

The ROSICRUCIAN DIGEST



APRIL 1932
25c Per Copy

Suggestions

ROSICRUCIAN EMBLEMS

Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back, \$2.00. Women's style, with patent safety catch pin, \$2.25.

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Rosicrucian Candlesticks: Beautifully designed to represent Egyptian columns like those in Egypt and in the Supreme Temple at San Jose, finished in dark red mahogany, mounted on double triangle base. Each will hold regular size candle. Price \$2.50 per pair; postage prepaid.

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Boxes of twenty-four sheets of beautiful blue stationery, broadcloth linen finish, with envelopes to match, club size. Each sheet bears a symbolic Rosicrucian emblem. This is fine stationery to use in writing to a friend or acquaintance to show your affiliation with the Order. Price per box \$1.25; postage prepaid.

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THE TEMPLE OF THE "DIVINE MYSTERY," TIBET

This is an unusual picture of THE POTALA, the Palace of the Divine Incarnation, or "The Great Precious Teacher." Devout pilgrims from all parts of the world are seen arriving here for a special convocation, after weeks of travel by donkey and on foot.

(From a rare photograph in the personal collection of the Emperor—Compliments of The Rosicrucian Digest)

PERPETUATING THE ORIGINAL ROSICRUCIAN TEACHINGS



The Cosmic Way For You!

The Rosicrucians Invite You



ARE you seeking for that knowledge which will open up a new world to your consciousness, and reveal a path that leads to personal power? If so, you are cordially invited to accept this kind offer of the Rosicrucian Brotherhood.

For hundreds of years the organization has opened wide its portals to all sincere seekers for the wisdom of ancient and modern times. They have preserved this wisdom for those who in sincerity desire the benefits that come from harmonious attunement with the Cosmic creative forces, and from inspirational guidance. Through their system of personal development and helpfulness the Rosicrucians have maintained their position as an outstanding companion to thousands of men and women. They have taught them to **CHANGE the COURSE OF THEIR LIVES**, and to start their lives over again toward a definite goal of **HAPPINESS and PERSONAL ACHIEVEMENT**. The dreams of the human mind are capable of fulfillment. Your desires, if worthy, **CAN BE REALIZED** through the knowledge and application of fundamental Cosmic laws.

PRIVATE INSTRUCTIONS AT HOME

Interesting FREE BOOK Explains

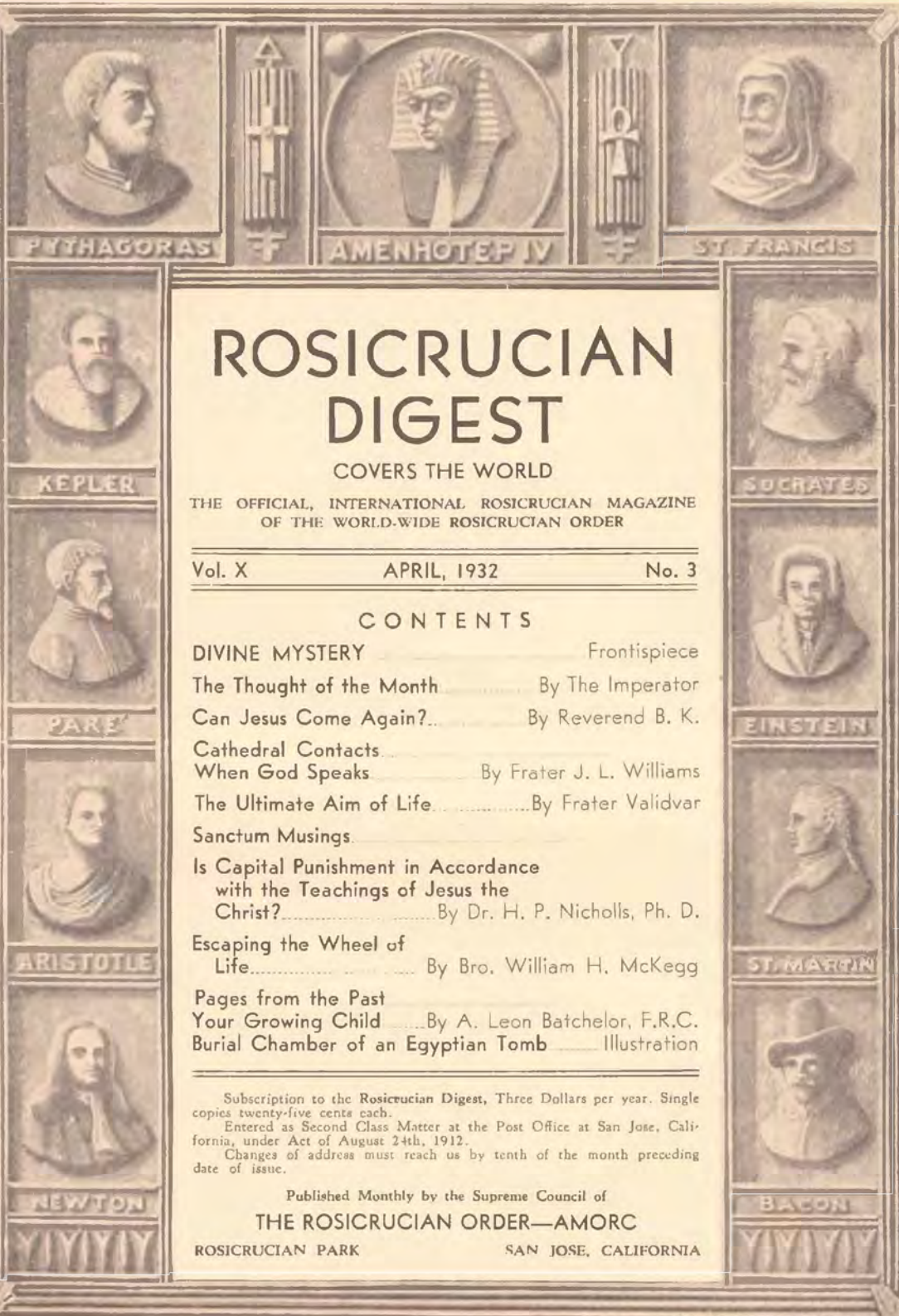
You may study the helpful instructions of the Rosicrucian system in the privacy of your own home. We suggest that you address the Librarian below, and ask for a free copy of the fascinating book, "The Wisdom of the Sages." It will explain how, after many years of development, a special system **FOR HOME STUDY** has been evolved by the organization, how the many departments of the organization for special personal help may be used by you; it will explain how these practical home Rosicrucian studies are sent to thousands of men and women in every walk of life in all parts of the world, and how through them these students are finding peace, happiness, and the fulfillment of their desires. Make use of this special, private help that the Rosicrucians **NOW OFFER YOU**. The instructions and teachings you will receive will be of unlimited help and inspiration. Just address a letter, asking for the book, to:

Address: Librarian S.P.C.
Rosicrucian Brotherhood



Rosicrucian Park
San Jose, California

(Those who are Rosicrucian Students are now receiving these instructions)



ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. X

APRIL, 1932

No. 3

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH PEACE

By THE EMPEROR



WE have one grand opportunity again to turn our thoughts away from our individual trials and problems, and to look over the broad landscape of universal assemblages of men and women and to get the Cosmic point of view of the brotherhood of man. Our first and only sad note in such a picture is the disturbed conditions that engulf men and women in China and Japan at the present time.

As we have said over and over, war begins not in the diplomatic circles of nations, not in the political entanglements or violations of national ethics, but in the consciousness of man, himself. In order to end warfare and strife, men must cease thinking of the possibilities of war. They must cease feeling that they have difficulties or problems, and think only of peace and harmony. Man must cease believing that his problems, whether of a personal or local nature or international nature, can be settled only by contest, and by physical contest especially. A battle of wits or a mental contest and strife centered at a round table where representatives of all nations are free to speak will some day become the proper and correct way of ending war. As long as man believes that his right is

infringed, or that he has certain rights that can be infringed or abnegated, and that this infringement must be compensated for in a physical way through test of the physical prowess of the countries involved, so long will wars be imminent.

How long is it going to take man to realize that the greatest power he has is man power, and that the greatest contest between men is a contest of intellect, of brain, and especially of mind power? A contest of wits would be bloodless, a contest of logic would be harmless to the physical body. A contest of arguments regarding so-called rights and privileges would be equally as exciting and interesting to all persons concerned as the most bloody of wars. But you cannot make all men think this at the present time, and thus we have one group of men attempting to talk of disarmament while another group in another part of the world is carefully preparing for and carrying out a great war.

It is not a matter of disarmament, for all talk centering around the limitation of armament is a continuous recognition of the need of disarmament and a recognition of the feasibility of war. All nations might just as well build as large navies and as large standing armies as they possibly can, and then, at the same time, consider the horrors of warfare and the benefits of peace. It is well to be prepared for emergencies of any kind, including war, but preparation for an emergency should also be accompanied by a serious consideration of ways and means of preventing the emergencies.

Every sane and rational business man takes the precaution to secure fire insurance, and at the same time he takes precaution to protect himself against the heaviest loss of fire, but he does not stop there. It would be foolishness to think that this would be sufficient. He goes further into the problem and discovers ways and means of preventing fire, and thus insures himself that he will need neither protection nor insurance against loss.

Let man begin to recognize the brotherhood of man, and at the same time be sensible enough to recognize that there is no such thing as good and bad men and women or good and bad nations throughout the world, but different individuals and different nations, and that each nation is entitled to its individual view-point, its individual customs and habits, and its individual rights and privileges. Then let him understand that these things are matters of opinion and are adjustable, flexible, and constantly varying.

In this way he will come to realize that the best way to adjust any differences or to untangle any entanglements or to settle any disputes is to talk these

things over and to put them upon an intellectual plane instead of upon a physical plane, for, after all, opinions are mental things. Customs and habits have their origin in the mind. Disputes and disagreements are the results of differences in judgments, differences in ideals, differences in beliefs, and all of these belong to the intellectual realm, and not to the physical, material realm. They all have their origin in the mind of men, and are more quickly removed from the minds than from the physical realms.

So far as victory is concerned, what a price to pay for glory in the physical realm. After all, there is no victory so great as the victory of one mind over another in a contest of an intellectual nature, and it is certainly a joyous victory as compared to the muscular or physical power contest aided by bullets, cannon balls, poison gas, and other things. Let us, therefore, place all of our problems on an intellectual, mental basis and deal with one another as human kin, each endowed with the same human and Divine abilities to think and reason, and we will take the greatest step forward in our approach to universal peace.

COME TO THE ROSICRUCIAN CONVENTION

If you have looked forward to meeting personally the officers of the organization, hearing Rosicrucian lectures, seeing demonstrations of the principles, participating in symbolical rituals in the Egyptian Temple, hearing talks and lectures by various members and officers of the Order throughout the world, and seeing the unusual collection of relics in the Oriental Museum, then come to the annual Rosicrucian convention which will be held during the week of July 10 to July 16. Arrange now to spend your vacation in San Jose at the Rosicrucian convention, meeting hundreds of other persons of like mind and thought. It will be an experience in your life that will be worth any little sacrifice that you may make to come. Write to the Convention Secretary for all the particulars of this remarkable event.

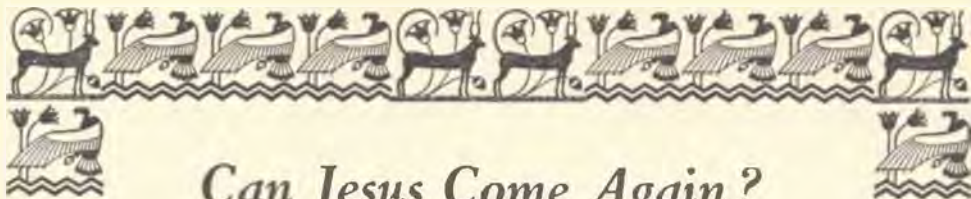
WARNING TO ROSICRUCIANS

We advise all members of the Order to beware of persons representing themselves to be official Rosicrucian lecturers for the AMORC, and collecting fees and sums of money in different communities, on one pretext or another. If an official lecturer of the organization is to appear in a certain community, members in that territory will all be notified directly from headquarters, and the lecturer will be presented with credentials, signed and sealed by the Grand Lodge of the Order; and at no time will any lecturer of the organization have the authority to collect money in the name of the Order.

Therefore, anyone representing himself to be a lecturer, and attempting to collect sums of money, should be commanded to present his credentials, and the Grand Lodge should be immediately notified. We have difficulties of this sort, from time to time; every large organization has the same difficulties—persons traveling about the country representing themselves to be agents of an organization and attempting to collect sums of money in the name of that organization.

All Rosicrucians will kindly keep this point in mind, and be sure to notify us at once of any misrepresentation.





Can Jesus Come Again?

IS SUCH A THING POSSIBLE AND NECESSARY?

By REVEREND B. K., Priest of the Buddhist Church



FOR many hundreds of years the Christians have officially anticipated the second coming of Jesus the Christ. It is true that some denominations of the Christian religion give considerable emphasis to the prediction of His coming, while others look upon it as a symbolic prophecy not necessarily to be fulfilled in flesh, but rather in spirit. To these persons, that which is of the spirit requires no emphatic arguments, and for this reason many Christian denominations do not refer to the second coming as constantly and as consistently as do others. However, there seems to be a general agreement among the most orthodox of the Christian denominations that Jesus will appear again on earth at some future time.

As to when He will appear, there seems to be considerable doubt. The prediction itself is based upon indefinite statements spiritually convincing and positive, but materially veiled in indefiniteness. During the past nineteen hundred years of Christianity the anticipated or looked-for time of His appearance has been announced many times, and there have been great upheavals in the Christian church due to the seeming failure of Jesus to appear at the time He was expected to appear.

Probably we should not expect to find fanatics in the Christian religion as we find them in the Buddhist, Mohammedan,

Brahman and other religions. These persons cease hold of the spirit of any thought or idea and interpret it in the light of the material, earthly terms, and go to great extremes in giving individual interpretations to passages of Scripture or laws of doctrines that may safely be interpreted in many ways. For this reason we find in the past nineteen centuries periodical outbreaks of religious fanaticism or enthusiasm fanned to extreme excitement and fervor by the announcement that the year is at hand for the second coming of Jesus. Each one of the predictions is eventually found to be untrue, and the period passes without the expected fulfillment. The continuance of such failures has given rise in the minds of a great many to a serious doubt as to whether Jesus would come again and how He would come.

In the early centuries of the Christian Era the coming of Jesus was associated with great astronomical manifestations. The passing of a comet through the sky was taken as a sure sign that it was another star moving across the heavens predicting the birth of Jesus a second time. The comet would go on its way, however, and years would pass without any revelation of the existence of Jesus on earth. Eclipses would come and go, each one bringing a period of excitement and anticipation of the rebirth of the Savior, and other strange occurrences in the heavens would cause millions of persons to anticipate spiritual upheavals. At times millions of persons would sacrifice their earthly possessions and abandon their homes and do many strange things in the belief that the time was at hand for Jesus to call together His own in one grand empire of spiritual beings.

Eighty-six

Even today there are Christian sects who are proclaiming that the coming of Jesus is close at hand and that things should be made ready and souls prepared to meet Him. Other Christian sects say naught of this immediate coming, but look to the event as one that is in the distant future. What is the truth regarding this event, and what may we say is a safe viewpoint upon which all can depend?

First of all, we must realize that if Jesus the Christ is to come again, His coming will be as important to the non-Christian as to the Christian; and I do not think that any true and devoted member of the Buddhist religion would pay less homage to the Christ upon His coming than any true Christian. Certainly, all of the non-Christian religions would find their activities affected by this great event, and undoubtedly hundreds of sectarian doctrines and sectarian movements would be modified in thought and spirit, and solidified into one grand and glorious religion if Jesus should appear upon earth again and preach and teach and demonstrate once more that which the Christian Bible says He preached and taught and demonstrated in the days of long ago.

In the first place, even those devout followers of non-Christian religions who have not accepted Jesus as God's only Begotten Son, would recognize in the second coming of Jesus a Divinely appointed Messenger whose reappearance on earth would be the ultimate convincing evidence of the soundness of the Christian doctrine. To most of these non-Christian movements Jesus is admired and beloved as one of the world's foremost leaders of spiritual thought, and He is all but the unique Son of God to these people. They accept His Divine appointment as a Messenger of God, and they accept His mission in life as a Divinely decreed Way to salvation. The second coming of Jesus would remove from their hearts and minds any doubt as to His unique Sonship. The result would be the conversion to Christianity of many millions of non-Christians.

This conversion, however, would result only from the coming to earth again of the same Jesus as is described in the Christian Bible as having lived in

Palestine at the beginning of the Christian Era. In other words, it would be necessary for the second coming of Jesus to demonstrate the reincarnation of the Jesus who was born in Bethlehem, crucified upon the Cross, buried in a tomb, resurrected and ascended into Heaven. It is just this Jesus and none other that is anticipated by the average Christian who has any faith at all in the second coming of Jesus the Christ. Therein lies the power of world conversion and the possibility of the greatest religious upheaval that the world has ever known. The return to earth a second time of a definitely known and definitely recognized being with the same name, the same appearance, the same mission and the same purpose would be the first universally recognized fulfillment of an ancient law, and the whole effect of this demonstration would be to strengthen and increase the Christian doctrines.

But will the Christ return again to earth as Jesus? This is the important question, and this is the one point over which there has been much theological dispute for many centuries, and upon which the greatest theological authorities even in the Christian denominations cannot agree.

It is true that the first coming of Jesus the Christ was proclaimed in advance by the definite prediction that He would be named Jesus and that He would be the Son of God. There is no prediction, however, anywhere in the Christian writings that the second coming of Christ will be in the body of one known as Jesus. Furthermore, there is no positive prediction that Jesus, as a son of man, as an earthly being, will return to earth again, but rather that the Christ would return to earth.

This leads us to analyze what it is that the Christians are really seeking in this second coming. Is it the man, Jesus, for whom they are looking, or is it the second coming of Christ upon earth which they anticipated? From the viewpoint of the Oriental mind it is highly improbable if not Cosmically and spiritually impossible. Jesus as a man and a human personality, was a son of man born of the flesh and of the earth, and used his body as an especially prepared instrument for the dwelling place of the



Christ Consciousness on earth, according to Christian doctrine. This in no wise implies that the Christ Consciousness could not have been implanted in the earthly form of no other being, and it does not imply that the Christ Consciousness or the Christ of the spiritual world should be reborn in a body identical with the one used previously and with a similar earthly name. To anticipate the second coming in a similar body and with a similar name is to pin one's faith in human personality and to neglect the essential superiority of the Christ Consciousness.

Undoubtedly, the times and conditions of the world today are such that the Christ Consciousness would have to appear in the body and form of one who had attained a perfect knowledge of the present-day world and its needs. According to Christian doctrines, Jesus was well prepared to understand and cope with the modernistic tendencies of the time in which He was born and to be a Master of the worldly problems then confronting mankind. The new Jesus of the Christ Consciousness would have to be equally prepared and equally developed in order to do so. Such a being born in the present or future years could not be the same physical being as that which came to earth nineteen hundred years ago. Even if we accept the Oriental doctrine of reincarnation and believe that the Jesus born in Bethlehem may be reborn again on earth this year or next year, we would have not the same Jesus, but a new Jesus, more evolved, more prepared and more qualified to meet the present-day problems, and undoubtedly, of different name and different appearance.

But the Orientals feel that the second coming of the Christ will not be as was the first. They feel that the second Christ will be the birth of a new Christ Consciousness in the hearts and minds of all living beings and that while the first Christ as a new and unique consciousness among men was focalized in one human body which might lay the foundation for a universal recognition of that consciousness, the second coming will not be limited exclusively to one human being, but be for all beings made ready and receptive to the influx of highest spiritual power given to man on earth.

To this end all men and women are urged to purify themselves and make themselves ready for the incoming and indwelling of the great Master, or for the indwelling of the great Consciousness that is to be their Savior and their Redeemer. Therefore, they look for no great avatar, no unique human form, no unusual birth or species of being, but rather look for the gradual coming to earth of an awakening consciousness in the hearts and minds of all worthy persons who will realize the quickening of the spirit within them, and gradually attune themselves with the Christ Consciousness on earth, and thereby find the redemption and salvation that they have been seeking for. This is the second coming of Jesus that might well change all of the religions of the world by its unification of the highest consciousness, but this will be accomplished in a far different manner than would the unification of religions through the birth of an actual, physical reincarnation of Jesus the Christ.

Through the teachings of spiritual principles such as those contained in our own excellent Rosicrucian lessons and through prayer and contemplation, meditation and self-examination, we will gradually unfold our own spiritual consciousness and make ourselves ready for the incoming of the Holy Ghost that may prove to be the Christ Consciousness after it has fully evolved. The true ideal of the devout Buddhist is like that of the true Brahman, Hindu, Mohammedan and Christian; namely, the development of the inner spiritual self to a degree where it is ready and worthy of absorption into the highest spiritual consciousness. If the Christians believe this highest degree of consciousness to be the Christ Consciousness, then so be it. If it be some other form, or known by some other name, what difference can that make? Certain it is that the Rosicrucian teachings are the most practical in enabling men and women to properly unfold and consciously quicken the spiritual within.

Whether the second coming of Christ be close at hand or not, the time has come for all beings to prepare themselves spiritually for whatever evolutionary change in the spiritual being of man is contemplated by the Divine Ruler.

Eighty-eight



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*



THE special contacts arranged for last month proved intensely interesting to thousands of our members. The one conducted from the Amenhotep Shrine at Rosicrucian Park at 5:30, on the evening of February 25, seems to have brought together

more of our members in mental contact than any other special session at any time. Hundreds of reports indicate marvelous experiences in the brief period of that special service.

Eighty-nine

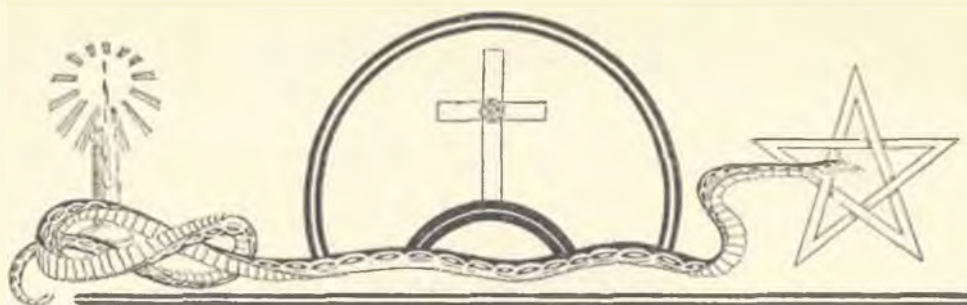
For the month of April the special contacts on Tuesday evenings will be conducted. This is the Grand Master's spiritual ceremony and concentration period in the Supreme Lodge at San Jose at 8:00 to 8:10 P.M., Pacific Standard Time, every Tuesday evening. By contacting the group of officers and members at this period and following it with a contact with the Cathedral at 8:10 will bring many pleasing experiences.

The last Cathedral period of each Sunday night throughout April will be conducted by the Imperator for the benefit of those who need help physically and materially.

Many experiences of members regarding the Cathedral contacts and

(Continued on Page 102)





When God Speaks

IF THE TEMPTER CONTESTS THE COSMIC LAW
YOU MAY HEAR THE VOICE OF GOD

By FRATER J. L. WILLIAMS



IN our lectures we are often reminded to beware of the voice of the Tempter and to turn away from him and ignore the interesting arguments that he presents in trying to influence our lives.

The candidate who stands upon the threshold of initiation in one of our Rosicrucian Temples, either here in America or abroad, is always warned that at every threshold of life the Tempter stands ready to persuade or influence us in our decisions, determinations, and conclusions. The candidate is reminded that the thresholds of life are frequent, and that the crossing of the threshold at the time of initiation is but symbolical of the many thresholds we must cross from day to day and year to year, if we wish to progress, advance, and become truly masterful in our lives.

Every time we decide to do something to improve our lives, to master some condition, to enter into a new field of activity, to render some kind deed, to eliminate some undesirable element from our natures, or to live a better life, we bring ourselves face to face with a threshold and an open portal through

which we must pass. Here at this portal we may hesitate a moment because the Tempter, with his logical reasoning and his suave arguments and smooth tongue, is always ready to deter us or hold us still in our determination or desire while he argues against our convictions and tries to point out to us the glimmering, glittering beauties and benefits of earthly sins and earthly conditions. He is truly the Satanic power of the evil forces in the universe, and he represents also the lowest side of our nature, the grossly material side of our existence and the lurid glammers of life.

I am quite convinced from my own experience that this devil of a Tempter is more happy and more busy in trying to persuade mystics and students of mysticism from the straight and narrow path than he is in almost any other of his many forms of employment. The leading astray of an innocent victim is not nearly as great a victory for him nor half as much a display of his prowess as in being victor over a thinking conscience and determined being who seeks to lift himself above the commonplace things of life and find regeneration and rebirth in a higher world of thought. And sometimes I think that the Evil One delights in picking out Rosicrucians and trying to see how far he can become victor over their carefully laid plans. At any rate, he seems to be ready for a contest at any time

with any Rosicrucian who is about to take a forward step and who is at the very portal of a new chamber in the great Temple of Initiation.

Ever since I have been a member of the Rosicrucian organization, the Tempter has been quite busy with me. He has appeared in various forms at various places and at sundry times. After I had carefully read and studied some of the earliest lectures in the First Grade, he appeared to me as a wise and learned student of life's philosophy, and cleverly pointed out to me the futility of studying any of the lessons that I was receiving because of their very nature and because they would take from me and from my life many of the worldly joys that he claimed were not equaled by anything offered in the Cosmic world. He also appeared to me as the teacher of special secret systems that were shorter and more direct; he appeared as a learned philosopher whose books we could find in a library, and which would give me a broader and better vision of life; he appeared as an old student who had long since abandoned the Rosicrucian teachings in favor of some modern Western World system that was far superior; he appeared as an economist who pointed out to me how I might secure the knowledge I sought by buying a few cheap pamphlets or by joining some organization that would accept from my miserly hand a few paltry coins as a voluntary donation in exchange for what I received; he appeared as a physician who tried to tell me that the science of modern medicine knew more about the ills of health and the cure of disease than I would ever learn through any of my studies; he came as an angel of light and tried to argue with me and convince me that the light he shed was the Light of the World, and was greater than the Light of a Heavenly God or a Cosmic realm of which I could never know anything divine.

As a Tempter he met me at every threshold of every portal of progress. He would urge that I turn backward and retrace my steps along the path I had trod. He pointed out the fact that the majority of men and women in the world were walking in the great highways of earthly pleasure and earthly

success and that the portal before me led to a smaller by-way in life along which I would find lonesome souls seeking an ethereal something that did not exist.

How often he almost succeeded in having me turn my face from the East to the West, from Light to Darkness! What struggles I had to argue against his arguments, and to match my wits with his! How often I sought with great anxiety for some word or sign that I could give him and which would prove that I was right in my faith and my hopes and that he was wrong. Only in the last moment did my faith sustain me when I thought I was lost and that the Tempter had been victorious.

Today I rejoice in the fact that even though he has recently tempted me again, I have learned to be master of my own life, and have at last found Divine support through the Cosmic. Not long ago this Tempter appeared before me again at a crucial time in my progress through the Rosicrucian teachings and tried to delay me in the entrance to the portal of the greatest chamber of all. Here was the most crucial time in my life. If I failed to pass through this portal, all that I had conquered and won in the past would be lost. There would be nothing left for me to do but to turn around and go backwards along the long path which I had so successfully covered for several years. If I could enter this new chamber, I was sure it would lead to Divine attunement, Cosmic Consciousness, and eternal self-mastership.

Here was to be the great contest between the evil forces of the world and Cosmic majesty, and I was to be the one to decide whether in my own life I would permit the Cosmic power to hold me fast or yield to the Tempter, and forevermore be one of his slaves.

But there came to me the words of the great Rosicrucian Chant, "Ad Rosam per Crucem; ad Crucem per Rosam; in eaeis gemmatus resurgam. Non Nobis, Non Nobis, Domine, Sed nominis tui gloriae solae." (To the Rose by way of the Cross; to the Cross by way of the Rose; in this way, adorned, I shall be resurrected. Not for us, not for us, oh, Lord! But the sole glory of Thy Name.")



The Tempter tried to convince me that all of the benefits that I believed I had received in the past from the Cosmic and through my studies and Rosicrucian membership had been manufactured in my own brain. He tried to illustrate in his argument by comparing my psychic visions to a filmy strip of moving pictures that I had mentally created and projected into my consciousness as fiction. All that I had accepted in good faith was false and unreal, he argued. For several days he held me in his spell, but the Rose and the Cross were before me, and I was adorned and ensconced by them.

Then one night in sheer despondency and exhaustion I threw myself upon my bed and tuned my whole consciousness to the Cosmic to permit it to give me strength to battle against the worldly wisdom of the Tempter. I had not fallen asleep nor even approached the borderline of sleepiness when out of the silence came clear and distinctly the words, "I am the Father, Son and Holy Ghost!" This was followed by a moment of intense silence during which the vibrations in the room became so impressive that I felt them throughout my entire being. Then in the midst of the inky darkness around me there was suddenly extended a large hand and the forepart of an arm. In this great hand there was a purple ribbon and two triangles interlaced to form a six-pointed star which seemed to be made out of bright silver and attached to the ribbon as a medal. The hand moved slowly toward me as though offering me the ribbon and the star as a token; and then came these words: "Wear this on the left breast, and as a further token I give thee the words, 'The Holy Ghost.' " As the hand and arm advanced in the space above me, I was impressed with the desire to pray, and I prayed, as I was inspired to do. I was not asleep, but wide awake, and nothing of the experience had the nature of a dream in any sense.

When the prayers were completed I felt that I had been reborn, and was a master of my environment and of all of the problems of my life. Thrilled and elated I arose from the bed and stood upright, like a man that had been freed from prison, and was now the conqueror of all I could survey; and yet the Tempter stood there with his soft and tempting voice, sarcastically laughing at my faith in what I had seen and heard. He argued with me that I was childish to believe that the Cosmic could decorate me with a sacred token, and he challenged me to prove that I could even enter the Cathedral of the Soul. He tried to make me feel ashamed of myself for having any belief in what had just occurred, but his arguments were now of no avail. His voice had lost its power to influence me. His magnetism was now repellant instead of appealing. His very presence was objectionable and the ideas that he presented fired my being to even greater faith in the existence of the Cosmic's power to overcome even the strength of earthly creatures.

I am happy to say that the six-pointed star is still on my left breast, and that as long as I live it will remain there. I am now a dweller in the great chamber of Cosmic benediction, and in all humility I write this report and place this experience upon record with no sense of boastfulness, or no degree of superiority in my estimate of myself, for I now know that I am but the humblest of students on the path, but I have been given the word and the power as well as the token to help others that they may not be influenced by the voice of the Tempter. And thus I sign my name that it may be distinguished from the reports of others, and for no other reason; and I trust that the new life given to me will remain a continuous dedication to the greatness of the Cosmic and the glory of our great Brotherhood.

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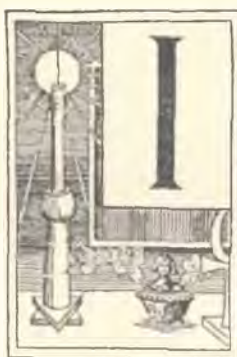
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The Ultimate Aim of Life

FOR THE OBJECT OF CONTROVERSY THIS BROTHER'S CONCEPT
OF MAN'S ULTIMATE AIM IN LIFE IS GIVEN.
DO YOU AGREE WITH HIM?

By FRATER VALIDVAR



purpose.

In other words, this thesis is not concerned with the infinite purpose of life, but the aim of life as man comprehends it, or the aim he involuntarily accomplishes. Whether we have formed definite opinions of the Cosmic purpose and intent of life, or whether we have not speculated on it at all, or merely held the view of Hegesias, "Life only appears a good thing to a fool, to a wise man it is indifferent," does not affect our consideration of man's own aim of life. To arrive at a serious deliberation, let us first consciously eliminate the customary, prettily worded phrases we are accustomed to give as an explanation of our own or man's aim in life. I sincerely believe that colloquial thinking is the greatest barrier to profound thought. It robs the individual of honest mental exertion by offering him an unsatisfactory but commonly accepted answer to all questions.

Ninety-three

IN considering the ultimate aim of life, let us consider it from man's aim of life, and not in the sense of the Divine object. It should seem to be more within the realm of possibility to understand man's aim in life than to speculate upon the Cosmic

Therefore, hesitate a moment and ask yourself this query, "Can I give a reason for living?" Having in some way come into consciousness and being, what sincere reason can you give for continuing to live? After having become convinced that you are justified in living because of several, to you, explicit reasons, which you easily enumerate, then start a process of subtraction. Try to determine the most essential of all reasons for your continuation of living. In other words, what one of the reasons would you offer as the most logical explanation? Furthermore, do you consider, then, this one outstanding reason your aim in life, whatever it may be? If a vast cross-section of mankind, including all races, nationalities, religions and classes of society could be interrogated as above, and their replies properly catalogued with a view of gaining a statistical chart of their comprehension of the ultimate aim in life, we would find but two general divisions. We would find that the first division or majority held an aim in life that was solely based on physiological factors; the second, based on ethical factors.

Primarily, man is grossly material; that is, he is of the elements which surround him. The religious sectarian and the atheist alike agree that man's feet are as firmly rooted to the earth and his body as closely linked to it as the trees of the forest or the grass upon which he treads. Physically, man is animal, all



animal. He has the same physical desires or wants. He is as bound to the necessity of satisfying these wants of hunger or thirst as the most lowly of mammals. These desires of man, these appetites that impel, urge, and persuade cannot be denied, but must be satisfied.

True, we may reason with the exercise of will and convince ourselves of the limitations of these desires and the menial servitude in which they place us. We may also wish to aspire to a state of asceticism where these desires could ultimately be completely suppressed. Still they persist, and we heed their demand. Why not admit that these desires are the physiological impetuses given by nature to compel observance to her demands? The gratification of these desires does nothing more than bring about a condition of status quo for man.

If man conscientiously and with reservation fulfills the requirements of nature's demands, the result is but normalcy. The state of normalcy generates a physical harmonium or sense of pleasure. The practice of abstinence, the unnatural suppression of the desires, results in disease, producing the sensation of pain or the disturbance of physical harmonium. Pain is irritable to the consciousness of man, as well as to all forms of animate, conscious life. With conscious effort man avoids all circumstances apt to produce pain, and with even greater initiative attempts to gratify the senses as frequently as possible so as to be possessed of pleasure. Man sums up these sensations of pleasure by terming them happiness. Thus an ordinary human who is fortunate enough to dwell in an atmosphere of material plenty, sufficient to gratify all physiological desires, would physiologically be happy. His would indeed be a status of pleasure.

Since, as we have previously stated, man is fundamentally physical, there is a constant effort being made by the greater portion of mankind to avoid any circumstance that will divorce him from this happiness—or pleasure. We must not come to the conclusion, however, that because of the reasons given, happiness is the positive aim of this vast majority of mankind. In fact, happiness or pleasure is but their *negative* aim. The condition of happiness or

pleasure they seek is not for its nature, but it is of necessity. It is merely because it is the opposite of pain, grief, suffering, that they seek it. The dog who thirstily laps water after trotting over hot waste-lands does so because it supplants a sensation that is more pleasing; a substitution of gratification for want. The dog, who has quenched his thirst and again is normal, is happy not because he previously had the realization of what happiness was, not because he sought that mood, but because he attempted to rid himself of another. In other words, pleasure was the effect of the absence of pain.

The ultimate aim of most men, therefore, is the negative acquisition of happiness by the elimination of sorrow. By happiness we mean, as we have shown, pleasure; and by sorrow, pain of some nature. Physiologically, the ultimate aim of life is **BUT PLEASURE**. It serves a utilitarian purpose, for it maintains man in a normal state. But perhaps you wonder what of the minority of men who find no happiness in the gratification of physical desires, whose aims are not born of the physical impulses of the animal senses? We can visualize the humble artist, who, because of extreme frugality and deprivation, is physically in a precarious condition, trying to express externally an inner vision. Hour by hour, day by day, conquering the demands of his appetites so that he might save sufficient means to continue his studies in a foreign city under a master.

Again, note the instance of scientists, neglecting the physical self to their detriment, while locked within their laboratories for days entirely engrossed with some momentous problem of science. These men have aims, you might say, glorious ideals, aspirations. How can they be alone related to the aim of "personal" happiness? This minority class has as a cause for its ultimate aim in life the ethical, mental urge, which, as we will show, aspires to an end of life that is happiness and pleasure, equally as much as the man who merely avoids pain, and thus brings about the sensation of pleasure.

It will be generally accepted, I believe, when we state that physical pleasure in the fullest sense from moment to moment is not sufficient for complete

earthly bliss. Almost every reader can testify from experience that if every natural appetite of the body were gratified, yet a harrassed mind would be most offensive and irritable. Peace of mind and mental satisfaction are as essential to complete happiness as bodily normalcy. All psychiatrists will confirm the statement that an objective consciousness that is not occupied by the responsibility of meeting physical requirements, such as furnishing sustenance for the body, must be occupied with other matters, or there is mental unrest that eventually affects the health.

Thus we find that mental pleasure, as well as physical, is needed for man. The ignorant and primarily corporeal man seeks for happiness or pleasure in the sensual realm. The mental type finds greater happiness in those things which stimulate the mind. He dwells largely in a mental state and the avenues for happiness are of the type that exercise the mind, exert it, and keep it from the pain of inoccupation. With greater use of the mind the more there are observations and the unconscious classification of impressions. The use of the reasoning faculties releases registered impressions into a variety of combinations that are pleasing to the consciousness. Some of these combinations of thoughts may develop a talent for art, literature, science, or music. The pursuance of the appealing talent is pleasurable in a mental sense, equal to the indulgence of a sensuous type of man.

Can we not now come to the conclusion that this ethical aim toward an ideal that produces happiness is, after all, merely physiological, too?

Since man is a unity of the two, brain and body, and objective consciousness is but an attribute of the brain, the aim in life to seek mental happiness in some channel of expression is no more exalted than the physical search for happiness.

It appears, then, that the ultimate aim of life for man is but happiness; that happiness is but degrees of pleasure to the physical and mental selves of man. What is pleasure that it should be so sought after by man? Is it some distinctive honor alone conferred upon man? Pleasure is but a sensation, and a sensation is perturbation of the mind. This excitement may originate exter-

nally and find its seat in the mind, or may, as we have shown, originate in the mind as the result of combinations of thoughts.

To further define the nature of pleasure psychologically is not necessary. The next point to consider is whether the sensation of pleasure is alone known to man as a species of animal life. A moment's reflection easily assures us that man exclusively does not have the sensation of pleasure. Without references to zoological works we have daily brought to our attention the confirming evidences of the pleasures of all animal life. Our domestic animals and the animals of great tropical areas of the globe who are captured in a wild state and studied, display pleasure. They indicate in a very noticeable way pleasure when their fundamental appetites are satisfied. Depriving them of sustenance produces a diametrically opposite mood or ill humor. The mirth, glee and good-nature of a beast is comparable to that of a human. In the instance of humans, conventions compel a superficial restraint, but all humans will admit, at least to themselves, the tendency to freely give vent to display of pleasure when excited to do so.

This, most certainly, is not complimentary to man. It does not exalt him above other species as far as his aim in life is concerned. Does it not appear that the aim of all animal species is but happiness or pleasure? And with all of man's special training, his ultimate end in life is but just a pleasurable state of living. If this is so, then the devoted postulant of science and primitive man have an aim in life that is common—pleasure.

It is needless to introduce the argument of qualitative pleasures. The Epicureans classify pleasures, placing some in superior categories. The true Epicurean exalts the pleasures of mind over the pleasures of the body. The Epicurean philosophy contends that the mental aim of man in life is higher and more noble because it is superior to the mere sensual pleasures of the beasts. That contention is not sound because it attempts to divide a sensation against itself and say which pleasures are not the most pleasurable, but the most supreme.

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SANCTUM MUSINGS

THE ART OF THINKING



WE constantly hear today of the virtue of thought and its many attributes. There are numerous movements advocating the power of thought, the projection of thought, and the effect of thought on environment, the individual and circumstances. Unfortunately, however, the primary factors of thought--its nature and its process, the art of thinking--are little dwelt with.

This recalls the story of the man who spent much time in the purchase of a bridle before selecting the horse. He said he did so because it was the most economical purchase in connection with the securing of the horse.

Perhaps some persons are more concerned with the results of thought than with its origin or process, because it is the least difficult to understand. The study of the results of thought is as little effective without a thorough comprehension of its nature and origin as the bridle without the horse. Of the two, the nature and process of thought in the art of thinking, the latter is far the most important for the successful use of thought in the attainment of any end.

Let us briefly concern ourselves with this ancient, yet ever new, art--think-

ing. We are apt to believe we are past masters of this art because we are called upon daily, perhaps hourly, to employ it. What we consider the process of thinking as we commonly employ it, is really a perversion of what at times seems almost a "lost art."

Our ordinary thinking, so termed, is merely a reactionary process to registered impressions. We meet a passerby who inquires of us as to our choice for presidential nominee. What is our usual method of thought in determining our answers? During the last few months we have perhaps contacted several periodicals and newspapers discussing the subject, and listened to radio programs expounding the qualifications of a certain individual. Some of these discussions and arguments have been more persuasive than others, and have influenced us to a greater extent. These various impressions, suggestions, and ideas we have classified.

Immediately, therefore, the query as to whom we favor for presidential nominee releases a succession of associated impressions that have been accumulated, especially those which at the time we retained in our consciousness the longest, thus holding them in our memory. We cite a name--we are of the opinion that we give that name because we have given the question thought. In common vernacular it is merely snap judgment. Snap judgment is the quick assembly of impressions without due reasoning. Snap judgment

Ninety-six

in superficial matters may oftentimes be accurate; in profound matters or problems of great moment it may prove erroneous. Even the apparent accuracy of snap judgment is often proven faulty by the sheer light of time. Deliberation, on the other hand, is not absolute assurance of certainty of a decision, but it is an assurance of a greater percentage of accuracy.

With the average, normal individual there is a balanced reasoning. To a certain extent we are constantly going through a process of syllogistical reasoning; that is, inductive, deductive, imaginative, etc. Every impression we receive, whether it is received through sense of sight, or hearing, is measured by our reasoning faculty. We weigh it instantly, almost unconsciously. If it appears to us reasonable; that is, meets with the approval of our judgment, we accept it, or we cast it aside for future investigation.

Our experiences are the measuring rod of all new impressions. We have previously weighed the experiences, and through some process of reasoning have formed definite opinions about them. When new impressions are received we associate them with other related ideas, and the same opinion is maintained for the new ones. Time is apt to prove that new impressions should not have been associated with past experiences, and that the extemporaneous opinion or decision, therefore, was faulty.

Furthermore, we are apt to accept opinions and conclusions of others as being correct because their *prima facie* value is logical. In other words, a conclusion is always more acceptable than unrelated impressions, and, of course, less exerting to the mind. If the conclusion is one that does not conflict with one we have already formulated, we accept, or I might say, adopt it as our own, and in the future repeat it with the inference that it originated after due thought in our own mind. In fact, we are even apt to believe that we "did think," and arrive at the premise.

When a conclusion is passed on to us that conflicts with, as I have said, a previous conclusion of our own, then we do not arbitrarily accept the new one. Then is where real thought is apt to begin; there is a mental controversy,

a weighing of the premise, and the result of such a conflict is a third opinion, the accuracy of which greatly exceeds the other two.

Today, for various reasons, the individual is not encouraged to think. For commercial, political, social, and other reasons, it is thought best that he arrive at no profound conclusions on many subjects. Thus, premises or conclusions are furnished us which are not apt to oppose our common snap judgment, or superficial opinions. Since they satisfy, and at least in many instances do not oppose our common reasoning, we readily accept these conclusions given us.

This system of formulated public opinion given in the press, by radio, in advertisements, and from the public platform, produces a collectivity of thought. It suppresses individual thought by "unfair" competition. Collective thought compels no mental exertion, or use of time. Furthermore, it always places you in harmony with the majority of your neighbors, those who think as you do. Undoubtedly, they receive their conclusions from the same source, or sources. Furthermore, it offers a sense of satisfaction that if time proves the conclusion that you hold to be wrong, there are many others also wrong, and, therefore, you may believe it no reflection upon yourself, as you would be the average, whether that average be high or low. These are the inducements of collective thought.

Individual thought at first means mental exertion, which to many is disagreeable. It must be realized that mental exertion is different from the mere use of the mind and senses, which process is involuntary in most instances. True thought is the blazing of a new trail. Involuntary action, or automatic mental performance, such as habitual mental duties, are comparable with coasting along a well constructed thoroughfare. Real thought, however, necessitates the making of its own roadbed. Real, individual thought, because of the custom of collective thinking, is becoming a rarity, and quite a hardship. To the one who endures the hardship the rewards are plenty, but the volunteers are few. It is for the



benefit of the few who desire to really accomplish in life through thinking, that these few suggestions are humbly offered.

Let us consider, step by step, the necessary processes in the "art of thinking." The general belief is that the exercise of will is an obstacle to thought. Will, in reality, is necessary to prepare the mind for thought, but if permitted to dominate defeats its own purpose, as I will endeavor to explain. When you have selected a subject or theme which you wish to entertain, you perhaps find it difficult to hold it uppermost in your outer, objective consciousness.

Let us take, as a supposition, the subject of "evil." You desire, we will say, to determine as to its nature, whether or not evil is an actual condition, or the absence of one. This is purely a metaphysical problem. As you ponder upon it a number of impressions come to the fore in your consciousness;—all the opinions, as aforementioned, that you have heard or read upon the subject. Most persistent would be the general conclusions you had previously formed, or which had been formed for you in a religious, moral, or ethical code. If you retain for a fraction of a second in your consciousness a conclusion, you have simultaneously a realization of all the factors composing that conclusion. Here we come to a danger point. We are apt to mentally pursue a by-path; that is, follow in our thoughts one of the elements of the conclusion, and deviate from the fundamental theme; in other words, ramble.

If you were to recall an early orthodox, theological explanation of evil you would undoubtedly recollect some of the outstanding arguments given in its favor. If permitted, your consciousness would "coast" down the by-path channels of memory, and you would eventually be obliged to come back to the path of "thinking" your own thoughts on the subject. Such deviation from the primary theme is irritable, and is one of the greatest contributions toward making thinking unpopular, and a tiresome effort.

The first principle in the art of thinking is concentration, the ability to focus

one's consciousness absolutely on the subject of the time. Will power is necessary for this. You first must objectively decide that you intend to exclude all unneeded, irrelevant thoughts, which are apt to be distracting. You must decide not to focus your attention on any impressions of your senses; that is, sounds you hear, things you see around you, or impressions you may feel. After making that decision compel its enforcement with your will. Suppress every other thought, by constantly holding paramount in your mind the subject you wish to analyze.

This requires a strong display of will, especially if one is not accustomed to true thinking. It is actually fatiguing and the mind tries to relax under the pressure of the will. You will note your attention slipping, and other thoughts and impressions not related to the subject flashing through your mind. The will must be exerted, and the mind lashed into the performance of its duty. Permit the holding in your consciousness of only those thoughts which are akin to your subject. After a brief but supreme struggle the mind dutifully obeys. Outside, irrelevant impressions are eliminated, and you gradually, effortlessly, step by step, proceed to analyze your premise. When you have attained this point, do not attempt further exercise of the will by repeating, mentally or verbally, your theme like an affirmation, or the trend of the subjective process is broken, and you will need to repeat the method. The will is needed only as an objective command to the subjective mind.

By performing the method above the suggestion is soon received by the subjective consciousness, and the process of thinking then commences. It must be realized that the true state of thinking is subjective, not objective. Most of us are unsuccessful in our thinking because our thinking vacillates between the objective mind and its registration and classification of impressions momentarily, and the subjective process of reasoning.

We are, most of us, always conscious of where we are, what we are doing, who we are, and all other external influences at the time we are

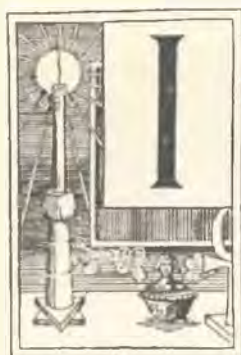
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Ninety-eight



Is Capital Punishment in Accordance with the Teachings of Jesus the Christ?

By DR. H. P. NICHOLLS, Ph. D.



It is my desire to present to you an interesting subject of wide interest, a subject worthy of careful consideration. As a nation is known to be made up of individuals, so is the individual of primary importance as an individual unit to that nation. Therefore it is the duty of every individual to take a lively interest in questions which affect the nation as a whole, either for better or for worse. Some may say, "Oh, I have no time to go into these questions." That may be so, but everyone can in a short space of time become acquainted with the VITAL facts, and from those to intelligently promote action in regard to all major national matters. My subject this evening is one in which everyone should be interested. It consists of a study of a subject of the greatest importance, and is that of determining the advisability of the continuance of the use of capital punishment as a means of exercising human justice, of atoning for and as a deterrent to the crime of murder.

I have put the subject matter in question form, as follows: "Is capital punishment in accordance with the teachings of Jesus the Christ?" Being Christians, nominally, we claim to be followers of the teachings of Jesus. Have we in the past, and do we now seek His guidance, the guidance furnished us by His teachings, on questions such as these, or are we content to follow man-made law? The great majority of mankind does the latter. It makes no inquiry into matters such as that under review. All true metaphysical students are endeavoring not only to know what these teachings are, but to follow them in their daily lives, to apply them so that they form an intrinsic part of their every thought, word, and action.

Those who have studied Christian Science, the Rosicrucian doctrines, the tenets of New Thought, or Comparative Religion, will have their answer to my question clear and concise, for one word will suffice in reply.

This lecture is addressed particularly to those who are not quite sure about it, those who are open to conviction, or those seeking the Light. As far back as the Biblical Book of Exodus—written presumably by Moses more than 500 years before Christ, although by no means the oldest book of laws extant—



we find references to our subject. We find the Sixth Commandment in Chapter 20. It is emphatic, "THOU SHALT NOT KILL." This is one of the statements of fundamental law that we instinctively feel even to this day to be true—universally true, true for all time.

However, a little later on we find a seeming anomaly, for in Chapter 21, in the same book, under various items, we read that, "He that smiteth a man so that he die, shall surely be put to death." We also read that if anyone curses, or strikes father or mother, he shall be put to death. Further we read that if a man has an ox that is known to be fierce, and to hurt someone more than once, that ox shall be stoned to death and the owner too put to death. Still further on we read, "And if any mischief follow then shalt thou give life for life, eye for eye, tooth for tooth, hand for hand, burning for burning, wound for wound, stripe for stripe." . . .

As we read these pages we realize strongly that these were man-made rules of conduct made necessary by the conduct of a primitive people, an undeveloped people, a rough and uncultured people. They were enacted in order that some sort of order should be upheld, some check placed upon unruly members of the tribe. They were laws that could be referred to and obedience to them demanded. They were attributed to God to give them power. But as we look upon them impartially they appear revoltingly crude, cruel, and heartless. They uphold might, and right seems to be unconsidered. A blow was to be returned for a blow, strife for strife, cruelty for cruelty, bitterness, enmity, unkindness by the like. Little we find in these man-made laws of the Divine qualities of mercy, compassion and love. They were brutal laws for brutal people.

We turn to the New Testament, which contains various accounts of the life sayings and doings of the last Great World Teacher to visit the earth, whom we call Jesus the Christ. The New Testament was written about 400 years after the last book of the Old Testament was written. St. Matthew's Gospel was written first, and at about 60 to 100 years after the death of the Master. In that remarkable, inspired

pronouncement known as the Sermon on the Mount, and taking three versions of the Gospel into account as well as the metaphysical meaning of the Message—and which is contained in Matthew 5 to 8 and Luke 6-20 to 49, we find that Jesus quotes the Old Testament continually. He refers to the God-like edict, THOU SHALT NOT KILL, and amplifies it. In another place He again refers to these old Laws and says, "You have heard that it has been said, An eye for an eye, a tooth for a tooth." THEN He announced the GREAT DOCTRINE of non-resistance, of love for persecutors, enemies, and oppressors, blessing for those that revile, of doing good to those who despitefully use you or act unjustly towards you. Not only did Jesus teach that Doctrine, but he carried it into effect; He practiced it when He prayed for those who misused Him, for those who tortured Him both mentally and physically, "Father, forgive them, for they know not what they do."

Jesus knew that very few ill deeds are done because of a desire to do evil. He knew that wrong-doing was usually the outcome of ignorance of the great Karmic Laws. He knew that wrong-doing should not be dealt with in the spirit of vindictiveness and hatred, but in the spirit of compassion, and pitying love. He knew that when a condition or thing is fought it fights back, but if that condition or thing is treated with pity and a sincere endeavor to show the better way; if there is a sincere endeavor to show the folly of that which is evil, the degradation wrought by that which is not in accord with right, the woe and suffering which comes in its train, as the day follows the night, THEN and then only are we on the way to remedy it, whatever it may be.

The Master Jesus, the LORD OF LOVE, said, "Resist not evil, overcome evil by good." He knew that love turns away and dissolves hate and anger; that high and noble thoughts neutralize the evil designs of the ignorant.

So we see that the Master we follow discredited the barbarous doctrine of might versus right. He disclaimed the man-made law of retribution and reprisals. He upheld the Universal Command, "Thou shalt not kill." The great

Lord Buddha, too, called in India the Lord of Compassion, taught the same Truth. Here are some inspired words from the Buddhist scriptures: "Conquer your foe by force, and you increase enmity. Conquer by love and you reap no sorrow nor hatred. . . . Kill not with thy own hand, Command none other to kill, Take not pleasure in the act of killing." And again, "Whatever hath life, that shalt thou not kill." Great, noble and wise words, too long unheeded.

It is only a few years ago that both in England and on the Continent of Europe and in America also the people generally were but a little removed from those ancient Hebrew and pagan peoples who were so prone to kill, to destroy God-given human life, as though it was naught. It is but a few years ago when a man was hanged for a trivial offense, beheaded for a political bias, men were hanged for stealing a sheep or other animals, and there was the rack and the screw.

Today the same thing goes on. In this enlightened age the teaching of the Master is unheeded and a policy of ferocity is continued unrelieved by compassion, the compassion we should expect from our cultured progress. We still cry a life for a life, murder for murder, crime for crime. We still kill defenseless animals both for food and fur; the barbarous so-called third degree is still used upon defenseless prisoners. What are the grounds upon which we would justify our appeal for the abolition of capital punishment? One is that human evidence is so unstable. Here is a case in point: A party of trained psychologists met in conference, all trained observers. In order to test them a mock struggle between a negro and a white man was staged before them, and each member asked to immediately write down his version of what he saw. The episode lasted under one minute and was photographed in advance for checking purposes. Here is the result: Forty accounts were sent in. Only six were tolerably correct, the rest hopelessly inaccurate, unreliable in the extreme. If this is a result from trained observers, what must the observational powers of the average individual be? So much for evidence which even when sincere is

woefully inadequate, and has caused the conviction of many an innocent person.

Capital punishment puts distress and an unbearable stigma upon the lives of innocent relatives and friends of the person executed. This may not seem a reason at all for its abolition, but apply such a case to yourself, your relatives and friends, and see how far-reaching is the misery and grief which results from executions.

Briefly, I will now give you the testimony of but two men, who know their subject, and are, incidentally, leading criminologists. The first is August Vollmer of Berkeley, recently appointed to the Berkeley University staff, and chief of police. He affirms that capital punishment is a system which has failed. He avers that mankind has outgrown the barbarous institution of capital punishment, which, in his words, seeks to wipe out murder by another murder. He advocates, for those who take the life of another, life imprisonment without parole.

Lewis Lawes, the warden of Sing Sing Prison, New York, is opposed to capital punishment. He has written a pamphlet in which he gives cogent reasons why capital punishment should be abolished altogether. He also would incarcerate killers for life.

One may raise the objection to life imprisonment in this way: "Would not death be more tolerable than imprisonment for life under present prison conditions?" Yes, it might be more tolerable, but that does not justify it. Criminals and those with criminal tendencies must be considered as weak, mentally unbalanced, and sick in more ways than one. Prisons should be institutions wherein criminals are cured. Our prisons and penal institutions are not run upon humanitarian and compassionate lines—far from it—but they should be corrective, self-supporting, and curative.

Lastly, I give you briefly the most VITAL REASON why we should not send into the spirit world those who have killed another or others. When a slayer is executed he is suddenly bereft of the garment of the flesh, the material physical body. A slayer is generally able to justify his crime to himself, and thus, if executed, leaves this world filled



with hatred for the social system and everything in general. He is usually an earthbound spirit in close contact with humanity, able to influence others by suggestion. Therefore, he proceeds to influence persons of weak mentality, or with a grudge against humanity, disgruntled persons and others whose outlook on life is as negative as his own. Thus the murderer becomes a dangerous menace to human society generally.

In the face of this knowledge, it is rank folly to execute criminals, for it defeats the very end for which it was instituted; it accomplishes the very thing it is supposed to deter. The only logical course to pursue in view of these facts is to confine slayers, and murderers, dangerous criminals in penal institutions, where they can be instructed in some kind of creative work. Then, by the time they are ready to pass from this life in a normal way, they will have an entirely different attitude toward life, a different viewpoint, and will no longer be instigators of crime, or invisible agents acting powerfully upon the weak and defensively ignorant.

This is the VITAL REASON for the abolition of capital punishment. You can do your share in helping all right-minded persons to educate the general public to stand together and wipe this blot from our civilization.

I note that MEXICO, that so-called backward nation, has abolished capital punishment in favor of imprisonment

without parole. It seems that their legislators realize the dire results that follow executions.

In Governor Rolph, Jr., we have in California a humane Governor. On assuming office he promised to be "humane," and he has carried out his promise.

Now we can reply to my initial question, "Is capital punishment in accordance with the teachings of Jesus the Christ?" When the teachings of all the great World Teachers, and especially the teachings of Jesus, the last great Master of Love and Wisdom, are part of the code of behavior of everyone, there will be no need to ask that capital punishment be abolished, for it will have been relegated to the limbo of barbarous deeds belonging to an undeveloped humanity, and to the brutality of those who still believe in the doctrine of might over right, and an eye for an eye and crime for crime.

When all people take to heart the Message of the Man of Gallilee there will be no more slaying, no more murder. All will share in the more abundant LIFE which He promised to those who would follow His teachings, for then man shall no more lift his hand against brother; killing will have ceased.

Let us, then, as metaphysical students be ACTIVE in endeavoring to establish prison reform, and the abolishment of capital punishment.

(See the unusual subscription offer on inside Back Cover)



Cathedral Contacts

(Continued from Page 89)

many helpful ideas on how to make contact with the Cathedral are explained from time to time in the "Rosicrucian Forum." This magazine is for members exclusively, and any member who has not read the Forum should secure one or more copies and benefit by the exclusive, private information contained in it.

All persons who are seeking to improve their present place in the business world or improve their opportunities to financial and business conditions should take advantage of most of the Cathedral

periods described in the little free book called, "Liber 777." Thousands have reported very wonderful results from these contacts, and during the months of April and May conditions of a Cosmic nature will be very fortunate for these persons who make such contacts.

On Easter Sunday the first Cathedral period for Sunday will be used by the Emperor for a special spiritual ceremony in the Cathedral, and it is hoped that every member who can do so will make contact on that occasion.

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Escaping The Wheel of Life

By BRO. WILLIAM H. McKEGG



HE statement, "Philosophy is an escape for the soul from the Wheel of Life," is merely a repetition of what all mystics knew ages before Pythagoras went to Egypt, studied there the Rosicrucian mysteries, and founded his school in Sicily, where he

made the above remark. The Wheel of Life! Seemingly without beginning, without end. The dull plodding of human souls seeking a release from monotonous routine.

"We do the same things day after day, year after year," I recall a very intelligent young lady once saying to several friends at her home. "Where does this ceaseless round of struggle get us? No matter what fresh material achievement we win, there is still that sense of wanting something Unknown, but near, something we need so much more than any worldly gain."

She was voicing the cry of humanity. And at the present, perhaps more than at any other time, does this cry ring through the world!

Life appears to many to be only that "ceaseless round of existence." Yet, if we consider the fact that Plato and all philosophers before and after, as well as many men and women in all walks of life, have discovered a means of escape from grinding routine, surely the average person—unless he has an inordinately exalted opinion of his own powers of reasoning—ought also to regard those teachings which the world's great-

est minds have sought, studied, and put into practical use, greatly to their own advantage.

When Pythagoras said, "Philosophy is an escape for the soul from the Wheel of Life," he was alluding to the teachings he had studied in the mystic schools of ancient Egypt, and how such wisdom could be used to overcome HABIT, the most insidious harm which binds us to dull routine. Today, as every student knows, Rosicrucian philosophy aids the seeker to gain enlightenment and mastery over all things holding him to the Wheel of Life.

Perhaps many have seen at some time that psychic young lady, Miss Gene Dennis, in various parts of the country. Recently, Miss Dennis appeared at one of Hollywood's local theaters. While there, one evening, I suddenly felt the great striving and pathetic longing and eagerness most men and women, young and old, show to learn an outcome of certain actions in their lives. In most cases their helplessness was pitiful.

"How strange—how remarkable!" I heard people say. "How can any human being tell such things? It seems impossible!" Yet, what psychic powers Miss Dennis possesses may likewise be possessed by any man or woman desiring to achieve them!

By a little study many surprising powers within us can be stirred once again into action and put to use. Then, nothing seems "impossible," nor is anything "supernatural," for we are able to see with the "eyes of our soul," which see all things—past, present and future; and things that hold us down to the Wheel of Life, by our own ignorance, can easily be overcome.

Many people, like Miss Dennis, for example, come into this incarnation with



highly developed psychic powers. The more we foster and use our Inner Self in this life, the greater will be our powers in our next incarnation.

Of such was William Sharp, the Scottish writer and poet, who achieved considerable fame at the end of the last century with the stories he wrote under the name of "Fiona MacLeod."

From childhood, Sharp was highly developed inwardly. He saw things in Nature that are hidden from the average person. Though there is a material Nature, her "spiritual" self is even more beautiful than cold words can express. Artists paint this "inner self" of Nature, just as poets capture it in their sonnets. The people in the West Highlands of Scotland are very psychic. It has been said that they, like the people of the west of Ireland, are descendants of the survivors of Atlantis. The common peasants and the fishermen live constantly amid psychic manifestations and "see" the active spirit of God in everything.

William Sharp learned a great deal in occult lore. He said during his meditation there was "a momentary *dazzle of the brain*, preceding the falling away of all material things, prelude to some inner vision of Great Beauty, or of some Symbolic import."

"Mystic" comes from a Greek word, meaning "a closing of the eyes"—that is, a closing of the material eyes to material objects.

Sharp had two distinct personalities—a man and a woman. As William Sharp, the critic and biographer, he was well known; but as "Fiona MacLeod" he was more fascinating and famous. Not until after his transition did anyone, except his dear wife, know of "Miss MacLeod's" real identity.

Many literary men wrote to "Fiona MacLeod," commenting on her occult stories, and for years carried on a most interesting correspondence with "her," in connection with occult philosophy.

George Russell, better known as the poet "A. E.," wrote in one letter: "The Inner Being is protean and has a thousand changes of apparel. I sat beside a friend, and while he was meditating, the Inner Being started up in Egyptian splendor, robed in purple and gold. He

had chanced upon some mood of an ancient life."

This accounts for the fact that often, during projection, a person is seen as he used to be in some past incarnation, and not as he is today.

William Sharp often had wonderful visions. Once he told his wife he had dreamed of a wonderful "dream" city, in which all things were done without any human toil or suffering. His Guide took him to a certain room in which one man sat at a table before a certain mechanical device. "His *thought*," said the Guide, "is the motive power."

And is not that a prophetic vision of the future?

Again, Sharp visited another world where young men served two years at its outer boundaries to prove their manhood. "To what end?" Sharp asked. "To cast out fear, our last enemy," he was told.

On this same planet, perhaps Venus, pictures and books and other rare pieces of art were created entirely through the *thought* projected from the artist's or writer's brains and lasted according to the strength of the Truth they contained.

We are coming to the time when such things will no longer seem visionary or prophetic, but actualities!

Many say, "I strive against fate, I try to oppose everything bad—but too much is against me. There is too much evil attacking me and holding me down."

Many have seen the recent version of Stevenson's occult story, "Dr. Jekyll and Mr. Hyde." It is an exceptional story insofar as it depicts how an upright man, endowed with rare knowledge, with everything in his favor for a happy, prosperous life, allowed HABIT to destroy him. Habit alone is the key with which many evils do find an outlet in us—yet, habit of any kind can never gain a hold on man unless man himself permits it to do so.

"The devil," said Jacob Boehme, "is the poorest of all creatures. He cannot move a leaf upon a tree unless the wrath is contained therein."

Now, if ever mention of that poor creature, the devil, is made, people invariably visualize a fantastic being in red tights, horns sprouting out of his head, who jumps about banishing a large

toasting-fork, uttering a malignant "Ha-ha!" This kind of picture was invented to impress the ignorant masses in past ages that evil was frightening, the opposite to all goodness. Just as the brutish Mr. Hyde was the exact antithesis to the spiritual Dr. Jekyll.

In short, there is no badness, no evil, no harm which can hurt any human being from any darkness whatever, unless he creates it for himself!

Lucifer was always alluded to by ancient mystics as "*deus inversus*." The opposite to God. Lucifer fell from heaven—that is, a divine, spiritual state—not because he aroused God's anger (for there is only Divine Love in God), but because he voluntarily preferred the darkness he had created. His desire caused his fall. Since darkness cannot mix with light, Lucifer had to descend from the heights to his own depths. He had to fall in order to miss the Light, to learn how beautiful the Light was, to yearn again for the celestial glory he had lost through his own sin. Such is also the allegory of man's fall to earthly gloom.

No one ought to consider himself sufficiently clever enough to dabble in any hazardous thing "merely for the experience." Naturally we all have faults to overcome, or they overcome us. No one can aspire to the Heights while still clinging to the Depths of his being.

No man can serve two masters.

Once darkness is given the least foothold in us, it becomes a HABIT. Unless we fight with all our will power it will remain where it has been invited. It crops up with regular periodicity and then proceeds a conflict between our good self and evil self.

Thus evil does not enter us from without; we must create it first within us before it has any power over our actions and thoughts—just as evil must be in a man for him to see evil in another.

To gain Inner Illumination, we must first of all overcome all lower desires. To refrain from gratifying them is the most difficult of all temptations for man to resist in order to escape the Wheel of Life. There is an ancient saying that man, in order to attain the heights, must come into the world, descend and face Satan, and conquer hell. In brief, each

one of us, to advance, must conquer his baser self.

Every mystic has had to go through this ordeal. Even the Master Christ had to go through bitter temptation and vanquish all earthly desires to win His full Glory. Satan urged him to "turn the stones into bread and eat"—in other words, to give free reign to material desires. Just as Christ descended into hell and conquered evil, so must each of us do likewise.

Earth Force is strong. "The terrestrial Fire," as the ancients called it, attracts man. The more we feed this fire of our desires, the greater will be the blaze. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is therefore good for nothing, but to be cast out and trodden under the foot of man." In other words, Christ meant, "Earth Force is powerful. Kill all gross desires in you, then it has nothing to attract." Salt was the word used by mystics when alluding to the sharp desire in Nature. Therefore, if man conquers earthly desire, the earth force has no power over him.

In order to escape the Wheel of Life we must let our higher self control us. This spiritual "rebirth," so easy to obtain, is what each seeker after Truth must go through. When he has aroused his inner, spiritual powers, he knows all things; for he sees then with his spiritual eyes the Light and Truth, as he sees also with his material eyes the things of the world. "He sees," as Swedenborg more aptly puts it, "with the internal sight the things that are in another life, more clearly than he sees the things which are here in the world."

By overcoming our material self and habits we see all things at will. The past, present and future are as one. Life is no longer a blind groping for Light, but an existence of beauty, where, as William Sharp stated, "the common soul is open—and one can see certain shadows and lights as though in a mirror."

Habits alone hold us to the Wheel of Life. Each time we attempt to rise—for man is eternally aspiring—we allow ourself to be governed by habit and are, in consequence, held down to the level we hold by our own choice.



PAGES from the PAST



Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these minds through the presentation of writings which typify their thoughts.

This month we have selected portions from the works of the mystic philosopher, Jacob Boehme. He was born in 1575 in the little town of Alt Seidenberg, Germany. He was the son of poor, country folk, who were uneducated. He eventually went to school, merely to learn to read and write. After receiving that much education, he became an apprentice at a local shoemaker's shop. In 1594, by diligent application, he became a master shoemaker, married a local woman, and they had four sons.

In the year 1600, when he was 25 years of age, he had a Divine "Illumination." These periods of "Illumination," even in his early youth, were quite frequent. At this "Illumination," it is said he learned the innermost foundation of nature. Ten years later in 1610, he was again lifted to the heights in another "Illumination." At this time, he recognized the Divine order of nature.

Between the years 1612 and 1624, he wrote many books about the things which he saw in the light of his own spirit. He entered transition on Saturday, November 20th, 1624. His view of transition was one that would be expected from a mystic, having no fear of death, and looking upon it as a greater "Initiation."

Jacob Boehme had many enemies because of his philosophical views, which were contrary to the bigoted, narrow, religious concepts of the day. Outstanding was the bigoted head-parson, Gregorius Richter, who refused a decent burial to the corpse of the philosopher. Eventually, Count Hannibal von Drohna arrived in the community and ordered the body to be buried in a solemn manner. So prejudiced was the clergy, that the clergyman who gave the sermon began his speech by expressing his great disgust at having been forced to do so.

We find, therefore, in the instance of Jacob Boehme, merely another example of the attempt to belittle the expounder of profound knowledge and to suppress knowledge itself. Henry Moore, professor at Cambridge University, after examining the books of Jacob Boehme, said: "He who treated Boehme with contempt could not be otherwise but ignorant and mentally blind."



AN is a product of three worlds. His spirit is of God, his soul from the constellation of the astralelements, his body from the elements of the terrestrial plane. In each of these aspects he partakes of the attributes of the principle from which he

physical form must dissolve again into the elements to which it belongs. With whatever of these three states man identifies himself, that state will be his own.

"God willed to become manifest in all three principles, but the order did not remain as it was originally instituted. The middle went into the exterior, and the exterior into the middle. This is not the order of eternity, and, therefore, the external and the inner principles must become separated.

"The life which we receive in the body of our mother is merely from the power of the sun, the stars, and the elements, which not only organize the body of the child and endow it with life, but which also bring it to light and nourish and nurse it during the whole term of

has originated. As a spirit he is, and has been, and will always be, immortal; and is even now in heaven, from which he has never departed. As a product of the astral plane, he is subject to the conditions existing therein, while his

its life. They likewise distribute to it fortune and misfortune, and finally they cause it to die and to decompose.

"Behold what you are. Dust of the earth; a corpse. Your life is subject to the stars and elements. It is they who rule you according to their qualities, and they endow you with talents and arts; but when their period and constellation under which you have been conceived and born is ended, then they will forsake you.

"The corporeal essences return to the earth; the elemental spirit, the air, returns to the air; the water and blood are received by the terrestrial water and earth, and there remains nothing of the external man. He has then ceased to exist. He had a beginning and he had an end.

"At death the four elements separate from the one element. Then the tincture, together with the shadow of that which constituted the man, goes into the ether and remains within the root of that element from which the four elements were born, and from which they emanated.

"After the death of the physical form man remains still a being of twofold aspect; namely, as a celestial spirit, according to the divine principle in him (of which he may or may not be conscious); and, secondly, as a supersensual, but, nevertheless, material being, according to his astral body. Each of these essences now gravitates to the plane to which it belongs according to its qualities. From this double but opposite tendency results the rupture or division of the soul and the judgment.

"When a person in this world dies, he then comes before the angel who in his sword carries death and life, the love and wrath of God. There his soul has to pass through the judgment at the portals of Paradise. If she has been captured by the wrath of God she will not be able to pass through his door, but if she is a child of the virgin and born of the seed of the (celestial) woman, she will then pass through. Then will the angel cut away from her nature that which has been generated by the serpent, and the soul will then serve God in His holy temple in Paradise, waiting there for the resurrection of her (celestial) body.

"During his terrestrial existence man can remain consciously in the three worlds, and by the power of the will with which he is endowed penetrate into either one or the other; but after the separation of the soul from the body has taken place, he can continue to exist as an individuality only in one of these worlds, either within the realm of divine light or within the power of the fire; because together with his physical body he loses the power of self-government. He can then no longer follow his own will, but has to go where he gravitates.

"There are three principles in the constitution of man, either of which he may unfold during his terrestrial existence; but after the body is disorganized, he then lives only in one principle and cannot evolve the other. In eternity he must remain in that state of consciousness which he had acquired here.

"There are not three separate souls in man, but only one. This soul stands in three principles; namely, the realm of the wrath, the realm of the love of God and the kingdom of this world. When the air of the external kingdom of this world deserts the soul, then will she become manifest in either the dark realm of fire or in the holy kingdom of light, which is the kingdom of the love-fire, the power of God. To whatever plane she has surrendered herself during her earthly existence, therein she remains after the external kingdom has departed from her.

"During his terrestrial life man may live either in heaven or hell, or come out of one of these states and enter the other, because he can then govern his will by means of his intellect; but after the death of the body the function of the brain necessary for that purpose exists no longer, and then the soul is not able to change her will. She therefore becomes absorbed entirely into that principle which has obtained ruling power within her own nature. For this reason, it is of paramount importance for man to seek to unfold during his terrestrial life the love of God; i. e., the appreciation of the ideal and the will to realize all that is noble and good within his soul, so that it will act as his guiding star in eternity.

"Man is in this world already in heaven or hell, wherever he corporeally



may be. If his spirit is in harmony with God, he is then spiritually in heaven and his soul is in God. If he spiritually dwells in the wrath, he is then already in hell and in company of all the devils.

"Here in the life of the soul is the balance. If she is evil, she can be re-born in love; but when the balance breaks and the angle has turned, then will she be in that principle which is prevailing in her.

"During her terrestrial life the soul can change her will, but after the death of the body there remains nothing

within her power by which she can change her will.

"Whatever the soul during her terrestrial life receives within her will, and wherewith she becomes entangled, that she will take in her will with her after the death of the body, and she can no more rid herself of it, because she has then nothing but that wherein she has entered, and which now constitutes her very self. But during terrestrial life she may destroy that wherein she has become entangled in her will."

(See the unusual subscription offer on inside Back Cover)



The Ultimate Aim of Life

(Continued from Page 95)

We have shown, I believe, that the pleasures of the mind are as much associated with the physiological nature of man as the pleasures of the senses. Who is to be the judge of which is superior—a pleasure derived from archaeological research or one from imbibing rare wine? One finds its origin in the appetites, the other in mental exertion. In the final analysis, would not the sensation to either be happiness, if desired and gratified? If all pleasures result in the same psychological effect, then pleasure is only one thing so far as its nature is concerned.

To contend, therefore, that the unconscious aim of pleasure of the lower animal species is inferior to the conscious aim of happiness or pleasure of man is evading the issue. It may be more productive of a polemic discussion to affirm that the mental pleasures of mind, the result of aspiring to an ideal in the arts or sciences, is a noble contribution to the world.

It further may be contended that the effort toward the establishment of justice, righteousness, and morals brings about a greater civilization which sensual pleasure does not. Can we not reply to this, however, by saying, "And what does civilization offer man?" It is admitted that men are more securely housed, better clothed and more adequately protected against the ravages of the elements and the beasts. Furthermore, man has familiarized himself

to a greater extent with the world in which he exists. He has created elaborate means of diminishing the mythical barriers of time and space. But ultimately, what are the advantages of civilization? Why does man seek it? Is it not for happiness and the pleasures to be derived from what it affords?

It must be realized that there is no denotation in nature of her approval or will that man bring about such a status of existence as civilization. The elements of nature do naught to essentially aid man in the development of civilization, and as far as their manifestations are concerned, are hostile to civilization. Witness floods, earthquakes, fires and hurricanes. Also the primal nature of man which constantly strives for the possession of his will when it conquers and lets loose its fury of passions, consumes civilization. Witness wars and man's destruction of man and property. Even if you do not admit that nature places handicaps upon man's attempt to create an environment of happiness for himself, then you must admit that nature is at least indifferent to the aims of man. She shows no greater concern for the interest of the highly learned than for the most ignorant. The barbarians and the modern man can wrest from her but one thing—happiness—degrees of pleasure.

It must not be thought, if we are fair in our reasoning, that civilization even offers a greater assurance of happiness

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or a more lasting pleasure. If that were so, then complexity in life would be the key to happiness, yet every philosophy expounds the virtues of simplicity over complexity. The multitude of devices that assume the physical burdens of man, and relieve him of tortuous physical labors impose a greater penalty. Mental responsibility and its attendant irritations of anxiety, care, and concern are pains quite often more difficult to endure than physical suffering. Almost all would rather endure severe physical hardships to cruel, mental torture.

Civilization, to an extent, has deducted from man's state of living primitive, physical hardship, and substituted mental responsibility, mental pain. If man's ultimate aim is a civilization of a greater grandeur, with the hope that it will afford a more lasting happiness, his past certainly is no criterion for that concept.

Perhaps you may hold that these alleged noble aims of life as visioned in the sciences and arts are to bring about the highest good in man to develop a virtuous race. That the highest aim in life is goodness is not new. It was expounded by Socrates, 469-399 B. C., and is the philosophical basis for many schools since his time. That man should strive to be good at first seems an attractive moral philosophy, but goodness is in itself insufficient, as clearly brought out by the Grecian schools of Megara. In common vernacular the Cyrenaics asked, "What is obtained by being good?" and man today asks himself the same question. To just be good might be in compliance with religious or moral codes that man may adopt, but how does it satisfy the inherent nature of man, that which man is and was before even creeds or dogmas?

All religions and almost all philosophies contend that goodness brings about advantages or conditions that are profitable to man. That which is advantageous to man, either physically, mentally or psychically, is pleasurable, it is happiness; therefore, an aim in life of virtue is but an aim of happiness, and we arrive at the same conclusion.

How near the truth of the ultimate aim of life is the homely expression, "Getting the most out of life"! Is it not apparent that mankind, through

various channels, strives just toward that alone? "The most out of life" that they seek is but contributions to their happiness, be it mental or physical. Does man, after all, but live for himself or his species? Is he seeking a means to an end? Admitting that the learning of future generations and the advancement of science will bring about a possible utopia for man, that in itself makes man no benefactor to the Cosmic scheme of the universe. After all, man's existence would be a selfish one; he would merely develop himself as a species, and be building a greater civilization, creating an environment conducive to his welfare and continued existence.

Greater civilization means establishing a barrier between the indifferent forces of nature and man. If man did not do this, there is every reason to believe that man as a species would eventually close his cycle and pass out of existence. Other species have done so, such as the mammoth reptiles before us who were not so fortunate as to erect a barrier against the persistent elements of nature.

Happiness, then, is but self-preservation in another guise. To attain happiness is to insure normalcy, mentally and physically. All of the ideas of man have no efficacy in adding to or subtracting from the cause, whatever it may be, of infinity. This appears upon further thought to be as it should be, as the Divine laws are immutable. No mind of man has yet been able to alter or modify the two most common miracles or phenomena of life—birth and death. It is readily admitted that medical science, hygiene, pharmacy, and all the methods of the day intended for man's physical well-being have generally lengthened the span between these two—birth and death. Yet nothing man has ever accomplished or conceived has modified the biological principles of birth nor the cessation of life. Elaborate theories for the prevention of death and the chemical duplication of birth have in their most intricate application not even demonstrated the nature of life.

Through the ages that man has seen civilization rise and fall, each time to erect on a sounder foundation of learn-



ing, these two mysteries like phantoms have ever been his consort. Behind him, birth is a barrier to the past; before him, death veils the future. With Herculean effort man has pushed these walls apart and minutely scanned the area of existence between—below and above. But the mysteries of birth and death remain as unraveled to the super mind of man as to the stunted consciousness of the ape.

Man's aim in life, no matter how altruistic it may be nor how "unselfish" he may intend it, resolves in practice to his benefit. It may not be to the benefit of the individual, but to the benefit of the species. The highest attainment of the individual should at least be as high as the aim of society. For the individual to maintain an aim in life that is beneath the common good of the aim of his fellowmen is to bring him pain, which we have seen in diverse ways, intentionally or unintentionally, society avoids. It is the extreme aim of society through its channels of religion, science, and philosophy, to attain happiness, even though, as Dante said, "They are in variance with each other."

It must be remembered, or eventually realized, that the highest aim of either an individual or a collection of individuals has not the slightest influence on the Divine cause or its ultimate fulfillment. If Divine laws are immutable, and most all religions and philosophies recognize that, then they are immutable for eternity. Time is not considered in the Cosmic scheme, and infinite laws are, therefore, without beginning or end; and it is vanity alone that excites a man to believe that he can by his living, thinking, creating, or self-development eventually affect one iota the universe around him. For man to change the Cosmic relationship of the universe to himself, he would be obliged to be apart from the universe and exert an external force toward it. A man cannot lift a chair upon which he is seated because he becomes one with that which he hopes to lift. For a force to act con-

trary to itself would mean self-destruction. It would be evidence of lack of the immutability of natural law. There is no evidence either in the macrocosm or microcosm worlds of self-destruction. Change of nature and form are recognized and are to constantly be seen, but not the destruction of law of intent. It probably is a force apart from the universe that governs it, rather than being existent in it.

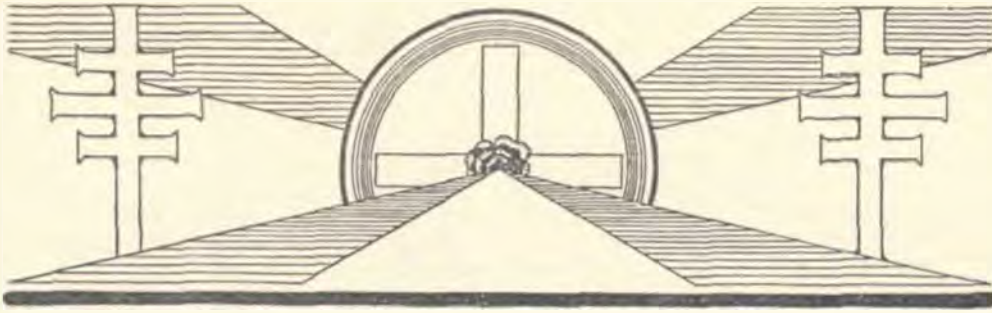
Man as an integral part of the universe is but a manifestation of a series of laws. He cannot change that of which he is to any extent, or he ceases to be—at least he will cease to be man. As shocking to our sensibilities as it may be, man's highest aim in the universe is inconsequential and non-effective in the Cosmic sense; its effectiveness is limited only to man.

In this sense, the aim, whatever it be, of the most minute insect is the same as the aims of man. The aims of man and of insect are but relative and affect the infinite sphere in which they exist equally. As to what aim the Cosmic or intelligence of the universe has for man, that is essentially apart from man's aim. The Cosmic's aim is undoubtedly a perspective that is so all inclusive that man to it is merely an infinitesimal portion of a pattern. Man's perceptions are too finite; he cannot comprehend the complete perspective. Man can never know the Cosmic aim of life until he knows the reason for himself. Knowing the reason for himself, he knows his relationship to that of which he is associated. Man can never hope to know the reason for man until he destroys his vain illusion that he is infinity's especially ordained representative.

When man realizes that the soul he glorifies is not alone a gift to man, he will seek for the unity of all life, conscious and unconscious, and in that unity he will find the law. The purposeful intent for the Cosmic aim of life will not be found in religious creeds and literature, the product and interpretation of the mind of man.

CHILD CULTURE INSTRUCTIONS

Would you be interested in a series of practical lessons dealing with child culture from a metaphysical view-point? If you would, then we suggest that you write to the Child Culture Institute, College Heights, San Jose, California, and secure a free, instructive and interesting booklet, which explains these unusual instructions.



"Your Growing Child"

HELPFUL PSYCHOLOGICAL DISCUSSIONS

By A. LEON BATCHELOR, F.R.C.



FORTUNATELY, problems of child training no longer are limited to the field of "don'ts." For ages children have been subjected to repeated tongue-lashings and have been told daily not to do this and not to touch that, and while this method

succeeds in a large measure to correct the actions of the child for the moment, nothing is offered in its place which will direct the mind of the child into proper channels. The need of the present day is proper direction so that the child mind can express itself in new channels and thus grow to full bloom in all of its beauty.

What would we think of the gardener who would plant a lovely flower, and just as soon as it began to spread out and express itself, start bending and twisting its branches, giving it no water, cultivation, or nourishment, and then express disappointment because it did not bloom in all of its natural beauty? Bigger and more beautiful flowers can be obtained by proper cultivation, proper direction, plenty of water, and loving care. Nature responds to love.

One hundred eleven

The mind of the child cannot be stifled by constant repressions. Continuous tongue-lashing and nagging is far more cruel than a properly administered old-time spanking. I am not advocating corporeal punishment, but it is the lesser of the two evils. Continuous shouting and nagging creates havoc in the young mind because it arouses no freedom of expression, and every move the child makes and every thought the child has is influenced by the thoughts placed in its mind through constant negative suggestions. Many men in the business world have remained second raters because there still lurks in their minds those childhood "don'ts" and many a woman has spent a miserable life because of the fears created by the parents in the first few years of her life.

Every child should have the right of expression. I do not imply by this statement that he should be allowed to rule the parents, but I do mean that the energies and thoughts placed in the mind through suggestion must be of such type that they will assist the child in creative thinking and enable it to reach maturity fully prepared to stand and face the world, not only with a fertile brain, but one capable of logical, creative, and sensible reasoning.

The intentions of most parents cannot be questioned. They will do anything they can for their children, but



most of them do not know where to start, nor do they realize that there is something of more importance than a simple training of the intellect, if the child is to grow and unfold properly. Unthinkingly, many mothers let the child educate itself, as it were, until it is old enough to attend the public schools, and then, because it has not been directed properly in early years, it learns very slowly, fearful that every move made may bring a reproach from the teacher.

The greatest opportunity for education of the child can be safely said to begin at the day of its birth. It is not uncommon for psychologists to recommend that one speak to the child's conscious mind at the age of two or three, not hoping that it understands, but knowing that its inner self does understand, once the thought can penetrate the outer conscious faculties which need the training.

The training in the early years of a child's life can be accomplished best through the mother because tendency of the babe is to look to its mother for protection, love and affection, which creates a common bond, and the most important phase of child training can begin right there. The mind of the child is not set, for it is plastic, and its interests are general. It imitates, and suggestions appeal with great power. At two, three, or four years of age, fascinating stories based on possibility and probability leave such an impression upon the inner mind that the lesson, moral, or purpose of the stories are never forgotten. Old Testament stories of great men and their accomplishments, together with pictures showing how they walked in the path toward God, stir in the young mind childish admiration and a desire to do likewise.

Education cannot begin too early, but the knowledge must be imparted in such a manner that the basis of reasoning is laid broadly and deeply. Therefore, child training should follow natural methods in which the education of the mind of the child is started. First, by example; second, by direction and impression. Suggestions are the foundation of all correct child training, but the sorrowful thing is that a large number of parents do not know how to use sug-

gestion, and are not equipped to give the child the proper ones.

The child that could recall the largest number of unrelated facts was and is considered to be the best educated. That is a fallacy. If the recording of facts is education, then the man who has at his fingertips the largest number of fact books can be considered to be the best educated. That is absolutely not the case. On the other hand, the man who is capable of creative thinking, who knows life and its purpose, has a sense of values of right and wrong, a feeling of tolerance for his fellowman and an appreciation of nature and the laws and principles governing the universe, is truly better educated than one who can quote facts like a phonograph, but cannot use those facts in the everyday, workaday world.

The supreme purpose of child training is to develop a good character, establish an effective personality capable of dealing with the problems with which it is confronted in its everyday surroundings, and thus enable it to make the most of life through service and influence toward others. The aim of life is the unfoldment of the soul and the perfection of man. To train the mind and intellect only, forgetting the inner and spiritual expressions, is to create more or less of a mechanical automaton capable of performing the duties of the workaday world, but not permitting the true expression of the spark of the Divine which is within all.

Nothing must be neglected from the time the child is one year of age until it is able to think for itself and stand alone. Opinions differ as to when this time arrives, but as our education goes on until we leave this earthly life, it is safe to place the period called child training as those years from one to fifteen. If a solid foundation is laid before the child is ten years of age, a mother or father need not have any worry about their boy or girl when it gets older. Goodness, kindness, softness, and a love of justice as seeds of suggestion implanted in the mind in younger years can only bring forth fruit of like nature when the boy or girl is older. Proper training during the impressionable age will take care of the

critical period at puberty, when most parents begin to worry because of the great change that is taking place in their children, and they have now physical problems to deal with. There are many theories of child training, ranging from the hard and fast method of so dominating the mind of the child with the fear of the birch rod on down, or up, as the case may be, to that theory of training which permits the child to run over its parents and become uncontrollable.

As early as the time of Francis Bacon child training was given thought, and much of the philosophy of Francis Bacon held that there was nothing in the intellect that was not placed there through the senses, and a great deal of the modern science is founded upon that conception. It is not necessary for the parents to go into detail in learning what all of the educators had to say concerning child training, but it is wise that they not only read something about their children, but that they learn to read to and with their children, and thus meet on a common ground of understanding.

Every psychologist in the country is besieged with letters of request from fond parents asking what they shall do to take care of the problem in the home, what they shall do with Johnny, Willie, Mary or Gertrude, and after a series of correspondence, the psychologist is usually able to obtain the information that will enable him to outline briefly some methods which, if carefully followed, will contribute to the uplift of the child mind, or elimination of some fear or repression which has unknowingly been placed there. It is not uncommon for us at Headquarters to receive several hundred letters of this nature each month, and it is in answer to these requests that we recommend the following:

Eliminate constant nagging and daily "don'ts." Endeavor to create new and constructive habits in place of old ones. Never take away an undesirable habit from the child without supplanting a better one, as it leaves the child with nothing to take the place of the habit you are trying to correct. Begin to talk to your child with logic and reasoning, offer suggestions, give it an opportunity to think for itself, advise it, when

necessary, but reason with it and inculcate in all of your actions toward the child affection and a sense of justice.

Do not try to throw bundles of facts into the child mind like you would throw peaches into a basket. Answer questions when asked. Read some of the child books and learn to converse with the child on a common basis. Endeavor to create not only a great intellect, but, more important, a personality. Demand obedience, not through fear, but through love, and learn to implant beneficial suggestions in the mind of the child regardless of whether it is three or thirteen years of age.

Do not be harsh in commands, because the spirit of resistance is developed, and eventually a positive refusal in the child mind is created, and last, but not least, know that into your care has been placed an expression of God, and to deny the child the education and the books that it needs for proper training is to deny it its birthright.

Do not try to do the child's thinking for it, but try to direct its mind so that it will create for itself. The spark of the Divine in you and the spark of the Divine in the child are all of God, and must be given Cosmic expression.

Here are recommendations of works helpful to parents. First, "The Great Stories of the Bible" will be of untold value to those parents who wish to give their child these beautiful stories written in the language that the child's mind can grasp, for all ages, from three to ten years. While quite young, the parents can read them. As the child grows older, he can read them himself. There are over three hundred pages, fifty illustrations, in four different sections, and approximately eighty-five chapters, or stories. Its cost is small. Further information can be obtained regarding it by writing to Dr. A. B. Bell, 11 South Tenth Street, San Jose, California.

The other recommendation is a more comprehensive work, but it is one of the best of its kind. It is not a heterogeneous mass of unrelated facts, but a beautiful compilation made especially to create constructive thinking, and it leads the child through the impressional and critical ages of development from the early years, beginning with the tread of



baby feet on through the wildwood, where the mind is susceptible to the enchanted lands of imagination. There are clean stories of adventure which are just the thing to satisfy that longing for accomplishment which comes to every child some time in his early life.

It is a work highly recommended by eminent psychologists and educators everywhere, and personal examination has revealed it to be the best of its kind. It is carefully bound, will last for years, with over twenty-five hundred pages, and over twelve hundred illustrations, and nothing plays a more important part in the child's education than pictures. It is visual instruction, and as children think in pictures, an entire thought or group of thoughts can be conveyed in one glance. Hundreds of our members have this work and recommend it highly, and we feel it a pleasure to recommend

to any parent this beautiful work. Its cost is within the reach of everyone, but its value to parents and child cannot be calculated. It is called "Book Trails," and if you wish more information concerning this helpful and constructive work write directly to "Springer Book Trails," Ltd., 629 Hearst Building, San Francisco, Calif. You will receive some interesting information quite worth your while.

Problems of child culture in early years, as well as during the prenatal period, are covered very thoroughly by the work of the Child Culture Institute, and information concerning both courses of child culture, prenatal and post-natal, are given in a beautiful little prospectus, which any mother may have by writing to "Child Culture Institute, College Heights, San Jose, California."

(See the unusual subscription offer on inside Back Cover)



Sanctum Musings

(Continued from Page 98)

endeavoring to ponder upon a problem. That in itself is sufficient evidence that we are not truly thinking, and have not accomplished the first step, when in a state of true thought we are absolutely absorbed. There is such an absorption by the subjective mind that the outer consciousness of man is practically dormant. We are, to use a common phrase, "in a brown study."

When in what is termed deep thought, which is a simile for genuine thinking, there is no consciousness of surroundings. Many times we realize with a start that we have been in such a state for ten or fifteen seconds, perhaps a minute, and the sensation is most gratifying, and the results usually most enlightening,—but we in most instances find it impossible to attain such a state at will, and, after all, that is the value of the art of thinking—the ability to do so at will.

It is commonly considered that the highly educated person is more of a profound thinker than the uneducated one. Too often education is confused

with mental prowess. One who may be termed uneducated and lacking in specialized training may, nevertheless, hold concepts which are beyond the possibility of the most highly learned, or specially trained. Thought is a mental energy that is dependent upon the mental capacity of the individual. The greatest value of education as an aid to thought, and right thinking, is the practice it affords.

We have stated how difficult it is for some to attain the point of complete absorption of the consciousness, to throw off impressions of their senses. As before said, it is due to two things—lack of practice, and a weak will. The will, however, is strengthened with its use. Through education in no matter what field of the sciences or arts, we are obliged, if we wish to attain success, to really think. It is only those who do think that completely comprehend the knowledge extended to them.

Through study, the method necessary for education or the accumulation of external knowledge, thinking be-

comes habitual. It is a simple matter to attain complete concentration. Thus we may see that education is an aid to thinking, but not an attribute of or necessary to it.

Even he who is most scholarly cannot generate in his mind a greater concept than a real thinker who is not possessed of outer learning. Education gives absolutely no assurance of profundity of thought, nor of the rationalism of the conclusions attained by it. Many who are educated to a high degree in a specific channel of learning show no breadth of mind or profundity of thought when obliged to reason upon a subject strange to their experience.

The ability to comprehend unusual circumstances and to logically correlate facts is oftentimes a virtue that the unlearned possesses to an extent far in excess of the pedagogue. It is native intelligence and brilliance of mind that determines the capability for origination of new concepts and ideas. The logic of a theorem and the scope it embraces is an indication not of the education of the propounder necessarily, but of his inherent intelligence. From the mouths of humble, brilliant personages have come words of wisdom embracing thoughts that were so far in advance of the accumulated knowledge of the learned as to conflict and, therefore, bring ridicule upon the speaker.

The uneducated lacks experience, he lacks experiences accumulated through centuries, which are extended to the student in our schools and universities in a few years' time. The channels for thoughts of the uneducated are exceedingly limited, but the channel that he contemplates and meditates upon, whatever it may be, is as endless to him as to the pedagogue. If this were not so, then we have now attained the ultimate in learning, and we need only teach that which we know. Education acquaints man with numerous channels for speculation and abstraction, none of which are more important than the single channel that may be selected for contemplation by the real thinker who may not have had specialized training.

The unguided horse without blinds who comes to a junction of several

lanes may make his selection of the one he desires to travel. The horse with blinds at a junction may see but one or two of the many lanes, yet the one he selects upon which to travel will enable him to reach a distance just as great, and travel with as much endurance and speed as the horse who knew of the many lanes, and traveled but one.

All that we extol as the advanced learning of the day was first born in the mind, not acquired from without. Reason always has, and always will continue to precede education. In any field of science that is today an efficient system established upon facts and the result of research and experimentation, the conceptions were first created in the virgin realm of the mind. Speculation and abstraction precedes physical research and experimentation. With every science, therefore, individuals have first pursued in the mental realm a premise, exercising the reasoning process to the fullest extent of their intelligence. Reasoning, through the art of thinking, precedes learning, or accumulation of facts, as mind precedes the assembly of matter in the chemist's test tube.

As we ponder upon a theme, and reason in the solitude of our mind, we exhaust all knowledge obtained through experiences, whether the experiences were obtained through education or were personally acquired otherwise. Memory contributes every combination of ideas we have ever realized; imagination sweeps us along untried and untested roads which, when measured by actualities are found often to be faulty.

This sheer reasoning and projection of thought into the past and future produces frequently a marvelous creation—inspiration. An inspiration is always the product of intense subjective thinking. It is the transmutation of the elements of memory and imagination into a new factor, containing the merits of both. When we receive an inspiration there accompanies it a sense of confidence that is not to be found in the decisions of our usual reasoning. Inspiration has the demonstrability of facts of actual experiences, and the advancement of imagination. Inspiration transcends all thought results. In



the mysterious crucible of the mind, reasoning opens the door to inspiration. When the law of the creation of inspiration is learned man's present material advancement will be exhilarated a thousand times a thousand. Inspiration appears to us but now an accidental combination of the past and present in man's process of thinking.

Self-education comes first through the "art of thinking." Theory, abstraction, ideas, hypotheses, are born in the mind; they are unfounded and must be brought into the light of analysis. Under fair examination their faults are revealed, or they stand out as perfect examples of reasoning. As we proceed to put into practice our speculations, we accumulate knowledge of many fundamental, natural laws. Thus we become learned in facts.

True thinking eventually results in great learning comparable to the learning acquired through study of knowledge extended to us. The disadvantages of acquiring education through this process, however, is that it is a roundabout method, involving considerable time. To the one to whom time is no consequence, this method of self-education through thinking is a more exhaustive way of acquiring wisdom. This method, however, means a tedious process of elimination of theories which have been proven false by the test of experience. It necessitates traveling down blind alleys and returning to pick up the right trail again. However, by sheer reasoning and profound thought, or self-inquiry, as Socrates termed it, the most illiterate can attain without education, in the general meaning of education, the intellectual heights of the highly educated. This is, of course, dependent upon the amount of intelligence of the individual. Some of the greatest philosophers and scientists began with no other accessories than brilliancy of mind, and an understand-

ing of the art of thinking. Yet their thoughts are now the knowledge that the educated seek to acquire, and attempt to comprehend.

For an exercise in the art of thinking, and to use your reasoning faculties, take some problem of the day, and go through the method outlined above, and then compare your conclusions with those of authorities upon the subject. Do not read any comments on the subject first, but select a problem you have not heard discussed so that you will not be biased in your reasoning. If you try diligently and attain the state of real absorption of consciousness, you will be surprised at the resemblance of your premise to those held by authorities on the subject.

Take, for example, the economic problem of the tariff wall, or restrictions. Consider as to whether they should exist to protect domestic industries, or should be abolished to prevent foreign reprisals against our goods. Reason the problem from all phases of its effect. Form certain opinions, then mentally scrutinize and appraise them. Eventually, when you are convinced you are right in your final opinion, compare your conclusions with the highest authority on the subject, check it with his, whether his conclusion be given in the press, or necessitates your referring to some highly-recommended work on the subject. This will train you to reason logically. It will furthermore convince you that man's greatest opportunity to fathom the mysteries of life is through the sheer efficacy of reasoning. It must be realized that for man, education is the beginning of the art of thinking, and to an equal number of men it becomes unfortunately an end of individual creative thought, and the beginning of collective thinking. There is no substitution for the personal penetration of one's own mind.

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