennsylvania Lodge. Joseph P. Gutowski, Master; Marguerite Marquette, Secretary. Meetings at 610 Arch Street, Pittsburgh.

TEXAS

Fort Worth:

Fort Worth Chapter. Mr. Irwin L. Bridger, Master; Georgia G. Appel, Secretary, 3201 East First St. Meetings every Friday, 7:30 p. m., Elks Club, 512 West Fourth Street.

UTAH

Salt Lake City:

Salt Lake City Chapter. Mrs. Mabel Hogenson, Master, Telephone 7-0039; Dr. H. F. Syndergaard, Secretary, Telephone 5-1889. Meeting every Wednesday, 8:30 p. m., 420 Ness Bldg. Reading room open daily except Sunday from 10 a. m. to 7 p. m.

WASHINGTON

Seattle:

Michael Maier Minor Lodge. Dr. Arthur J. Manley, Master; Marjorie B. Umbenhour, Secretary, 1739 13th Avenue, South, Seattle 44. Meetings every Monday, 1322 East Pine Street, 8 p. m. Reading room open Monday through Friday, 1:00 to 4:00 p. m.

WISCONSIN

Milwaukee:

Karnak Chapter. Mrs. Bohumila Falkowski, Master, Tel. Mitchell 1624; Mr. Wilfred E. Bloodow, Secretary, 4935 No. 55th Street, Milwaukee 9. Meetings every Sunday, 8:15 p. m., 3431 W. Lisbon Avenue, Room 8.

sen, S. R. C., Grand Secretary. Manograde 13th Strand.

DUTCH EAST INDIES

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

EGYPT

Cairo:

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

Heliopolis:

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

ENGLAND

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

MEXICO

Quetzalcoatl Lodge. Calle de Colombia 24, Mexico, D. F. Dr. Pedro Najera, Master; Leonardo Acosta, Secretary, Calle de Jalapa 74, Dep. 5 Mexico, D. F., Mexico.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN

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

SWITZERLAND

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

Latin-American Division

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

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

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC. For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.



ROSICRUCIANS AT WORLD SECURITY CONFERENCE

Above, left, Gilbert N. Holloway, Jr., member of the National Lecture Board of AMORC, is introducing to a public audience in San Francisco two members of the Rosicrucian Order, AMORC, who are representing activities of their respective nations as part of *official delegations*. In the center is Sra. Clemencia Ostos de Kiel of Mexico. She is chairman of the Peoples' Mandate Committee of Mexico and also represents the University women of Mexico. At the right is William V. Whittington of the United States State Department. He is technical adviser on treaties to the Conference Secretariat. Frater Whittington is also a Grand Councilor of AMORC in Washington, D.C. Likewise attending the Conference in official capacity for their governments were the following Rosicrucians who were unable to be present upon the occasion of the photograph: Sr. J. A. Calcaño Calcaño, Chief Counsel of the Venezuelan delegation and Grand Councilor of AMORC for Venezuela; Sra. Isabel Sánchez de Urdaneta; and Dr. Carlos Rodríguez Jiménez, Secretary of the Venezuelan delegation. The Rosicrucian Order has been honored by occasional visits from these prominent members when their arduous duties permitted them to come to Rosicrucian Park.



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