

The ROSICRUCIAN DIGEST



AUGUST 1932
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(Compliments of The Rosicrucian Digest)

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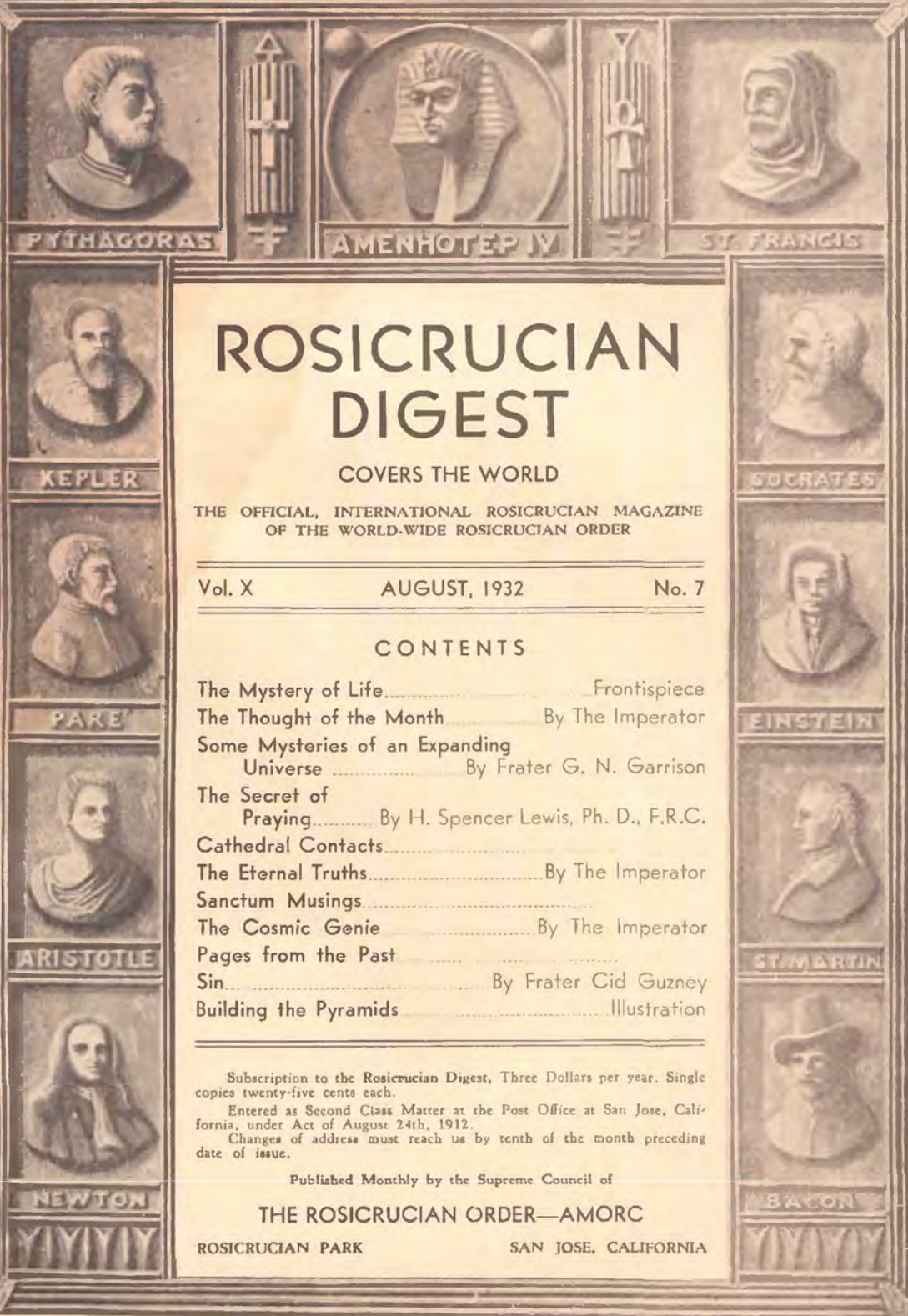
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ROSIKRUCIAN BROTHERHOOD

AMORC

SAN JOSE, CALIFORNIA

(Those who are members do not need this book)



ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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CONTENTS

The Mystery of Life.....	Frontispiece
The Thought of the Month.....	By The Imperator
Some Mysteries of an Expanding Universe	By Frater G. N. Garrison
The Secret of Praying.....	By H. Spencer Lewis, Ph. D., F.R.C.
Cathedral Contacts.....	
The Eternal Truths.....	By The Imperator
Sanctum Musings.....	
The Cosmic Genie	By The Imperator
Pages from the Past	
Sin.....	By Frater Cid Guzney
Building the Pyramids	Illustration

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH IMAGINATION

By THE IMPERATOR



NOT so long ago I commented in these pages on some of the peculiar factors that entered into the development of human evolution. My remarks have been very widely commented upon and a number of our readers have taken various

positions in regard to my remarks and some have taken issue with me claiming that my view-point regarding the social tendencies of human beings is not consistent with the facts as they have observed them.

I said that in a great many instances my observations had convinced me that many types and kinds of human beings lived in squalor, filth, disease, and utmost despondency merely because they did not use a little effort that would lift them out of such conditions into better ones. I said that it was not a matter of cost nor of great effort but mere desire and determination on their part accompanied by the minimum amount of personal effort and no additional expense would change the lot of many of these beings and he contended that all of them would gladly make a change if it was only a matter of a minimum amount of personal effort.

My answer to these remarks is that studying the problem in the larger American cities is like studying a great universal practical problem in the clinic

of a college or a class room. The beings under observation do not represent a true cross section of universal human nature. In the second place, I doubt if any of the slums in the worst sections of the larger American cities can equal by even a fraction the conditions to be found in most of the cities of the Near East and Far East and parts of Europe and South America. Western World civilization has raised the standards of living so high that even the lowest of these standards is superior to the average standard in many parts of the world. A scientist or a humanist studying the living conditions of an American city cannot possibly arrive at an appreciation of the living conditions in the Old World and to think of human nature generally and universally in the terms of what is observed in even the poorest and most degraded sections of an American city is to be self-deceived.

In the second place, conditions are so terrible in many foreign cities that organizations and movements of all kinds, including special boards established by the government, have attempted to relieve the conditions by building and maintaining better living districts with better living conditions for those who desired them, with no increase in the personal cost of living. This is something that we have not experienced in America. It is undoubtedly true that here every form of improvement in living conditions is owned or controlled by personal capital and promulgated in a commercial sense for profit and every attempt to take advantage of an improvement in living conditions brings

Two hundred forty-four

with it a demand for an increased cost of living. In foreign lands where the British government, the French government and even the Austrian government have made provisions from national funds for the improvement of living conditions and have offered these to the poor, a change from the lowest degree of living to better conditions entails no personal cost and often requires nothing more than mere desire to improve one's environment. In spite of this, however, thousands upon thousands of human beings in every part of these foreign lands continue to live in the most primitive, barbaric, filthy, unhealthy conditions imaginable.

One of my critics has pointed out to me that the lack of desire to lift oneself out of such conditions into better ones may not be due entirely to a lack of effort but may be due to sentiment. I know this to be a fact. I have talked to some old people and to some young people living in the most squalid section of Algiers, Constantinople, Greece, Jerusalem, Cairo, and other cities and they have frankly told me that their parents and their grandparents and even their great grandparents for many generations had been born and had lived in the same buildings now occupied by them and that it was their old home, their old estate, their old environment, and they did not want to change. They have admitted that a slight change of environment would mean a slight change of custom and habit even in dressing and eating and while this would not have entailed any unbearable or impossible additional expense, it would have been the breaking away from old standards which they held sacred through pure sentiment.

But to blame the cause partly upon sentiment is not to change the argument one iota. If we are to find any psychological reason as fundamental for this trait in human nature I would say that it was the lack of imagination. Imagination is the one great creative power within the human body. It is that which has built cities, built bridges over rivers, built tunnels through mountains, covered the oceans with steamships, the valleys and hills with railroads, and filled the air with airplanes. It has changed the customs and habits

of human beings, their clothing, their food, their languages, and their ways of thinking. In fact, imagination is the keynote of human evolution and I agree with Napoleon in his estimate that imagination will conquer the world for it will conquer every feature of human conception.

The individual who lacks imagination or lacks the use of it or who has not permitted this unusual divine faculty to develop is bound by ancient traditions and customs and is blind to the future in all of its creative stages. Such an individual can only live in the past for he can have no foresight and must therefore be lacking in ambition and creative desires.

Man has three ways by which new knowledge, new ideas, and new things may come into his life and into the process of human evolution. The first of these is Cosmic revelation, whereby attunement with the universal mind and with the divine consciousness gradually reveals to his individual consciousness the great wisdom that is timeless and deals with the past, the present, and the future. This wisdom inspires him, instructs him, guides him, and leads him on and teaches him the lessons learned through the errors of human existence and fortifies him against similar errors in the future. It lays the foundation for contemplation and meditation. It supplies ideas in an embryonic state that may be evolved and matured into living things.

The second great gift to man is that of imagination by which he may take the inspired and embryonic idea and develop it, unfold it and reconstruct it mentally and in a mental world that knows no limitations. With this faculty he can build things out of nothing with invisible material, intangible substances and construct an immaterial and intangible edifice or an invisible and intangible nation. He can unfold in his mind the possible and impossible things alike. He can conceive of that which is beyond achievement today but possible of achievement tomorrow. His imagination is like the draftsman's sketches of the greatest architects who can plan and outline that which should be done without regard to cost, to time, to surrounding conditions. With it man can



surround his consciousness with pictures of possible future achievements and hold these before him as the ideals toward which all his efforts may be directed. Imagination is the light that leads man on and it is the golden light that has led the movement of human evolution through all of the darkest ages.

The third great blessing is the power to mentally create. This is different from that of imagination for with the man who develops the faculty of mentally creating, the plans and the designs conceived in his imagination are taken one by one and reconstructed not of *intangible and invisible substances* but of a very tangible essence radiating from the human mind into space and materializing into concrete, definite, material forms out of which all of the world has been built and all of the universe made manifest.

Mentally creating is the process that God used when He conceived the idea of a world for man and breathed forth from His consciousness the power of the laws which set into motion that which was conceived in His imagination and out of chaos and darkness came form and light and the form of things was changed into great diversity of nature and all living things were conceived and created in the same manner and ultimately man himself created by the same great power. And then to man was given this divine power of God to continue the creation which God had started. While man may imagine great things and hold them in his consciousness as an ideal toward which to strive or dream about, to hope and pray for, the man who uses the mental creative faculty takes each imaginary picture of human conception and by concentrating upon it and focalizing the creative power of his being upon it brings it into concrete, material manifestation. The mystic knows only too well the value and the danger, the goodness and the evil, that lies in the power of mentally creating. He knows that if he holds in his mind a picture

and gives to it the vibrations of living possibility and prophetically proclaims that it is to be or will be, he brings it about, he creates it in the world of actuality and transfers it from the world of reality to material manifestation. He knows that as each hour of the day passes the things which he has held in his imagination and which he now allows to pass into the chamber of mental alchemy are apt to be immediately crystallized in earthly form and he must, therefore, be pure minded. He must be pure and holy in his imaginary concepts and he must keep the chamber of mental alchemy so clear and so wholesome and of such a high standard that no evil thought, no evil admission, no unholy concept of his earthly imagination may take form there and grow and be born in the world of actuality.

Human evolution is the result of Cosmic inspiration, human imagination, and divine mental creation, but where the center faculty of these three is lacking and imagination has not been permitted to develop, or is never used, there the human being stagnates and becomes a slave to the past and a victim of the present. There are no hills of the future around him over which he may rise to see the grand perspective of valleys and plains beyond. There are no shops lying in port waiting to take him from the land of the old and the land of the past to the land of the new and the future.

Let your imagination, therefore, have full sway. Build it up until it is filled daily and hourly with the pictures that the lessons of the past and the trials of today suggest to your consciousness. Then analyze these imaginary things, select the best of them and take them into the laboratory of your creative powers and let the divine consciousness flowing through you reconstruct them, radiate them, and bring them to pass in your life and in the lives of those around you, thus adding to the world the assets of the future and the beautiful things of human evolution.



Some Mysteries of An Expanding Universe

By FRATER G. N. GARRISON

(AUTHOR'S PREFACE—Several months ago there appeared in *The Rosicrucian Forum*—Second Year, Issue No. 1, pp. 28—a short article under the general heading, "As Above, So Below."

Ever since that article appeared we have received many requests for further information and further data concerning the similarity between the microcosmos and the macrocosmos.

In view of the fact that all we said in our former article and all we could possibly say in any future article would be more or less speculative—because its interpretation would not fall in the category that would be approved or provable by "scientific" methods—and fearing lest we be misunderstood and the Order criticized in consequence, we have withheld elaborating on our previous article as long as it was expedient so to do.

We feel now, however, in duty bound to continue our discussion and hasten to preface it with the positive statement that in what follows, the personal convictions of the author alone are expressed, as it, in no sense, is part of the teachings of AMORC. It is presented as a theoretical, speculative, controversial theory—nothing more.)



WE all know, of course, that the smallest division into which matter is theoretically susceptible is the electron. Now, there are two different kinds of electrons; the positive electron—which science calls a "proton"—and the negative elec-

tron. In fact, we have been taught that in the electron, both positive and negative, we have the very "building blocks" of the universe. Our physical bodies, the ground on which we walk, the food we eat, the very air we breathe—in short, everything that has three dimensions and possesses mass, weight and inertia, is made up of these positive and negative electrons and of nothing else. The only difference, physically, for instance, between a cake of soap and a

pair of shoes, between a tree and a tadpole, or between a house and a horse, is the relative proportion of the positive to negative electrons composing them.

A number of electrons together form an atom. And a number of atoms together form a molecule. Although a molecule is incomparably greater in mass than an electron, still, it is so inconceivably small that it has defied detection by even the world's most powerful microscopes.

Let us consider just what these statements mean in their relation to the universe and to the macrocosmos.

The earth upon which we live is a planet, but only a minor one among several that revolve around the sun. We have seen that an aggregation of negative electrons and at least one positive electron is known as an atom. In exactly the same sense, an aggregation of planets and at least one sun is known as a universe.



We have seen also that an aggregation of atoms is known as a molecule. Just so an aggregation of universes is known as a galaxy.

In other words; positive and negative electrons, which, together, form an atom, can be compared to suns and planets, which, together, comprise a universe. And an aggregation of atoms which constitute a molecule can be compared to an aggregation of universes which constitute a galaxy.

Carrying our reasoning one step further we find that an aggregation of molecules, forming all matter, can be compared to an aggregation of galaxies, which, for want of a better name, we shall call "SUPER-MATTER".

Just as the positive electron is the center of the atom, so is the positive sun the center of the universe of which it is a part.

But atoms are not all alike. One atom differs from the atom of another molecule in the number of negative electrons that revolve around its one or more positive electrons. Neither are all universes alike, for one universe differs from the universe of another galaxy in the number of negative planets that revolve around its one or more positive suns.

The negative electrons revolve around the positive electrons and they are kept in proper relation to each other by their velocity of rotation and develop sufficient centrifugal force to just balance the cohesion attraction of the greater mass of the positive electron. Should this cohesion attraction be over-balanced by centrifugal force, portions of the atom so affected would go flying off through space and we would have what is known as radio activity.

In an exactly similar manner the negative planets revolve around the positive suns and are kept in proper relation to each other by their velocity of rotation and develop sufficient centrifugal force to just balance the gravitational attraction of the greater mass of the positive sun. Should this gravitational attraction become over-balanced by centrifugal force, portions of the planet so affected would go flying off through space and we would have what is known as shooting stars.

The negative electrons revolve at various speeds around the positive electrons in the same manner that the negative planets revolve at various speeds around the positive suns.

And just as the negative planets revolve around the positive suns at various distances from it, so do the negative electrons revolve around the positive electrons at various distances from it.

Since positive suns differ in physical size from each other, isn't it reasonable to assume that positive electrons also vary in size from each other? Even contrary to "scientific" opinion on the subject.

We know that negative planets differ in physical size, one from another and it is, therefore, not illogical to assert that negative electrons also differ in size, one from the other.

Coming back once more to the ultimate constituent of all matter, the electron, we believe that the most concise, common sense definition of an electron was that given by our Imperator when he said that, "Electrons are stressed vortexes of the universal creative power known generally as electricity, but being the fundamental vibratory radiations of the sun from which essence, in accordance with its various rates of frequency, all powers and essences in a universe are made manifest."

Perhaps if we compare this definition with that given by science we may more fully appreciate the significance of the Imperator's positive statement. For science informs us that "electrons are negatively charged particles" and so-called "protons" are "positively charged particles". But when asked just what these "particles" consist of, science has no answer and even the great Sir James Jeans freely admits that science does not know. He does not admit, however, how much else science does not know.

To an observer located on one of the negative electrons, his "universe" would consist of the electron which he inhabited, the positive electron which he would know as his "sun", a number of other negative electrons which he would call "planets", if he had a sufficiently powerful telescope to discern them, and any other positive electrons that were within range of his telescope. These positive electrons he would, undoubtedly call other "suns" or "stars".

Two hundred forty-eight

And our observer might, if he were not too deeply seeped in pragmatism, conceive of other "worlds" and other "universes" each consisting of individual "planets" and individual "suns". No doubt he would also wonder if these other "planets" that he could see in his telescopes were inhabited by "human beings" like unto himself.

It would be almost an utter impossibility, however, for such a "being" to conceive of every-day, ponderous matter such as we know it. It would be entirely beyond his small powers of comprehension or of observation. For he would have nothing with which to draw a parallel. He would have nothing in his world with which to compare it. In short, matter, to him, simply could not exist. His "scientists" could easily convince him of that.

Now, if someone told our hypothetical being in our hypothetical world that not only he but the earth on which he lived as well as his entire solar system and millions of other solar systems of which he had not the faintest knowledge, formed a part of, and was inherent in, a living, sentient, susceptible, and emotional being, with powers, abilities and capabilities infinitely superior to his own; such a person would undoubtedly be considered mentally unbalanced and would speedily be committed to a suitable institution.

But cannot we draw an exactly parallel analogy with this speck of dust we call the earth and the collection of dust particles we call the universe?

On the microcosmic plane we have our electrons, our atoms, and our molecules which, together, constitute matter.

On the macrocosmic plane we have our planets and suns, our universes,

and our galaxies which, together, constitute SUPER-MATTER!

And just as the matter of our hypothetical world constituted, or formed a part of, a living, sentient, susceptible, and emotional being; so, in this existence we call life, may the SUPER-MATTER of which we are such an insignificant and infinitesimal part, constitute, or be inherent in, some living, sentient, susceptible, and emotional Being, with powers as far transcending ours, as ours transcends those of the inhabitants of our hypothetical world.

Such a Being, man calls GOD!

And this Being, if He exists at all, is probably undergoing steady physical growth—getting larger. But if He is growing and getting larger, all of the "electrons", "atoms", and "molecules" (all of the planets, suns and universes) of which His person is composed, must, necessarily, be continuously getting further apart, since there is no evidence that additional material is being supplied to increase the sum total. To our present-day scientists, inhabiting one of the minor "electrons" of this Super-Structure, the evidence all indicates that "the universe is expanding".

How petty, unimportant, trivial, and small appear the affairs of man when compared to the grandeur, the stateliness, the awesome splendor and mighty majesty of such a Being as we have been endeavoring to visualize!

Truly, such a phenomenon is transcended only by the mind of a critic who sees no sense in, or cents return from such speculations; and by the humble receptiveness of the Mystic who, freely admitting the limitations of the flesh, in reverence tries to understand.



● ● DO YOU READ THE ROSICRUCIAN FORUM? ● ●

WE THANK YOU

On behalf of the entire staff of the Grand Lodge, I wish to extend our thanks for the splendid co-operation received from the members everywhere in response to the recent communication sent every member. It is one more manifestation of loyalty to the principles of the Order, and a testimony of devotion to its objects.—*Supreme Secretary.*

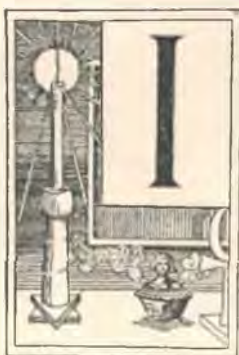




The Secret of Praying

A LECTURE GIVEN IN THE ROSICRUCIAN AUDITORIUM
SAN JOSE, CALIFORNIA

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



I WOULD like to say first, as an introduction, something I should have said during the announcements. It is necessary that I say this now in consideration of what I am going to say during my discourse.

The Rosicrucian organization is not primarily an organization for the study of religion, although its study does introduce the philosophy of religious principles merely as one of its subjects. The organization does not attempt to establish a new religion or a new church. In all of its many centuries of activities in all countries, it is still looked upon and considered a fraternal organization, and not as a religion. In fact, it does not ask its members to leave their individual churches or to change their religions, and we are happy in the fact that we have both Protestants and Roman Catholics in our organization, as well as Jews and Gentiles, and those of every denomination, and we have those who are very active. We have Rabbis who are still in charge of their synagogues. We have Episcopalian clergy-

men who are still in charge of their congregations, and they all carry on their ecclesiastical work without any feeling of embarrassment with their connection with the Rosicrucian organization.

We encourage our members to support the church of their choice even though they may not agree with everything the church might say, because, unquestionably, the churches are doing a good work and need the support of every moral, upright, law-abiding citizen, but despite this attitude of ours toward all religions, that of tolerance and kind feeling, it is our duty, as an organization devoted to the revelation of suppressed knowledge, as an organization constantly digging up new and old information (when I say 'digging up' I mean it literally as well as symbolically, as we are members of an Egyptian Exploration Society, digging in the sands to get something out of the mystery temples); so we are digging in every sense of the word, and it is our duty to reveal that knowledge which has been kept away from the mass; it is our duty to reveal the truth even in the form of criticism of certain standards; so what I am going to say tonight in regard to praying should not be taken as any criticism of any particular denomination or religion, but of all systems that might be included in

what I say, and I want you to understand that I am not saying it in a destructive sense but constructively that you may benefit by what I say, by the statements I make.

Therefore, let me begin by saying that praying is one of the most diversified customs and habits we find throughout the world. If I were to attempt to outline, briefly, the short dictionary definitions of the various forms of praying that exist in the world, it would take hours and hours to tell you about them. I would have you make yourself neutral for a few moments so far as nationality is concerned, and religion, and your presence here in what is supposed to be a Christian country, semi-Christian and semi-Jewish, and think of yourselves as being a world citizen for a moment. Then let me tell you that the methods of praying used by the Jewish or Christian religions are little known in newer parts of the world. These methods that are so familiar to us, are like hidden secrets to the average being on the face of the earth; and still these other beings have had prayers for ages, have had systems of praying for ages and they look upon their systems, their methods, just like you look upon yours, perhaps with even a better view-point.

I am very well acquainted with the fact that in America today one of the most popular questions that is being put forward in all religious sermons, in all ecclesiastical discussions, in all of the columns of religious magazines, in the talks over the radio on religion, one of the most popular questions is, "Is prayer efficacious? Are prayers ever answered? Can we depend upon prayers being answered?" Those are the popular questions here in this Western World. Among the Orientals and among that large portion of the population representing the countries of Asia, Europe, and Australasia, we find such questions never being asked. With their old systems of praying, their old methods of praying, there is little doubt in their minds as to the value of prayer. It is only here in the Occidental world where prayer is supposed to be the most highly evolved in its nature and methods that we have the paradoxical situation or find these

highly evolved people doubting the value of prayer. There is some reason for this and that is one of the points I want to touch upon briefly.

We find in all of the foreign countries and among the so-called Orientals, which include that great mass of humanity known as pagans and heathens, prayer is a very holy, sacred, rigid, systematic, devout thing. It is not an occasional thing. It is not a convenience, but very often a considerable inconvenience at times. If you, for instance, had to pray definitely so many times a day, two or three times, and each time you pray, you had to stop wherever you were and lead your way to the nearest prayer wheel and stand for one or two hours, where your prayer went around that wheel, you would find it an inconvenience; but in the Occidental World prayer is convenient inasmuch as it is only used when needed, and then only badly used.

The man who thinks he never needs to pray at all, prays only when he gets into trouble, and then suddenly remembers there is a God, and says, "Oh, God, please help me." That is a prayer of convenience. There is too much of this in the Occidental world, and none of it in the Oriental world, and why? In the first place, despite the fact that the Occidental world is so largely Christian and so largely Jewish, both religions having in them wonderful prayers, and despite the fact that Jesus, as a leader of the Christian religion, pointed out definitely how to pray, and gave a beautiful example as a standard; nevertheless, praying on the part of Occidental people today is unsystematic, is very little understood; and therefore highly inefficient.

I am going to take that form of prayer which is used in the Christian system as the first one to criticize, and please keep in mind what I said in my introductory remarks. We have a peculiar situation. We have first of all the peculiar problem of knowing to whom we are praying. There is something that the Oriental people don't have at all. Even the pagan who builds his wooden or stone statue, knows to whom he is praying and never has to puzzle over it, and so it is with those



who have a God that is ethereal, like Buddhists or Mohammedan Gods, or any of the gods of the Oriental religions. They may be different gods, but nevertheless, they are definite to these people, and there is never any doubt in their minds as to whom they are praying. Even the great ecclesiastics today admit it is difficult to think conveniently of God in this triune nature—three heads, three bodies—three in one, and in order that you may pray, and in order any prayer should be efficient, the first requisite is that you be as definite in your conception of the one to whom you are praying as you are definite in your problem.

If you found that some great problem, some great obstacle could be solved or eliminated or taken care of by your going to some individual and asking him, pleading with him, to remove that obstacle, to give you back your health, to save you from disgrace, to save you from contamination, to undo something you have done—if the individual can do it, you are going to ask for a special favor. The first thing you would say is, "What am I going to do?" You would hardly stand in the middle of the floor of your home or in a temple and pray to some indefinite, vague personality to do something definite for you. Now the Oriental knows his God. It may be a false god or false understanding of the real God, but he knows his God. He is definite in his own consciousness, and that is what the Christian is not.

All over the country the prayers used over the radio by the average church, and with my twenty-five years contact with churches, and having prayers taken down in shorthand so we might analyze this system of praying, we discover this: That the average Christian clergyman in starting out his prayer, starts out with "Oh, God," and in the next moment he is asking Jesus to do what he wanted God to do. Then he asks God, and then Jesus again. Now, to whom is that person praying? Jesus said, "There is none greater than my Father." Jesus in His prayer that the Christian churches use, started, "Our Father, who art in Heaven." He directed His prayer to God. There is no prayer in the Bible or any other

place, or in any of His prayers, or his Disciples' where they pray to Him to do what God alone can do. In no place do we find Jesus putting Himself in that position of usurping the position of God, and yet that is what we find in the average prayer. It is not willfully done, but thoughtlessly.

If we are going to pray to a Deity at all, we must admit there is but one Deity that can be the Supreme, Omnipotent Ruler of the Universe. If you try to convince me there are two Gods (never mind about thousands of them) but just two, one more than the God I believe in, then I must lose faith in the Omnipotent God. I cannot understand how two Gods could agree and rule the universe and work in unison. There must be one God if there is any God at all. This is nothing new.

Amenhotep IV, the Pharaoh of Egypt in 1350, B. C., changed the religion of 163 religions, 52 principal ones, to the worship of one, everlasting God, THE God, greatest of them all. This ever-living God was the beginning of a monotheistic God. That religion flashed around the world like a streak of lightning—the idea of only one God ruling the universe. There is little wonder that the religion lasted only twenty years. The Black Priesthood wiped it out, destroying the temples and even had their men go out with hammers and chisels and obliterate and destroy from the walls any mention of God. Obliterating this would have destroyed the religion, but thanks to the Hebrews, through their leader, Moses, this idea of one God, was carried on to a new land and it came down through the ages. In 1350 B. C., this great Pharaoh of Egypt said there is but one God. This became a symbol of light, an ethereal light. The Jews never pronounced His name. They said the name was unspeakable, and used a hieroglyphic mark for it. Thirteen hundred years after that came the birth of Jesus, and he taught there was but one God. After His going, came the coming-together of religious ecclesiastics, bookmakers and writers, etc., in the second, third, fourth and fifth centuries after Jesus, and they began to evolve the teachings of Jesus. They began to

(Continued on Page 273)

Two hundred fifty-two



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.*)



SOME members have difficulty in making contacts with the Cathedral and we have asked those who had difficulty and finally made the contact to write to us about their experiences and give us helpful hints that we may pass on to others. The result of this Symposium is contained in the following instructions. In letters from those who had the most difficulty in making any contact at all with the Cathedral it appears that eventually the contacts were made very clearly and easily through complete relaxation. The experiences of these persons seem

to be all alike. All of them discovered that they were not relaxed and that they were too tense and too expectant. In other words, they were as alert and as expectant as a person might be who is sitting quietly in the home listening for the least sound of an intruder or the most delicate sound of some strange nature. With eyes and ears thus active and the mind keenly alert there cannot be complete relaxation. Now all of these persons finally made their contact when they sat down and became relaxed and gave up any idea or even hope of making the contact. In other words, they simply left the matter entirely in the hands of the Cosmic and proceeded to rest and merely meditate upon the spiritual self within and forgot about any Cosmic contact of any kind. This is an important point to remember.

Two hundred fifty-three



Others say that they have suddenly found themselves contacting the Cathedral during complete relaxation and spiritual thought while riding in an automobile, or in the street car, or in the theater, or some place where they were listening to good music and did not wilfully try to contact but simply put themselves into such perfect relaxation that they were lost even to their immediate surroundings and were indwelling in the spirit of God.

A few others have stated that during their concentration period they have put themselves in such a position that they could look out of a window and let their gaze rest passively on some cloud or high steeple point, top of a flag pole or something high in the air and in that way let their gaze become passively fixed instead of intently fixed on some object in the room or intently fixed upon some idea.

A few others say that they have found it advisable to sit down and relax for five or ten minutes before the period of contact, and others say that they relax for a sufficient time beforehand to become thoroughly at ease and peaceful and until they feel the vibration of rest and vigor passing through their bodies. Some say that they are able in this way to contact the Cathedral while in any locality or anywhere and even, as one Brother expresses it, while bathing in the water at the beach, and he says that his contacts have become so easy that he believes he could make the contact even if he were in a position of standing on his head in the sand. All of this indicates further a lack of that intensity of desire and stress of concentrated condition which too many practice and which actually prevents them from becoming passive enough to make the contact.

Quite a number say that total relaxation of the mind is the final step in the process of preparing for the contact. This means eliminating from the mind any wilful attempt to visualize the Cathedral or to force a realization of any impressions of any kind and is equal to a complete abandonment of thought or desire or intent.

Others say that in sitting down or lying down for the contact they not only relax but try to attune themselves

toward a peaceful attitude toward all mankind and toward the universe. This means the elimination of all thoughts of business or strife, contest, ill will, hatred, enmity, jealousy, etc.

Everyone admits that the repeating of the Cathedral prayer two or three times is a big help if once is not sufficient. Others say that they add little prayers of their own and place themselves in a prayerful attitude as though they were communing with God and hoping that He might take them into His own consciousness and reveal the Cathedral to them.

Quite a few others say that sitting in a darkened room or with eyes closed is a big help as it shuts out all sights of any kind that might distract the attention. Some few say that the use of the vowel sounds is a great help to them and, of course, quite a number say that the use of the Cathedral phonograph records is an excellent help. A few others have discovered, after many, many failures, that they could make the contact by turning the thoughts of the mind or consciousness of their mind inwardly toward the center of the body as though trying to reach the soul itself or holy sanctum within the soul.

A great many have made the comment that trying to contact the Cathedral of the Soul after having eaten a meal is far more difficult than attempting it upon an empty stomach, or after eating only a light meal. There is a great deal to this point and it should be carefully considered and tested by those who are having trouble in contacting the Cathedral. A great many say that before beginning the relaxation and concentration they read some inspiring passage like a verse or two from the Bible, or a verse or two from "Unto Thee I Grant—." They say this helps to turn the mind inwardly and toward the Cosmic and is a very great help. A majority say they found that by sitting so that they are facing toward the true geographical east there was more success than when they faced any of the other cardinal points of the compass.

Now all say that it requires nearly five minutes of preparation and that sometimes an additional five minutes is

necessary for a complete realization of the contact to come. Most of those who have written state that the first sensation of contact was that of a sense of peace, often followed by a very bright light appearing in the room or a sense of lightness of weight and a sense of mild magnetic currents passing through the air of the room. A majority say that the first manifestation in the Cathedral is a vision of its outer form or the hearing of some great organ. Many agree that music is heard eventually very mildly and sweetly, while others say their contact with the Cathedral has left them without any impression of music but only of beautiful sights and scenes like the interior of some magnificent place accompanied with visions of beautiful beings or different nationalities assembled in one place.

Patience is the secret key to all these contacts and the fact that hundreds of letters are received constantly from those who were very discouraged and who eventually made wonderful contacts which they can easily repeat now at any time, should encourage each and every person to attempt these contacts whenever it is possible.

Special Contacts

The Emperor will make special contacts with members during the next four weeks as follows: On each Thursday night at 8:30 P.M., Pacific Standard Time, which is equivalent to 12:30 A.M. (midnight) Eastern Daylight Saving Time, or 11:30 P.M. Eastern Standard Time, the Emperor will put himself in touch with other members

and help them to contact him through the Cathedral of the Soul. At 8:30 each Thursday evening members and our friends who are non-members should attune themselves with the Cathedral for ten minutes.

On August 4 the Emperor will contact those whose last names begin with the initial F. On August 11, he will contact those whose last names begin with the initial G. On August 18 he will contact those whose last names begin with H, and on August 25 he will contact those whose last names begin with the initial I.

Excellent reports are coming in daily to the Welfare Department and other departments regarding the contacts being made with the Cathedral at the regular periods stated in Liber 777. Those contacted by the Emperor during the last month and whose last names begin with the initials A. B. C. D. and E., are now writing very appreciative letters and communications saying that the contact was quite complete. A great many were contacted but the contact had to be discontinued because the persons contacted were busily engaged in business affairs, social affairs, or other matters that inconveniently arose and prevented concentration.

Letters that we receive tell us that through the Cathedral much valuable advice and help is being given to those who are puzzled or in need of important direction and guidance at various times during the week. Certainly, it is a convenient manner for you to make contact with the Cosmic. Those who wish to know more about the Cathedral contacts should read the instructions in the box at the head of this article.

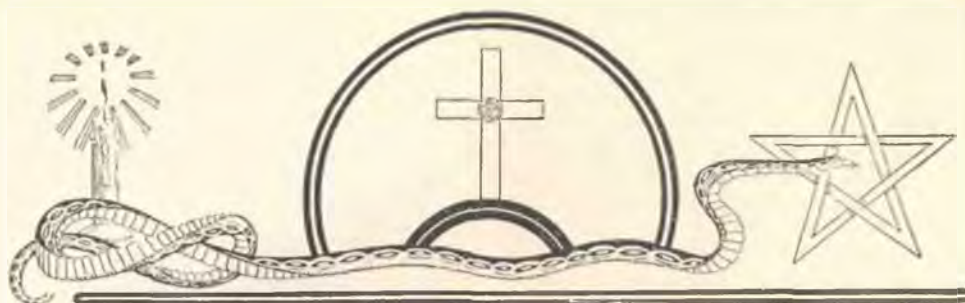


● ● DO YOU READ THE ROSICRUCIAN FORUM? ● ●

MYSTICS AT PRAYER

This book reveals the profound prayers of the mystics with their key to infinite power. It is the first complete compilation of the famous prayers of the renowned mystics and adepts of all the ages. The book also explains in simple language the reason of prayer, how to pray, and the Cosmic Laws involved. You will come to learn the real efficacy of prayer, and its full beauty dawns upon you. There are over one hundred prayers. There is a brief biographical sketch of each mystic, and a cross index. The book is artistic, attractive, well-bound, stamped in gold, printed on art paper in two colors, and it is only one dollar postpaid. Send order and remittance to Rosicrucian Supply Bureau, San Jose, California.

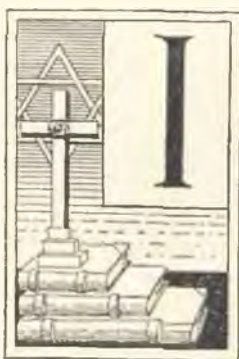




The Eternal Truths

THE ANNUAL MESSAGE GIVEN AT THE OPENING
OF THE 1932 CONVENTION

By THE EMPEROR



I HAVE a message for all actual Rosicrucians and all potential Rosicrucians, and among the latter I include those thinking men and women who in these troublesome times are lifting their eyes above the level of surrounding conditions and are seeing over the hills and occasional mountain peaks to the beautiful valleys and horizon that lie beyond.

Human beings are tempted in these times to think that with the rapid changes taking place and the established value of things falling to lower values and lower degrees of worthiness and dependable foundations crumbling away, that there is nothing or no one thing that is permanent and sure and worthy of being the solid rock upon which to cling for safety and security.

But there are things upon which we human beings can depend and there are foundations upon which we can stand and build not only for the present but for the eternal future and rest assured that as time changes and conditions vary and values of all kinds rise and fall, the foundation upon which we stand will remain adamant and eternally sure.

We are seekers for truth and we pride ourselves upon the fact that in our search we have contacted the thoughts and philosophies, the discoveries and speculations of the world's great thinkers. We are happy in the fact that we are banded together as an organization or as a group of individuals for the purpose of exchanging ideas and thereby coming closer and closer to the great truths of life. We look upon these truths as the fundamental stones of a great foundation upon which civilization can build its structures and super-structures. We are sure that there are many great truths still unknown to us and we never become weary of itemizing the many great truths that we now possess as fundamental principles in our lives.

When all is said and done, however, we are probably deceived by the thought of the multiplicity of truths and misled in our search for the greatest truths by the idea that there are many truths and that these are much involved. After many years of search and study and after many years of personal contact with this great quest for knowledge, I have gradually come to the conclusion that there are only three great truths, three great eternal truths that constitute the entire foundation or the great rock of human knowledge as revealed by divine illumination. These three eternal truths are: God abides, man abides, and certain relationships

*The
Rosicrucian
Digest
August
1932*

Two hundred fifty-six

between man and God abide. More than this we cannot be sure of. Our search must center itself around the mysteries of that truth which includes the relationships between God and man and man and God. Herein lies the foundation of material and spiritual values. Herein lies the entire field of Cosmic law and human obedience to such law. Herein lie the powers that man can exert and the powers that God does exert. Here is the mystery of our being, the mystery of our coming and our going.

It is in this field of study relating exclusively to the relationship of God and man that the Rosicrucians center their searching gaze and their inquiring mind. It, therefore, becomes a field of study, investigation, speculation, discovery, and ultimate revelation through experience. The knowledge we seek can come only through experience, for experience alone will reveal knowledge, and by re-experience of such knowledge we attain wisdom. The mere contemplation of such experiences and the meditation upon the possibility of such experience leads us into theoretical speculation. Out of such theoretical speculation has arisen the systematic schools of religion, science, and philosophy, and it is there, too, that have been born the various forms of religious worship, the various creeds or codes of interpretation and the arbitrary establishment of artificial gods and saints.

This great center field of an analytical study of the relationship existing between man and God has been turned at places into quagmires and beds of quicksands into which men have blindly ventured and have been lost. It has also been the blood-stained ground of religious battles and places of human persecution. It has been the site of monuments of intolerance erected by the self-appointed interpreters of untrue interpretations. It is the valley of Armageddon where millions of souls will be lost or millions saved.

In our search for the higher truths and the eternal truths we not only make the search more difficult and conceal the simpleness of the truths by our false belief that the truths are

many and difficult to understand, but we create artificial values whereby we may judge them and in doing so we use as a standard of valuation the material things of life.

Right now we are in the midst of a period when material values are losing their former stability and we are actually coming to discover that material things have no value in actuality but merely in temporary reality. We will find that the great rocks and foundations of material life are but the quicksands of our imaginary creation. The things that we have tried to hold fast to as being all that was worthwhile and a saviour in time of trial and trouble are now proving themselves to be worthless and of such a corruptible nature that like the wooden beam that supports the walls of a home and is eaten by the termites, the outer form looks solid and dependable while the center is hollow and brittle and ready to crumble to dust at any moment.

The world's greatest materialists are learning the lesson and even those who in the past have centered their faith and hope upon material things now frankly admit that they have been grossly misled and have been fools in their thinking. Recently one of Europe's greatest economists, Sir Josiah Stamp, President of the London Midland and Scottish Railway and Director of the Bank of England, said to Bruce Barton in a conversation, "We used to talk about moral values and material values as though they were two different and contradictory things. The depression must have taught us that they were the same things, that without moral values there can be no material values. . . . There is only one basis of wealth, and that is character."

The foregoing words were not the words of a preacher or a mystic or a philosopher but of a hard-headed, cold, and deliberating economist who with all of his materialistic tendencies has discovered what some of our philosophers have failed to discover and that is that the spiritual values are what constitute real wealth and real power in our lives.

Among other eminent men who have made a life study of material values and who must have walked deeply



into the quagmire of materialism in that center field of study and speculation to which I have referred, is Roger Babson. This man has become as familiar with the tendencies and trends of materialistic values as the biologist is with the unconscious processes of the living cell and as the pathologist is with the germs and their actions under the powerful scrutiny of his large microscope. He can feel the distant and unseen pulse of business as keenly as can the trained physician feel the pulse of the human heart. He knows what every action will bring in re-action in the business world. He knows the value of time and its investment, of money and its power, of business and its possibilities, of speculation and its dangers, and of all the material things that human minds can conceive and create. Yet listen to what he says: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness."

The scientific and materialistic world was shocked a few years ago by the sudden transition of one of its most high-powered and most critical scrutinizers of material laws, the eminent Charles P. Steinmetz, who was such a master of electricity and the other hidden secret powers of the material universe that he seemed to be almost equal with a God in creating and controlling artificial lightning. A distorted, crippled, and grossly unpleasant being to look at, physically, one would have been inclined to believe that with his personal regret at God's gift to him of a crippled figure and with his close study of nature's material forces, he would have been steeped so deeply in materialism that the spiritual values of life would have meant nothing to him. Yet this man said, and it is recorded of him in permanent form, in answer to a question as to what would be the next great field of research and revelation for the human mind, "I think the greatest discoveries will be made along spiritual lines. History clearly teaches

that spiritual forces have been the greatest power in the development of men and nations. Yet we have been playing with them, merely, and have never seriously studied them as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

Think of an eminent scientist whose knowledge of and ability to control nature's forces was so pre-eminent, casting aside all of this knowledge and power and belittling its value and raising the standard of spiritual values to the heights of supremacy!

In a little pamphlet that I wrote last summer while returning from Europe, I tried to explain what the year 1932 meant for you. It is going to mean for all mankind the turning point in civilization. It was by no coincidence of war or man-made conditions or conditions beyond our control but of a material nature that all of the world was rocked in its material value in the same years and that the great god of money was shaken from its high pedestal and thrown to the earth where those who had worshipped it in adoration with gaze upturned and with the great light of the heavens blinding them to the true picture before them, could now examine their god closely and see that it was made of that which is corruptible, that which is changeable, mortal, and of the earth's grossest material. It was decreed in the Cosmic laws and plans that man might be given the opportunity to sail in the heavens of material power and rise to the artificial heights of vain-glorious worship in order that he might taste of the poison of material things and then drop to the earth suddenly and be awakened from his dreams to true realities.

No government of any land, no ruler of any people, no political power of any class is responsible for the lessons being learned today, for God decreed and the Cosmic carried out the divine will. Out of the ashes of this international fire will rise not only a new realization in the hearts and minds of

those who have become old in their idolatry of material things, but there will rise a new generation of people who will cast the money changers out of the human temples and who will destroy the golden idols and replace them with spiritual things and characters of high morals and high ideals. Even the rising generation is passing through the crucible and through the fire of transition, and in preparation for its great awakening and first stage of evolution the new generation is intolerant of old customs and habits of man-made morals and creeds, of age-old conventions and principles, and in the period of change they have thrown to the four winds that which we have considered their characters and moral fortitude. But it is only part of the great change taking place and already we see among the young people of the new generation the sign of restlessness. The sins that tempted them out of the high places of security into the valleys of evil and sorrow are no longer powerful in their ability to tempt and have already revealed their shallowness and their lack of ability to fascinate and enthrall. Gradually the young people are realizing that in sin and evil there is an end to all pleasure and an end to the variety of life. They have tasted of the inside of the cup and have drunk to the very dregs at the bottom to find that the bottom was too close to the top and that life was not a mystery that could be found within the cup but rather on the outside of it. Out of this discovery is rising a conviction that character counts, that goodness has its own inevitable rewards, and that purity of mind and soul will bring joy and peace as nothing else will.

The closer we examine into the lives of those now in high schools and colleges we will find that the abandonment of several years ago and the utter disregard of moral laws and principles of last year are being thrown into discard and that now goodness of some degree and that spiritual values of some kind are entering into their considerations. The boys and girls alike, even in their teens, have learned the lesson that we adults learned only late in life. The weak are being led onward while the strong ones are being led upward. Character is being re-made,

spiritual truths revealed, and new values placed upon life. This will continue until these young people, reaching adulthood, will constitute the new generation in a few years. To their hands will come the duty, the work, the labor, of re-building nations, re-building our business principles, re-building our home lives, and re-building our spiritual existence here on earth. Into their hearts and minds will come the inspirations and the urges from Cosmic decrees to re-create life upon a new basis.

We who are the losers today as adults will have to retire and re-mould our thoughts while looking upon the stage of life and seeing our offspring, the rising generation, daring to do that which we dared not do. They have dared to taste of life early. They have dared to find whether the material things of life really held the power that we had claimed for them. They have seen us struggle and save, labor and stint, accumulate and sacrifice in order that we might place with our dependents these same material things that they are now finding worthless, deceiving, shallow, and easily discredited in the light of truth. They have dared to experiment. They have dared to discuss freely and analyze those things that we looked upon as taboo or improper, unconventional or mysterious. They have torn the multicolored robe from the figure of Truth and brazenly faced its nakedness with neither shame nor regret, and in their astonishment great light has come to them revealing the hypocrisy of our lives and the false value of standards we had established. To condemn them now in the midst of their investigation, at the very hour of their desertion from what we made them to what they will become, is to condemn our own shortcomings, our own hypocrisy, our own false living, and our own weaknesses. They have dared to do what we did not dare to do, and they will dare to accomplish in the future what we have hesitated to do.

Character will become the standard of personal evaluation. Gold will become the footstool beneath their feet and physical and material power will be but as simple weapons in their



hands compared to the spiritual power they will create and mature within their beings.

Three eternal truths will constitute the triangle that will represent the emblem of their lives—the three truths that you and I must prove to ourselves now through our studies and our efforts to recreate our lives. Again, I say, these truths are the eternal truths which constitute the foundation of all existence; namely, God abides, man abides, and the relationships between God and man abide.

Let us go onward then and forward with our banner of Rosicrucianism not merely leading a grand parade of those who are leaders and pioneers in thinking, but acting as a guide to those who would follow, ever mindful of the weak and the tottering, the lame and the halt, who strive to be with us and keep up with us and share in our knowledge.

Let us never push onward so rapidly that we do not have time to stop and reach back with a strong arm and hand to help those who cannot keep apace with us. Let our searching eyes move in all directions that we may be watchful for the signals sent out by those who would hail us and join with us. But ever let us keep the standard high that our banner may be above and beyond the reach of hands that would defile it or despoil it. Let it become pure in the light of the Cosmic. Let it be brightened by the sunlight of the heights. Let it be lofty in every sense. Let us honor it but never worship it. Let us respect it but never adore it. Let us add power to it but seek no power in it, for our worship, our adoration, should be given to God and in Him alone should we find the source of all power and all human earthly values.

• • DO YOU READ THE ROSICRUCIAN FORUM? • •

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NOTICE TO ALL MEMBERS

During the middle of July the Emperor will be extremely busy with Convention details, interviews and lectures, and immediately after the Convention and for four weeks thereafter the Emperor will be away from his office on his annual period of meditation, contemplation, study and psychic contact. The Emperor, therefore, desires that we ask all those who usually write to him regarding certain lectures, lessons, or certain spiritual matters, to refrain from doing so until after the first of September, because such letters will not reach him and he will not be able to answer them promptly. All usual letters pertaining to studies, teachings, dues, etc., should be directed as always to the other departments. Such departments ask your kind assistance in making your letters complete but *brief*, and in making your reports, remittances and answers to questions *very prompt* throughout the entire summer so that there will be no congestion of the correspondence at any time. Just as you are expected to maintain your regular study periods during the summer so every department will continue to serve you.



SANCTUM MUSINGS

RUNNING FROM LIFE



MODERN civilization, in normal times, offers every man effectual ways of attaining some position of average importance in life. From the primary school to the university the basis of our system of modern education is the recognition of an equality of intelligence—uniform stock, as it were. When this same human stock has passed through the various processes of preparation and finishing, it is more than likely equal in every didactic sense. The outside world of industry and business accepts the individual for the finish he has acquired in the process. If he thoroughly mastered the curriculum of his profession or trade, he is permitted to establish himself in it on a par with others who have mastered it alike. The intelligence, the raw substance upon which was superimposed education, is not permitted to add its merit to the standard qualifications. Thus, native intelligence is valued alone as an attribute in directing one's acquired education to one's best advantage.

Intelligence that has not been placed in the "category" of a profession or trade is thought of as crude and unpolished. Self-expression, incited by pure reason and intelligence, is check-

mated by the phrase, "What authorities can you name to support it?" Thus, we find many noble works and ideas only finding appreciation decades later in remarks of approval by contemporaries who, strange to say, become the authorities of another's pristine concept. Why do modern men and women endure being routed through this mill of standardization—standardization in news reports, by radio, newspapers, periodicals,—standardization in literature, by book-of-the-month clubs, and traveling lecturers on current topics—standardization in music through the medium of thousands of pieces of sheet music, and tons of phonograph records? Even in the worship of the Deity are we instructed as to how and when to worship by potentates, high councils, and ecclesiastical assemblies.

The answer is quite simple; it is the way of least resistance. It has been decreed by society that by the performance of a certain, well-defined routine in whatever channel man has placed himself, he will ultimately reach the head of that channel. Barring depression, competition, ill health, and other acts of politics, economics, and God, undoubtedly he will attain the head of a particular channel in life. Yet when he arrives there he finds others who preceded him and who are not pleased with the prize that civilization offers for professional or business success. They are restless, seeking they know not what. They concentrated upon their training, their acquired knowledge, until



it brought to them all that had been depicted for this specialization in knowledge. Yet it was an empty victory.

Undoubtedly, all through life such individuals who have attained the so-called success as outlined by society for one who rigidly abides by the standards of his educational training and the code of his profession or business, have felt an urge to pursue other paths. They have wished to give vent to a compelling, haunting desire. When in brief meditation like a flash thrown upon an inner, mental screen have pictures appeared in all their details of the station they should assume in life, and the falsity of the customs being practiced. To only dare cast aside the hypocrisy of the system, to be able to venture in quest of this subtle something that throbs within their breast!

Upon further contemplation, the individual comes to weigh the values, and voluntarily determines that experience gained in following a pursuit for which he is trained is safer. It is economically sound, though undoubtedly lacking in the element of joy in work that pleases and thrills. He selects the security of habit, well-formed though drugging to his soul in contrast to the freedom and the romance of inspired self-expression. This struggle for supremacy continues through life, the searing inner flame needing only to be fanned into a fire of zeal, fighting a losing battle with the plodding, methodical consciousness, which is lashed into submission by will. This constant turmoil is not inducive to peace of mind or well-being; it inculcates restlessness, irritability, and cynicism.

Perhaps the greatest crime of all today is the 'Running Away From Life'. With continuous propaganda being promulgated for selecting a career early in life and 'sticking to it notwithstanding,' many suppress the Cosmic urges of their own natures as emotional interferences with their academic practice. They never hesitate a moment in the mad race of existence with its customs, habits, and conventions, to analyze their psychic impressions. Whenever they are engulfed in the exhilarating wave of psychic insight that tingles every fibre of their being and seems to cry out in every cell to "embrace me

for but a brief time so that I may show you the splendors of the world of individual creative ability," they shake themselves like a dog in the surf, casting it off. There are others who have caught the vision's splendor in all of its grandeur and immensity; they have become conscious of a magnificent occasion to accomplish the unusual in life—to create that which is non-existent in form, to give to the world a new form, beauty, or ideal. They are aware of a vast means for manifesting that which is yet unborn in the world of reality. Then they drag downward this vision, while yet intangible, to the earth to be tainted with the temporal. They attempt to classify it, to embody it in the order of the day, to compare it with the existing things which resemble it and which the world has called fine. It becomes limited, its originality becomes an oddity, a disparity, and that is all. Instead of reaching upward to the vision, they have brought it down to criticize it. They fear its non-acceptance by the world of men because of its distinctiveness. It will require courage to introduce the new, the strange, to combat with the old order of things—the accepted. "Forget the dream, the ideal, the aspiration," say they; "It is too difficult; it would require pioneering, subjecting oneself to ridicule, criticism, and affront for disturbing conventions." Then again, who are they? What authorities are they on the subject? Can they say, "I have an idea, a concept; it is alone mine. I am without support by the established authorities. My idea challenges that which is accepted and revolutionizes the theories of the time. I know it is possible; it is simple. Yet I have not studied any orthodox, academic works that teach or propound it; but I know it can be accomplished." They feel that to propose any such consideration of their Cosmic inspiration—be it in music, art, philosophy, or science—would be too gigantic a task for them, its responsibility too great; it requires too many sacrifices. They run from life.

It is impossible to avoid the distress that this stifling of the inner urge produces—the uneasiness, the restlessness that tears at the soul and mind. These must be appeased or one dwells in men-

tal inferno. Complete occupation of the outer consciousness—the objective mind—prevents the subjective impulses from penetrating into the realm of realization. They therefore plunge into the mass of details piled high about them; the petty things of their daily occupations keep their consciousness in harness without relaxation. A moment's relaxation and meditation and they find their desire throbbing, pounding for release; and accompanying it, the attendant fear of making the try. When away from business affairs, the sensuous pleasures are indulged in to produce the same effect—occupation of the mind. Always they attempt to prevent facing the question, "Shall I give my whole self to this inspired thought regardless of the consequences? Shall I seek in it the happiness that awaits me regardless of its eccentricity? Shall I repudiate my adopted life with indifference to the criticisms of staid, illiberal orthodoxy?" Never do they admit to themselves their own procrastination, their constant self-excuse that they are engrossed in affairs of greater importance. What a humiliation to one's own soul to call a thought of one's own or another that requires ponderance "too deep". What a shame to pass by a concept as being "beyond one" and not entertain it long enough at least to realize one's ignorance or knowledge of it. Such indolence is even more than running from life; it is a sacrilege; it is a wilful attempt to exterminate intelligence and supplant intellectual automatism.

The moral coward is also quite prevalent. He fears not the jeers of the throng nor the scoff of the pedagogue, but he stands aghast at the profundity of his own ideas. When on the horizon of his thoughts there is mirrored a reflection of the workings of Infinity, he is staggered by its clarity. He cannot conceive that a human mind can embrace such thoughts. He fears that it is a sacrilege to dare believe that it is possible for him to venture into the realm of the unknown. When the Cosmic flash of light illuminates the darkened corners of his mind and he perceives clearly Infinity's purpose, he is overawed. He rebukes what he believes is his own audacity. It seems to

be an illicit light. He has stolen a glance into Infinity. He becomes overwhelmed with the vastness of it and suppresses the memory of the experience as a weird fantasy, thrilling but frightening. If he ever again turns to the Cosmic light, he approaches it timidly as though it would suddenly consume him and he would lose his identity in this sea of Infinite wisdom which he waded into unawares. He fears to make his revelation known; so startling is it to him that he believes the utterance of it would reverberate throughout the world until it became a maddening roar that would drown out all the existing illusions. These illusions of the world—be they wrong—are hoary with tradition, and he dares not—so he feels—disturb them in their error.

Throw off the shackles of mental submission to standardization of thought, and practice introversion. Project your consciousness inward; let the light of Infinite wisdom shine through you. Do not run from life. True living is not conformity to channels of thought or expression; but true living is giving full and unrestricted expression to every constructive Cosmic urge you receive. Everything is in motion and going through change. Even one's own thoughts and consciousness are not stationary; that which never changes in form is unnatural. Standardization of thinking and doing is a violation of natural law. In all forms of nature we find a flux, a shifting, a change. It is but natural that man today should have thoughts that transcend all that is now known. If the light of your visionary ideas is so intense that its brilliance absorbs the past light of ages, it is worthy of the reflection it casts. Man can never transcend his rightful heritage of knowledge. Man's right to know is unlimited. Man, therefore, no matter how presumptuous his concept, is never a trespasser. All that man's mind can circumscribe, he can know. Man is capable of answering any question that he can ask. Once the mind has formed the question, it has contacted the sphere wherein lies the answer in all of its Infinite simplicity. The question may always be answered for the one asking if he but continues his search on the same level of thought.





The Cosmic Genie

IT IS LIKE THE GENII OF ANCIENT FABLES

By THE EMPEROR



NCE upon a time—as all stories explain—many persons believed in the existence of genii, and attributed to them the strange occurrences in life. Now science informs us that it has finally photographed and given positive identifica-

tion to a little cell of living matter which the learned scientists have christened the "genie."

According to these scientists, the divine purpose and mission of the little genie is so great and so ponderous that we wonder how such a microscopically small body of matter can be the master of so many millions of other cells as are found in the human body. In fact, it would appear that this little material and chemical genie has been credited with the duties and divine purposes of the Cosmic genie, if we are permitted to borrow the name, genie, and use it in this way.

In other words, science would now have us believe that the little cell which they have named the genie is responsible for much that we have attributed to a certain law or principle of the universe, and we are naturally reluctant to allow this little new arrival in the field of scientific speculation to rob the Cosmic genie of all of its glory.

According to announcements from the Carnegie Institute at Washington, the little genii, known heretofore as chromomeres, are the little treasure caskets or sealed mystery cells which pass from one generation of being to another in a direct line, and constitute the inheritance chest. Within these sealed cells, so small that they must be highly magnified by a microscope before even a large group of them becomes visible, is contained such chemical and, shall we say, special psychic matter or mental impulses that will determine whether the offspring will be blond or brunette, tall or short, a musician or an artist, a philosopher or a mechanic, or reap the harvest of sin already sown, or be fortunate and free from all worry and trials and tribulations. In other words, this little cell is the seal of inheritance in which all of the characterization of father and grandfather are transmitted by parent to child, and is responsible for family traits, family likenesses, customs and habits. Being well born would mean having within one's body at birth one or more of these genii inherited from our forbears, and carrying within its little body the ideal characteristics of personality and behavior that are desirable. Being poorly born in a social and ethical sense would mean being born with some of these genii, carrying within their bodies certain undesirable attributes, tendencies, and human qualifications. This reduces the whole of our inherited tendencies to a matter of chemical

transmission via the genie. We know as a positive fact, on the other hand, that what we inherit from our forbears in the way of characteristic tendencies, and habits, represents only a small portion of the undeveloped assignment which we must follow and obey, regardless of other Cosmic laws and principles or our own desires and wishes.

To those who believe that the inherited characteristics of each human being are the most dominant and the most influential, the little genie will now stand out as a monument to scientific learning. To those of us who believe that heredity and inherited influences, transmitted to us by our forbears, represent only a portion of the character that we will form as months and years go by the new explanations about the chromomeres as a genie will not be acceptable.

We are not denying that inheritance plays a very prominent part in our general characteristics, mental abilities and processes of becoming a more evolved human being in accordance with the laws of evolution, but we cannot accept the chemical theory of inheritance as being exclusive nor as being more important than the spiritual. Rosicrucianism teaches that through the blood stream, through the chemical transfusion of matter from one generation to another, we do inherit certain material, earthly tendencies and habits, and even of characteristics of speech and appearance. There are today two schools arguing the effect of these principles—the one claiming that inheritance is a dominating factor in our evolution, and the other arguing that environment overcomes all the effects of inheritance and is the real power in molding our lives.

The Rosicrucian steps in, however, and says that the real genie to be considered is that genie of our past incarnations which we call the soul. Here is something definite, concrete, divinely made and easily understandable.

Through each incarnation we build up in the soul or the psychic self a personality or character that is indestructible and immortal. It is this inner self, the real genie of each being, that

is transmitted from one incarnation to another, not chemically, not by blood, and not by human conception, but by divine conception and divine transmutation. This sealed self of inner personality is an indelible record of all the past experiences which have been our lot in lives and times gone by. It is the great unforgettable record upon which are kept all of those experiences in other lives which have taught great lessons or revealed to us great laws and principles. It is our selves in the making of the ineffaceable mold which determines precisely what we shall be and what we shall do in our present lives. Each hour of the day at the present time, as in the past, each of us has been adding to this little record of the self within what we shall be and what we shall experience and what we shall do in the next life, and this is transmitted from one incarnation to another as a part of the soul that comes to us with the breath of life.

Again I say that it is absolutely true that certain parts of the cells of life, transmitted physically by parent to child, contain physical and even some mental tendencies, but these are all subservient to the immutable laws and powers of the greater cell within. Through the physical genie which science considers so important, we may inherit from our forbears physical weaknesses, tendencies toward certain diseases and chronic ailments, certain habits and many good points and powers. But the experiences of the past, the lessons really learned, the vows taken, the obligations willingly assumed, the determinations made, the conclusions reached, are all more potent factors in the guidance of our present lives and the working out of our characters in each incarnation than all of the genii that science has been able to find in the physical composition of man.

In the Cosmic genie, which each soul carried with it from incarnation to incarnation, is the seat of the will power which man can exert and use to combat and overcome the inherited weaknesses of his forbears, or he can use this Cosmic power to strengthen the strong points, the excellent qualifications, the good tendencies that he has inherited.



The entire physical make-up of man is under the rule and under the guidance of the Cosmic genie of the soul. This self within when awakened and given the opportunity to exert its power, transcends all physical tendencies, all physical inheritances and all physical effects of environment and blood. It is this Cosmic self that can bring the lowest and the most human of human beings to the greatest heights. It is this Cosmic self that can recreate the life of any human being and regenerate it and start it on a new career of victory over all of the physical tendencies and inherited impulses of the human body.

The sole purpose of reincarnation or being reborn again and again is to give us in each incarnation the effect, the advantage, the power of our accumulated evolutions. Not one of us is born as a new being with merely certain tendencies attached to our inexperienced selves through physical transmission. If that were true, then, undoubtedly, the physical inheritance would be the dominating factor in each generation of each family. All the experiences of life tend to show that in each family where the Cosmic self within is awakened and allowed to bring to bear upon life the record of its past lessons and past experiences and the wisdom which it has acquired, it has changed the general tendencies of the person's life and brought him to a position of freedom from inherited conditions, and made him captain of his soul and captain of the change of life.

In many families we find sons and daughters who have gone on in their ordinary ways of life, living truly the impulses of inheritance and manifesting on the surface only that which lies just beneath the skin. In such families we often find, however, one child or perhaps more who have risen above the mild influences of inheritance and become masters of their lives through the awakening of the soul and the quickening of the Cosmic genie within them. When this influence steps to the front and dominates the will and the think-

ing, the acting and the doing throughout life, we find the inherited tendencies being cast aside one by one until finally the child no longer looks like or lives like or is in any way spiritually, mentally, or physically a replica of the inherited tendencies of his forbears.

Through this marvelous law of the Cosmic man has been able to evolve beyond the limitations of inheritance. Families, like branches of a tree, would be much alike, and we would find newness of character, strength of personality, power of exploration, uniqueness of thinking, all minimized if there were no Cosmic genie within us to overcome the physical tendencies of the inherited chromomeres.

None of us can know in childhood or even with sureness in adulthood what we may have inherited through the physical genie or the Cosmic genie, nor acquired by environment. Once we awaken, however, the self within and learn how to develop its powers and be guided by its subtle influences through attuning ourselves with all of the Cosmic principles, we discover our lives are being guided by a principle, a wisdom, an intellect, a divine law that is superior to all physical laws. It is this Cosmic self that will carry each human being and his various periods of incarnation on to the highest goal and the great pinnacle of success and perfection in life while the inherited tendencies of the chromomere or of the little physical genie will lift no man above the heights of his forbears or beyond the limitations of his antecedents.

For this reason, each one of us should give time and thought to the expression of the self within. We can do this by attuning ourselves with the right thinking, by studying how to quicken the self within and how to listen to the still, small voice, and by becoming attuned with Cosmic laws to such an extent that they operate perfectly and efficiently in us and through us. The object of the Rosicrucian Brotherhood is thus fulfilled through its teachings and through its constant guidance.

PAGES from the PAST



MEISTER ECKHART

Each month there will appear excerpts from the writings of famous teachers and thinkers of the past. This will give our readers an opportunity of knowing these minds through the presentations of writings which typify their thoughts. Occasionally such writers will be presented through the translations or interpretations of other eminent authors or thinkers of the past.

This month we introduce to you Meister Eckhart. He has been called the father of the German mystics, also the philosophical, creative genius of the German mystics and the father of German speculation. His famous Eckhart manuscripts are recognized by the German Rosicrucians and by the Rosicrucian Order throughout the world as the work of a Rosicrucian. He was a learned member of the Dominican or preaching order and for some time lector biblicus at the University of Paris, also of the Dominican College of St. Jacob where he was given his title Meister by Pope Boniface VIII.

It is not exactly known, but it is thought that he graduated in Cologne in the Scholasticism of Albert Magnus (1205-1281) and Thomas Aquinas (1226-1274) whose system was at that time rapidly acquiring its hold. He held different administrative and political posts in the province. He was well known because of the fact that he preferred teaching in what was termed the 'vulgar tongue' in contrast to scholastic Latin. He gained a great number of followers among the mass at large and the laity. The growth of his following and popularity alarmed the church authorities. They accused him of numerous things, principally of the fact that he preached in the 'vulgar tongue' instead of Latin. He was excommunicated by the Church in 1329, after his death. The charges were numerous—in fact, he was charged with preaching seventeen different, heretical doctrines.

As to his actual life very little is known. No date is given as to his birth and in fact the place of his birth is unknown. Speculations are that he was born about 1260 either in Strassburg or Saxony.

It is a pleasure to give the student in mysticism and philosophy as well as to the Rosicrucian, some of his writings, as presented by Franz Pfeiffer and translated by C. De B. Evans.

THE DIVINE BEING



NO MAN can tell of God exactly what he is. According to St. Dionysius, God is not anything we can say or think. St. Augustine cried: 'I who have ever been in God and ever more shall be, would sooner I had never been and never

should be than that we found a single word that we could say of God. Were we compelled to speak of God, in that case I should say: Verily, in no sense is God comprehensible nor yet unattain-

able. God is what thought cannot better.' Nay, I declare God beggars human thought; he transcends all human conception. No man knows what God is. Naught that a man could or would think of God, God is not at all. It is the nature of the soul not to be satisfied except with God. But all that heart can desire is small, is insignificant compared with God. Yet man's thought may be never so rich or so rare but his desire outstrips it. So he transcends man's desire as well as transcending human thought.

St. Dionysius says God is naught. Meaning that God is as incomprehensible as naught. St. Bernard says, I know not what God is; but what I



know not that he is that same is he. A heathen philosopher maintains that what we know of the First Cause is rather what we are ourselves than what the First Cause is. For that passes understanding. And in this strain the heathen doctor argues in his book, "The Light of Lights," that God is super-essential, super-rational, super-intelligible, i.e., beyond the natural understanding. I speak not of gracious understanding. By grace man may be carried to the length of understanding as St. Paul understood who was caught up into the third heaven and saw unspeakable things. He saw, but was not able to express them. For what a man knows he knows in its cause or in its mode or in its effect. But in these respects God remains unknown, for he is the first. Further, he is modeless, i.e., undetermined. And he is without effect, that is, in his mysterious stillness. Here he abides apart from the names that are given him. Moses asked his name. God answered, He who is hath sent thee. Otherwise he could not tell it. God as simply being, in that sense he could never give himself to be known to creature. Not that he could not do it, but creature could not understand it. —I have often laid it down that God's lordship does not lie merely in his lordship over creatures; his lordship consists in his power to create a thousand worlds and dominate them all in his abstract essence. Therein lies his lordship. Dionysius and Gregory both teach that the Divine Being is not comprehensible in any sense; not to any wit nor any understanding, not even to angelic mind even at its clearest. It was said by a philosopher that whoso knows of God that he is unknown, that man knows God. For it is the height of gnosis and perception to know and understand in agnosia and a-perception. To know him really is to know him as unknowable. As the master puts it: If I must speak of God, then I will say, God is something which is in no sense to be reached or grasped; and I know nothing else about him. According to St. Augustine, what we say about God is not true; what we say that God is he is not; what we say he is not that he is rather than what we say that he is. Nothing

we can say of God is true. God's worth and God's perfection cannot be put into words. When I say man, I have in my mind human nature. When I say grey, I have in my mind the grey-ness of grey. When I say God, I have in my mind neither God's majesty nor his perfection. Dionysius insists that the more we can abstract from God the better by negation than by affirmation. Hence the dictum of one master that to argue about God from likeness is to argue falsely about him, but to argue by denials is to argue about him correctly. Dionysius says, writing about God, He is super-essential, he is super-luminous; he attributes to him neither this nor that. For whatever he conceives, God far transcends it. There is no knowing him by likeness. Rather by attributing unlikeness may we make some approach to understanding him. Take an illustration. Supposing I describe a ship to someone who has never seen one, then on looking at a stone he will plainly see that it is not a ship. And the plainer he sees that it is not ship-like, the more he will know about a ship. It is the same with God. The more we impute to him not-likeness, the nearer do we get to understanding him. Holy Scripture yields us merely privatives. That we should credit God with matter form and work is due to our gross senses. We fail to find God one because we try to come at him by likeness. Dionysius cries: 'Friend Timothy, if thou wouldst catch the spirit of truth pursue it not with the human senses. It is so swift, it comes rushing.' God is to be sought in opposites; in knowing shall we know God; in forgetfulness of ourselves and all things even to the naked essence of the Godhead. Dionysius was exhorting one of his disciples. 'Friend,' quoth he, 'cease from all activity and empty thyself of self that thou mayst commune with the Sovran Good, God, namely.' Pray God we may seek him so that we shall find him nevermore to lose him. Amen.

Poverty

The really virtuous man does not want God. What I have I want not. He makes no plans, he sets no store by things. As God is higher than man, so

is he readier to give than man is to receive. Not by his fasts and vigils and his many outward works does a man prove his progress in the virtuous life, but it is a sure sign of his growth if he finds eternal things more and more attractive than the things that pass. The man who has a thousand marks of gold and gives it all away for love of God is doing a fine thing; yet I say, it were far finer and far better for him to despise it, setting it at naught on God's account.

A man should orient his will and all his works to God and having only God in view go forward unafraid, not thinking, am I right or am I wrong. One who worked out all the chances ere starting his first fight would never fight at all. And if, going to some place, we must think how to set the front foot down we shall never get there. It is our duty to do the next thing; go straight on, that is the right way.

There are five kinds of poverty. The first is devilish poverty; the second, golden poverty; the third is willing poverty; the fourth is spiritual poverty; the fifth, divine poverty.

The first, or devilish poverty, applies to all who have not what they fain would have, outward or inward. That is their hell.

The second, golden poverty, is theirs who in the midst of goods and properties pass empty in and out. If everything they own was burnt the effect on them would be to leave them quite unmoved. Heaven must needs be theirs and they would have no less.

The third is willing poverty and belongs to those who, renouncing goods and honours, body and soul, leave everything with right good grace. These give judgment with the twelve apostles and by pronouncing judgment it is their judgment day who, knowing what they leave, yet set another in their heart and mightily bestir themselves about their own departures. Such are the willing poor.

The fourth are spiritual poor. These have forsaken friends and kindred, not

merely goods and honour, body and soul; further they are quit of all good works; the eternal Word does all their work while they are idle and exempt from all activity. And since in the eternal Word is neither bad nor good, therefore they are absolutely empty.

The fifth are godly poor, for God can find no place in them to work in. Theirs is riddance without and within for they are bare and free from all contingent form. This is the man: in this man all men are one man and that man is Christ. Of him one master says, "Earth was never worthy of this man who looks on heaven and earth the same." This man is object-free in time and in eternity.

Not enough of those who have no object in eternity, but one thing more of those who are objectless in time. What is meant by object? There are two objects: one is otherness (not I); the other is a man's own proper self (his I).

The first otherness is becoming, all that has come into existence; such things breed otherness and pass away. This applies to the passage of time.

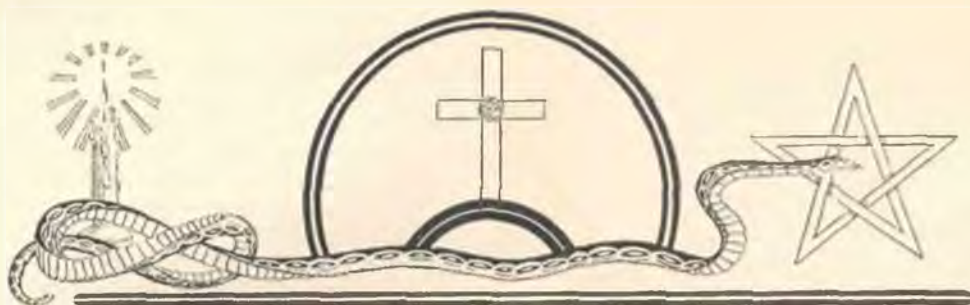
He who knows one matter in all things remains unmoved. For matter is the subject of form and there can be no matter without form nor form devoid of matter. Form without matter is nothing at all; but matter ever cleaves to form and is one undivided whole in every single part of it. Now, since form in itself is naught, therefore it moves nothing. And since matter is perfectly impartiable, therefore it is unmoved. This man then is unmoved by form or matter and is therefore objectless in time.

Man's other object is to possess his proper self, to identify himself with all perfection, with that most precious treasure his own aught: that is his quest. Now, when a thing has gotten its own form, no more nor less, that thing is all its own and no one else's. He who conceives this really is perfect in the sense that he is wholly objectless to eternity, etc.



"He who interrupts my thoughts, interrupts my life."—*Validvar*.





Sin

ITS PHILOSOPHICAL CONSIDERATION

By FRATER CID GUZNEY



WHAT is Sin?

Sin is wrong action that brings some harm to others and makes more for ourselves.

Then, what is right and what is wrong action?

Right and wrong like heat and cold, have relative meanings.

One and the same action performed by two different individuals may be right in one case and wrong in another. For instance, it is a right thing for a husband to kiss his wife, but it is a wrong thing for another man to kiss the same woman, while she is a faithful wife of the first one.

"What is meat for one is poison for another."

Or such example: It is undoubtedly sinful action to put to fire a house of somebody without the desire and permission of that person. By making war against our enemies, we destroy villages and towns, and even kill perfectly good men by thousands, yet assure ourselves that we are doing good deeds, that we don't commit any sin at all.

From the stand-point of our laws, we are obliged to destroy our enemies in any way we can, in order to save our

own country from the same or worse destruction. Do our laws agree or disagree with the Cosmic? We don't know exactly. But the mode of life is such that we are here to do something, and by doing things learn the laws of the Cosmic and the secrets of our success. The more we act and do things, the greater the capacity we develop in our nature for doing things. The greatest doers among men are really the most advanced individuals in our community, though they might be classified sometimes as the greatest sinners.

Mighty doers always command respect and admiration of their contemporaries and posterity, though they might be great sinners from our ordinary stand-point. Look into the history of humanity and recollect the deeds of Genghis Khan and Napoleon. Those two men by their doings destroyed millions of human lives; they destroyed kingdoms and empires; consequently, they were the greatest of sinners. So it looks at a glance. But watch the history closely, and you'll see that those mighty doers were epoch-makers. They broke the crystallized conditions in a certain part of mankind, if not in the whole world, and opened the way for new epochs of history, scarcely knowing what they were doing or what they were doing it for. It means that they were nothing more than the tools in the hands of an Intelligence higher than that of man. They showed that

Two hundred seventy

they were good tools, but not sinners; they were too great to be ordinary sinners; they were above sin.

Now turning our attention to the ordinary daily life, we might meet such actions as this: Suppose a little boy, three years old, burned a house, while playing with fire. Is the boy a sinner, or not? What kind of law could we apply to him and how could we judge him? We are helpless to use our ordinary laws in this case, because the "criminal" is innocent and too ignorant for that. Or suppose that an idiot put to fire the same house while trying to have some fun for himself and others. Some sort of punishment should be applied to him, but in a small degree, because he is too weak-minded for any serious judgment. Or suppose the same home was set afire by a man of average intelligence, but one who was possessed with a beastly character and was seeking revenge of his neighbor for some old grievances. This man, if caught, shall be punished by the whole extent of the mundane law; nor can he expect any exemption from the Cosmic law.

It is proved in our life that the richer the man the higher taxes he pays. The riper the man mentally the more responsibility he bears on his shoulders.

However, mentality alone never could be used as a standard measure for punishment. It might happen that the brainiest man in a community would commit the greatest crime and have slight, if at all, punishment. Suppose, for example, that a genius, like the late Thomas Edison, advised his best assistant to try in a laboratory some new chemical admixture. Suppose that admixture, when tried, proved to be a terrific explosive, like dynamite, or even worse. Naturally, the whole laboratory and everything in it, including the assistant himself, was blown into atoms.

Indirectly, the genius is responsible for the death of his no less talented assistant. But who can judge the genius as a criminal? If he would come into court and frankly confess his sin, even then the severest punishment could not be applied to him.

Now, looking at those actions, or sins, from the standpoint of the actors, or sinners, we would observe that a

three year old boy, regardless of his innocence and ignorance, shall be impressed by his wrong action for the rest of his life. Afterwhile, being a father himself, he would be careful with his own children, and tell the sad story to his neighbors of how he did commit a crime by carelessness of his parents, and in that way teach other parents how they must be careful when training their children in regard to playing with fire.

An idiot, being caught and punished, which measure could be applied to him, would understand, as far as his brain could permit him, that to play with fire is not so much fun, after all.

An average, but beastly man, would learn that the evil doings always bring evil results; therefore, they never should be repeated.

But the greatest lesson would be learned by the genius. His wrong action or sin would teach him that unknown chemical substances should be handled with great precaution in order to avoid such terrible unhappiness. More than that, he would remember the formula he gave to the assistant, and naturally repeat the admixture in better conditions and make a new invention, which may revolutionize the whole line of a certain work.

Analyzing those wrong actions, or sins, from the outside, enables us to learn a good lesson for ourselves. It is clear to us that the three year old boy committed his crime with no evil intention, but through his ignorance. The idiot who set fire to the house for the fun of it performed that action, or sin, through his utter ignorance. The mature man, setting fire to a house, knew perfectly well that he committed a crime, or sin. But he was ignorant about the tricks of policemen and the psychological experiments of the judge, who might find a criminal even without witnesses. Still more, he was ignorant about the Karmic law, from which no evil doer ever can escape. Finally, a great genius, who was indirectly responsible for the death of his assistant, committed that sin by his utter ignorance in this particular case.

It is clear now why. "Ignorance is the mother of all sins."



Ignorance is the worst sin that any man ever could have. Annihilate the mother—ignorance, and the children—sins, would not be born in this life. "Knowledge is light and ignorance is darkness," runs the proverb. Ignorance, as the greatest sin, and with it the smaller sins, disappears from the field of knowledge like darkness from light. As in darkness we cannot see that a snare might be in our pathway, so when sinning, we don't realize what horrible consequences will inevitably follow.

Here we reach a very interesting point in our reasoning. Many people, knowing not what is good and what is bad, refrain from actions at all, trying to save their souls, without knowing that:

"He who wants to save his soul shall lose it, and he who loses his soul shall find it."

In this expression of the Master is hidden great wisdom. It teaches us that by our actions—good or bad—we are going ahead to the supreme heights of knowledge, and that without actions we perish from stagnation, and rot morally and spiritually.

Observe your own actions, and those of others around you, and you will see that there is no action in this world that perishes in vain. Right actions teach us what we shall do in this life, and wrong actions, or sins, teach us what we shall not do. Both of them, right and wrong together, move us ahead in our advancement. In other words, not only our good actions, but also all our sins could be used as stepping stones for our success in the future.

Lost are those individuals who refrain from actions, because they are afraid to make mistakes, or commit sins. Pious and lazy undoers are

averted by their appearance, while great sinners are admired by the people, and the Cosmic expects from them great and good things in the future. All great sinners have proved that they could do great things, that they have enough courage, and dare to do things on their own account, taking all the responsibility for themselves, be it necessary, without shrinking from any punishment. For a while they are great sinners, harm doers for themselves and for others. But the time will come when they shall realize the law of life, that they are compelled to reap what they sow in their past, and then those great sinners will turn their abilities to do great things to the right side, and become great doers in the right way. They will do good things with the same might as they committed their sins. Providence always directs the actions of the brave.

"The greater the sinner the greater the saint," and the more a coward might try to be a saint, the more sinful he would be in the final result. Great doer are good and sincere workers in the vineyard of their creators; while lazy undoers are sleepers right on the spot where they were left in their last incarnation.

Wisdom of life manifests in all our actions. Good and bad work together for the final good in the universe. Only by doing things in this life may we learn what is good and what is wrong and why. Therefore, dare to do things in your own way, sowing those things which you would like to reap in the future, and knowing that your today is the child of your yesterday and the mother of your tomorrow. Coin your own destiny, whatever you choose, because you are the master-builder of your destiny.

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Two hundred seventy-two

The Secret of Praying

(Continued from Page 252)

make God complicated. Do you know where the doctrine of the Trinity originated? It is a fact, horrifying in a way.

It was in 1127 when the Fourth Lateran Council was being held for the purpose of prosecuting heretics. In this Council when one at the head of the church foolishly, in a moment of forgetfulness, said to the man of France who came to him and asked, "How are we going to tell who are heretics and who are the chosen followers of God, Christians?" "Destroy them all and God will protect his own." These men who formed this doctrine of the Trinity and many others, had some reason for it in some of the passages in the Bible, but they have never explained them satisfactorily, and there is not a clergyman today who comes out and admits that that doctrine is real, but they accept, and I am not criticizing them. If he is a Christian clergyman, he must preach the sermon. He can do nothing else himself but be faithful to the doctrines he reveals, but he is not convinced because he cannot understand how Jesus was the only begotten son of God, and yet understand the omnipotent power as being divided three ways, and yet further understand the Master Jesus saying, "There is none greater than my Father in Heaven."

Therefore, it is to this one Supreme Intelligence, God, this great Mind, to whom we must direct and petition and make our pleas. In this mind and in this God alone are the things possible that we ask. We seldom ask in our prayers for things that we can do ourselves unless we are praying foolishly. We look upon our prayers as an opportunity to ask an omnipotent, Supreme Intelligence to do something that nothing on the face of the earth can do for us. That is why we pray, and there can be only one power that can take any one of the laws and make an exception to it. There can only be one power that can set aside the course of events, only one power that can change

this or that or another thing, and it is to that power, alone, that we pray. We have the privilege of praying and right to pray, but we must do it understandingly.

Now the whole problem of praying is, after all, a mystical process. Praying is not a scientific thing. According to scientists, it is just so much piffle. According to science, praying is something inconceivable, childish, inane. I am not saying they never pray because some of them do, but from the scientific point of view all natural laws are immutable. We also speak of the immutability of God's laws. It is one of the most wonderful things we have. If it were not for that, some of you would not be here tonight. Your car may not have run; the trolley may not have run, the roof may not be on the building, the seats might not hold you down, or in getting back home you might find perhaps your car would hop, skip, and jump, instead of running as it should, and everything would go wrong if it were not for the immutability of the laws. We agree with the materialistic scientist in this respect; to ask God to make an exception or to change an immutable law is childish. It is like a child sitting on the floor with the sun shining in his eyes, and asking his mother to put a blanket over the sun. So praying is not a scientific process. It is something from within that transcends material, scientific life so far beyond the horizon and limit of the sky that it is incomprehensible to science. It is a mystical thing—something of our soul and not of our brain—something of our inner selves and not of our outer selves. This mortal, carnal, flesh body has not a right nor privilege to ask God, the Creator of all things, to look down in His mercy and love and do something for us. Our body has no privilege to ask that, but the soul within has both privilege and right. It is part of the God consciousness. God, when He created man, said, "I make him in my own image." It, therefore, has a right, as a part of the



God consciousness, to commune with God and that is what prayer is. It is a communion of the inner self with the Creator.

If you will look upon prayer as a communion, your whole aspect of prayer will change. Let us see what pagans and heathens say. We were surprised on our trip to Europe, just a few years ago, myself and other Rosicrucians, who went to study some of this praying business. 'Business,' we say, because a guide told us we would see in it such forms as were business-like. We found that these guides were prejudiced. They thought we were such devout or narrow Christians that we would look upon them as heathens and pagans, and they thought we were like the average American and would not pay any attention to the praying; but I want to tell you something we found, something we saw, something the average clergyman will not tell you unless you ask him, and that is this: That in all the Christian churches, shrines and temples, Christian meeting places, there was quarrelling, dissension and all kinds of unGodly things. The only places that revealed solitude and peace were in the so-called pagan mosques. All through the Holy Land guides took us to the so-called holy shrines, places that were supposed to contain relics of the Saints. We had to pay money to get in and then we found postcards and things for sale. We found that the men inside in ecclesiastical dress talked about things with common-place jokes, made fun of them. If you don't believe what I am saying, ask some who were with us on the trip. In some of the holy places in Palestine, there were guides with a cross hanging on the front of them, and they would laugh at some of the stories they would tell, and if we showed signs of having heard them before, they would wink and say, "Oh, you have heard that one before?" We saw here seven or nine holy places with alcoves and to keep peace between the sects of worshippers, keep them from fighting with one another the British soldiers were stationed near by. Guides point out the holes in the walls of the temples or in the shrines where the people on one side tried to shoot the ones on the other

side, with the holy sepulchre in the center; and they sell you postcards showing the holes in the walls.

We went to mosques also—Mohammedan and Arabian mosques where at the door you had to take your shoes off and put on slippers. There were boys and men to take your shoes off. They make no charge, and refuse to accept any money. If you offer them a tip, they are insulted. When you enter, you find a large open space in the mosque covered with two or three thousand Oriental rugs, every one of the prayer rugs ages old, and we had to walk with these carpet slippers, around those who were praying. Here and there and elsewhere were Mohammedans and others at prayer, some quietly chanting, perhaps tears in their eyes, but they were at prayer. They did not look at the sightseers coming in, and look to see if we had paid our admission fee as there was none, and wonder if we had bought postcards to pay for the lights, because at the other shrines they reminded us that they needed the money in order to carry on. We never stayed in those Oriental places among those who were praying half as long as we did in the other places because many of the Christian edifices were like museums, some displayed a thorn from the crown, a piece of the cross on which Jesus was crucified, a piece of the loin cloth around his body. Why, my friends, if all of the pieces of the cross that are for sale in the Christian shrines in Palestine were to be put together, it would make a cross that would reach from here to New York City; and as to the crown of thorns, not only sold there, but in other places as well, that crown of thorns must have been enormous.

There is something wrong when the sacred things of religion can be peddled off for twenty-five or thirty cents. In the temples of the so-called pagans and heathens, these things are not sold and there is nothing charged, and there is the utmost reverence and silence. It was so impressive that you could not come out of those places without tears in your eyes, while you came out of the other places with a throbbing in your heart and regret that you had seen what was supposed to be the

Two hundred seventy-four

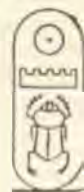
center of Christian religion. I have those facts and I am not painting a picture of contamination or criticism of any religion but to permit you to realize that a religion can be so misunderstood and involved by doctrines, arguments, and that God can be divided into three, and the mass does not know to whom they are praying.

What do the Orientals say about prayer? It is a communion. The night we started across the desert, we left Cairo and the Pyramids, and the Sphinx, and started with our train of camels (there were seventy-eight persons, American citizens and many Canadians) traveling across with the chief of the Arabs of the desert, a man in charge of 6,000 tribesmen, and British police to protect us; we started out over the desert at sunset. There was nothing but the setting sun to guide us, and once in a while a sand dune would even hide the sun. Many women were on camels that had never been alone any place in the world before. Going we knew not where. We knew we would land at the tent of Abdul and spend the night as his guests. As we neared the tent, it was then beginning to get dark and still we could see the camel men take the rugs from the backs of the camels, their prayer rugs, and lay them down, facing the East and pray. We were watching, yes, but it did not make any difference; they must pray—sunrise and sunset. There are others that pray at midnight and noon, and others that pray when awakening, whatever the hour may be, and when they go to sleep. There are some that never pray before washing their hands and feet and some say this: "It is unthinkable to go into the presence of God and commune, unclean of body." *Think of that! That is the pagan idea, the heathen idea.*

We have thousands and thousands of members who pray privately in their own sanctums at home, where they can be quiet and alone, except for the presence of God, but they know how to pray; and that is the important point. They know it is a mystical communion with God. They know that first of all they have no right to come before this God of their conception, this God of the Universe as the Omnipotent, Su-

preme Ruler of the Universe, without first of all in a prayer, in a word, a heart of thankfulness for the privilege of praying, and secondly an appreciation for life, itself. So their prayers begin with thankfulness instead of "My God, I want". They know in the first place that whatever they ask for is a benediction and a blessing. Life, itself, is not a thing that man can demand for it is only a Divine blessing for which he must be eternally thankful. So the first attitude is one of thankfulness and one of relief that nothing can be demanded; and then the great important point that the Christian and many others overlook is this: That God is not ignorant of man's necessities, is not ignorant of man's present trials and tribulations, and to come before God and say, "God, here is my situation: Perhaps you don't know or see me. Perhaps you don't understand. Let me tell you what the trouble is I am in," and so they say, "God, let me tell you what the solution is; let me tell you what to do to change the course of my life." That is presumptuous. You could not go before a court and lay your legal troubles before the judge in such a presumptuous attitude and tell him how to solve the problem. Perhaps he has an idea that is better than your own. How many go to God feeling that God knows better than they do?

The first thing to do is to get down and speak to God as friend to friend, soul to soul. Talk with God, walk with God, commune with Him in a sacred way. Here is what I would say, "I understand that blessing, that love in giving me life, giving me consciousness. I understand that goodness in creating all this that is so good. But I have gotten into wrong in some way. I have a problem I think I have created. I don't know what to do! I am coming to you, God, for light, for inspiration. I cannot tell you what to do, God; I don't know. My finite understanding does not let me comprehend the scheme of things enough to understand, let alone tell you what to do. Let me lay in thy bosom of love and sleep while you work out my problem." That is the way to do. Is that the way you pray? And the way you understand prayer?



I have a book I am going to quote from, containing a collection of prayers. You can see how mystics have this understanding of prayer; and if you will follow these prayers, or could pray like them, you would find what the efficacy of praying is. In the first place, the mystic knows better than to come and ask God to give him money or give him a lot and house and give him material things as though God had them on a tray and would let them slip, falling into their laps. The theme of the mystic's prayer is thankfulness for life—and if your judgment does let me have more, then more I shall have. If it is the end of my days, then I will accept it. If this is my lot in life, then I will accept it. There is but one God and even Jesus, the other point of the Trinity, called upon God on the cross.

Now let me show you in this book some prayers. Take the prayer that Jesus gave to us when learning to pray. In that prayer in the translation you see it says, "Lead us not into temptation," yet God never leads man into temptation. The original, however, says, "Lead us when in temptation, but deliver us from evil." There are hundreds in there, but I wanted to call your attention to another one. This is one of St. Augustine's. "Oh, God who dost grant us what we ask, if only when we live a better life." Another one of St. Augustine's is, "Oh, God, where was I wandering to see Thee? Oh, most infinite beauty, I sought Thee without and Thou wast in the midst of my heart." Such prayers as these tell us how to pray. And then we have many others. I would like to read them all but my time is limited. There is one here from the famous Earl of England who learned how to pray. "Oh, God, I thank Thee for all the joy I have had in life in communion with Thee." Sister Cawdry, whose most beloved prayer

was this one: "Oh, God, Thine is the Kingdom, the power and the glory forever and ever, Amen." So this book called, "Mystics at Prayer," contains all of these wonderful prayers of the mystics. This book shows the way to pray, how to form your prayers. (The book "Mystics at Prayer" may be had, printed in two colors for \$1.00, post-paid from the Rosicrucian Supply Bureau, for those who wish it.)

Remember that prayer is communion. It is the most sacred, the most religious, the most vital, the most beautiful blessing and privilege that man has—to talk to God at any time, any where he may be. Lift your thoughts. Lift your voice, if you wish. Lift yourself higher but find God at the same time within you. Talk quietly to the soul and consciousness within—talk with joy, a note of cheer and appreciation of thankfulness in your voice. Thank God even for the trials and tribulations because of the lessons they contain. Thank God for every stumble that has caused you to fall, because in rising you have learned a lesson, how to lift yourself up. Thank God for the lesson—good or bad from your judgment. They may be all good in the mind of God. You are not the judge. But two or three times a day talk with God as you would walk with God and tell Him what you think. Tell him your troubles and trials.

Talk to God as you would talk to your closest companion, your dearest friend. Be acquainted, be intimate, be friendly and happy with God. Don't fear God, for God is all love and mercy. God does not want you to fear Him. There is no fear of any God that is real; there is no anger nor jealousy in any God, for the one God above all is the God of love and mercy. And you have the privilege of praying to this God and having your prayers answered.

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